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CONCISE
DESCRIPTIVE CATALOGUE
OF THE
PERSIAN MANUSCRIPTS

IN THE COLLECTION OF THE
ASIATIC SOCIETY OF BENGAL

BY
WLADIMIR IVANOW,

*late Assistant-Keeper, in charge of the Muhammadan MSS., As
Russian Academy of Sciences.*

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PREFACE.

The present Catalogue contains a concise description of the larger part of the Persian Manuscripts preserved in the library of the Asiatic Society of Bengal, namely those belonging to the so-called Society's collection. The MSS. described, although not in a very good state of preservation, form one of the largest and most interesting collections in India.

Various unfavourable circumstances have prevented the Catalogue from having been made as complete and exhaustive as I would have desired with regard to details of numerous rare works, mentioned in it, and from attaining that degree of perfection which the importance of the library would have warranted.

The circumstance which has most handicapped the work, and which was entirely beyond my control, was the shortness of time allotted for the compilation and the printing, which together have barely occupied two and a half years. This is unquestionably an extremely short period considering the size of the collection, which contains 1501 volumes, or about 2500 separate items. It is, at the same time, a very difficult one to catalogue, because many volumes contain not one work, but numbers of minor, often fragmentary pamphlets, notes, etc., not rarely the productions of almost illiterate authors. This category of MSS. always requires special attention and a great deal of time, often spent without any success in attempts at their proper identification, dating, and the gathering of references.

The time limit imposed inevitably compelled brevity in the descriptive notes, and precluded any possibility of extensive original research. In addition, reference material, so vital to cataloguing, was deplorably deficient in Calcutta.

In spite of these and other drawbacks, the principal aim of this Catalogue,—which is to convey an adequate idea of the contents of the collection in order to render it as a whole accessible to every student,—has, I hope, been sufficiently attained. Every item of the material, however concisely described, is specified and made traceable. An attempt has been made to give more detailed descriptions of all rare works which are of importance in their respective sections of Persian literature and which had not hitherto been described in other catalogues. I express my hope that scholars who have sufficient leisure will contribute studies and monographs on Manuscripts which they may find deserving of their interest, and which have not been described in detail in the present Catalogue.

To facilitate the actual handling of the collection, and to help students to make the best use of its material, a brief review of its most important items is given. This, together with the necessary explanations of the technical details of the Catalogue, will follow in the form of special notes a little further on. Here some information concerning the origin of the collection, and the previous attempts at its cataloguing may be appropriately given.

Most of the MSS. in every collection are usually undated, either because of the carelessness of the scribes, or of defects in the copies as the opening and closing leaves in the MSS. are the first to be lost or damaged. Those which in addition to the date of transcription also contain an indication as to the place of copying are very rare. In this collection (as in some others which I have had the opportunity to examine) the dated MSS. form only about one-third of the whole number. The copies containing mention of the place of their origin are only few (here 130, or less than 7% of the whole number).¹

Fortunately it is not always impossible to date the others. The same conservative tendencies and careful suppression of individuality which are so manifest in Persian literature, are also clearly traceable in Persian calligraphy. The standards, introduced by fashion, hold their own for a very long time in any particular country, and this circumstance renders great help in dealing with the undated or defective copies.²

Taking into account both the explicit and the conjectural dates of the MSS. in this collection, as well as the indications as to their origins, it may be concluded that: (1) It consists almost entirely of copies made in India (although *works* of Indian origin are in the minority).³ and (2) that it consists chiefly of compara-

¹ This, however, only as to explicit statements concerning the place of copying. In many other MSS. the country of origin may be inferred from the date, if it is given in the form of the year of the reign of a particular prince. In others again the name of the scribe may be so distinctive as to leave no doubt as to his nationality.

² The varieties of Muhammadan handwriting can probably be easily reduced to a few generic types with their local or historical variations. The method which might be employed to study them and which is perhaps the most practical is the one which for centuries has been used amongst Oriental calligraphers themselves, i.e. a micrometric study of the proportions of letters and their elements. The formulas thus obtained will form a sound basis for the establishment of original types and the tracing of their typical deviations. An album of photographic reproductions of properly studied characters, with indices of their proportions would exclude almost all uncertainty in approximate identifications of the age of MSS., and would greatly help the discovery of forgeries in dates.

³ In the small group of MSS. containing indications of their place of copying it appears that only seven of them are of non-Indian origin (out of some 130): Adrianople, No. 1250; Bukhārā, Nos. 73, 1036; Damascus, No. 1032; Isfahan, No. 455; Kāshān, No. 1118; Mashhad, No. 89. The others are divided almost equally between Upper and Central India, especially the Deccan.

tively modern transcripts dating from the XIIc. A.H. XVIIIc. A. D. and the beginning of the XIIIc./XIXc.¹

With regard to their age the MSS. may be divided into the following classes :

The earliest copies come from the VII or VIIIc. XIII-XIVc. There are only two of such MSS. (Nos. 955 and 956). The first of them was probably transcribed in Khorasan, and the second in Bukhara.

The MSS. of the IXc./XVc. also are chiefly of non-Indian origin, although there is amongst them a very valuable copy of *Shāhnāma*, dated 882/1477 (No. 421), indubitably Indian.

The copies of the Xc. XVIc. come chiefly from Bukhara and Herat, but some of them were transcribed in India (Tata. 958/1550, No. 649; Agra. 974/1566, Nos. 604, 610; Bījāpūr. 989/1581, No. 49).

The XIc. XVIIc. was in India the period of unprecedented literary splendour. Many books were composed and transcribed in that time not only for eminent patrons, but also for general use. In spite of this the present collection is remarkably poor in MSS. of that time (they constitute less than 19% of the whole). This seems all the stranger when this proportion is contrasted with that of Indian copies of that time still found outside India and preserved in other collections. In 1914-1915, while collecting Persian, Arabic and Turkish manuscripts for the Asiatic Museum of the Russian Academy of Sciences, in Petrograd, chiefly in Persia and Turkestan, I was surprised to find a very large number of Indian MSS. of that century offered for sale. Out of more than 1200 volumes collected there by me at that time almost one-third belonged to that period.²

If the same conclusion were also to result from examination of other collections, it might prove an interesting historical paradox: India imported Persian and Central Asian poets and scholars to create a period of literary brilliancy. But she sent their works back to Turkestan and Persia as they apparently found little local demand, probably because the culture which they represented was too foreign to the country.³

¹ This group forms approximately 70% of the collection.

² It is interesting that copies coming from Kashmir and dating from the XIc. A.H., so rare in the present collection, are very common in Turkestan. That all these MSS. are of genuine Indian origin is not only proved by frequent occasional indications (e.g., a note of collation, *muqābila*, by the famous divine 'Abdū'l-Haqq Dihlawī, dated 1024/1615 on MS. No. 922 of my Bukhara collection), but also by the names of the authors (Cf. *Jannatu'l-firdaus*, by Muhammad b. Nasr'ud-Dīn b. Najwīn Rājā b. Sultān Darūhār, No. 882 of the same collect.), and even the subject (I purchased only three years ago in the bazars of Mashhad a copy of a translation of the *Yogavasishtha*).

³ Probably a similar phenomenon, only on a smaller scale, was seen at an earlier date, i.e. in the VIIIc. XIVc. during the literary revival under the great

It is also remarkable that in this collection a comparatively considerable number of MSS. dating from the XIc./XVIIc. come not from the empire of the Indian Timurides, but from the Deccan.

The XIIc. XVIIIc. and the first quarter of the XIIIc./XIXc. constitute the period during which the great majority of copies in the collection were transcribed. They show a rapid process of degeneration in calligraphy and quality of paper.

Amongst the more modern copies there are many which were transcribed by order of European scholars. Many also were prepared for the Society itself, or are new copies of decaying original MSS. of works which were already contained in this library.

The MSS. have come into the possession of the Asiatic Society through very different channels. It is a prevalent opinion amongst the Muhammadans in Calcutta that the present collection as well as that of the Arabic MSS. of the Asiatic Society of Bengal are nothing but the library which once belonged to Ṭīpū, the nawwāb of Mysore, and which in 1799, as the result of the conquest of that province, became the property of the British Government. This is somewhat incorrect. In reality Ṭīpū's library constitutes not more than one quarter of the collection. This is evident not only from the fact that a comparatively very small number of MSS. bear Ṭīpū's seal, but also from a simple calculation. C. Stewart, who prepared a brief description of the Mysore library only a few years after its acquisition,¹ speaks of 2000 volumes. About a half of this number, if not more, were afterwards forwarded to the library of the India Office.² The portion of the collection, which finally was entrusted to the Asiatic Society in 1835,³ was considerably reduced by the 'loss' of many valuable copies. In spite of this the number of volumes in both collections, Persian and Arabic, totals at present about 2500. It is therefore clear that the original Mysore library can constitute only a minor portion of all works forming the present collections of the Society.

C. Stewart who made a special study of the history of Mysore thus describes in his preface the origin of the library in the possession of Ṭīpū: 'Very few of these books had been purchased by Tippoo or his father. They were part of the plunder

patron of theological writers. Firūz Shāh III of Dillī. Indian MSS from that time also are occasionally found in Central Asia.

¹ A descriptive Catalogue of the Oriental library of the late Tippoo Sultan of Mysore, by Charles Stewart Cambridge, 1809.

² They are described in H. Ethé's Catalogue of Persian MSS. in the library of the India Office, vol. I. London, 1903.

³ See Centenary Review of the Asiatic Society of Bengal (1784-1883), Calcutta, 1885, pp. 24-25.

brought from Sanoor, Cuddapāh and the Carnatic. Some of them had formerly belonged to the Mohammedan kings of Bijapore and Golkondah; but the great number had been the property of the Nabob Nesir Addowleh Abd al Vāhib Khān, brother of Mohammed Aly of the Carnatic, and were taken by Hyder in the fort of Chitorc, during the year 1780.¹

Very unfortunately no accession lists or other records have ever been kept in the Asiatic Society of Bengal of the MSS. or other Muhammadan books. It is therefore now impossible to trace the origin of any book in the Society's possession. Division into collections bearing the names of the donors, as practiced in other libraries, also does not exist here. Therefore the only, although not very reliable, way to form an idea as to the possible origin of the MSS. is to study the notes, signatures and seals which they occasionally bear. An inquiry of this kind reveals a large number of copies which sometime belonged to various Europeans, mostly those who lived in India towards the end of the XVIIIc. or the beginning of the XIXc. The majority of them were most probably British officials who took a special interest in Oriental research. Their books were apparently bequeathed or presented to the College of Fort William and from there they came into the Society's library. Some of these donations were probably quite considerable, such as those from Henry Boileau (cf. Nos. 448, 673, 885, 954, etc.), or Colonel J. Baillie (cf. Nos. 193, 954); also Charles de Landolf (note: Brousse, 1779) see No. 1250: Captain S. Boddam (Lucknow and Calcutta. 1786-1787), Nos. 195, 1425, 1498; H. A. Darell (Lucknow, 1792), Nos. 122, 422; C. Bayley, Nos. 194, 195; J. Delmerick (1876), No. 182; T. Hannay (1800), No. 294; G. Swinton (1804), No. 612; Claude Martin, No. 1209, and a great number of others. Donations were probably not rare, and still continue to be made even nowadays.

The attempts at cataloguing the collection, as we have seen, began very early, with the Catalogue of C. Stewart, referred to above.² When the College of Fort William was abolished in 1835, and the Oriental MSS. were entrusted to the Asiatic Society

C. Stewart, op. cit., p. V.

¹ This MS. is a striking example of the travel of a book. It once belonged to the library of the Shaybānī prince of Turkestan, Naurūz Ahmad-Khān who reigned in 959-963/1551-1556. It was afterwards brought to India, and bears signatures which some people take for the names of the librarians of Aurangzib. In 1804 it was in possession of G. Swinton, and from him it passed to the Society's library (probably having first been presented to the library of the College of Fort William).

² The methodology of this Catalogue was not quite up to date even at the time of its publication. In fact it is often quite impossible to find which MS. is exactly referred to. In all cases when the identity seems certain references are made to it in the present Catalogue, not so much for the information given by C. Stewart as for the history of every individual copy.

of Bengal, ¹ a list of Persian and Arabic MSS. and printed books was compiled and published in 1837, ² under the guidance of James Prinsep, the secretary. ³ Next, an important attempt was made by the eminent German scholar, A. Sprenger, who, judging from the only volume of his Catalogue which has appeared, ⁴ had examined the contents of the Society's library almost completely. Although he does not mention the fact of his work in the Society, the Catalogue itself contains not only references to the MSS. in it, but, in a great many cases, special descriptions of them. ⁵ From his preface it may be concluded that he was working in the Asiatic Society's library some time about 1850.

Another eminent German orientalist, H. Blochmann, who enriched the library with a number of valuable transcripts of various rare works, executed under his guidance (in or about 1870-1873), did not, as far as I know, undertake any systematic cataloguing. But he occasionally contributed to the Proceedings of the Asiatic Society notes on rare works in the collection.

Later on, in 1890-1895, a list (called a 'catalogue') of the Persian and Arabic MSS. was prepared by Mirzā Ashraf 'Alī. ⁶ The less said about it, the better.

Another attempt has since been made at cataloguing the collection, but was not completed.

The idea of preparing the present Catalogue is due to Colonel G. S. A. Ranking, himself an eminent Persian scholar. He suggested it to the late Sir Asutosh Mukerjee, at that time the President of the Society, who recommended it to the Council. But it could never have attained fruition but for the invaluable aid of Mr. Johan van Manen. On being elected General Secretary to the Society, in February 1923, he not only did everything possible to accelerate its publication, but has also personally twice read the whole work (in manuscript and in proof), correcting my English and frequently giving extremely valuable advice on various points.

¹ See Centenary Review, p. 25. The seal of the College, however, is still in use with the Board of Examiners (now at Dehli), the direct successors of the College, who stamp it on their acquisitions.

² The title is *موسوعة کتب قلمی و مطبوعہ کتبخانه اشناک موسیٰ الخ* 13 1837

(Calcutta) Regarding its merits see Centenary Review, p. 25.

³ Centenary Review, p. 25.

⁴ A Catalogue of the Arabic, Persian and Hindustany Manuscripts of the libraries of the King of Oudh. Vol. I. Persian and Hindustany Poetry, Calcutta, 1854.

⁵ As is known, the Lucknow libraries were destroyed during the Mutiny. In Europe it is therefore generally believed that *all* the rare works, described by A. Sprenger have perished. I feel considerable satisfaction in being able to state that a great number of rare MSS. referred to there are still safely extant, as they belonged not to the Oudh libraries but to the Asiatic Society of Bengal.

⁶ A Catalogue of the Persian books and Manuscripts in the library of the Asiatic Society of Bengal. Compiled by Maulavi Mirza Ashraf Ali, under the supervision of the Honorary Philological Secretary. Fasc. I-III, Calcutta, 1890-1895

For a Tibetan scholar, with no special interests in Persian literature, this constitutes an act of genuine self-sacrifice. I take this opportunity of expressing my profound and sincere gratitude to Mr. van Manen, as well as to the other gentlemen mentioned. I feel also much indebted to Mr. A. Harley for the kind assistance rendered by him during his term as Secretary at the beginning of my work.

The Baptist Mission Press have undoubtedly performed a very creditable work in spite of the considerable technical difficulties inherent in the nature of publications of this kind. Very unfortunately a number of misprints are found in the Catalogue. Their appearance is chiefly due to the fact that the book had to be printed after the reading of only *two proofs*. The same pressure of time has caused a number of inaccuracies in quotations to slip into the text, because a regular collation with MSS., before signing the proofs for print, was entirely out of question. All such oversights and misprints will be corrected, as far as observed, in the list of the Errata.

W. IVANOW

April 1924. Calcutta.



BRIEF REVIEW OF THE COLLECTION

In accordance with general practice, a brief review is here given of the rarer works described in this Catalogue. In order to make it systematic and helpful to students, the works are not grouped under the traditional heads of the Catalogue but under the principal subjects of Oriental research. The term 'unique' is avoided as far as possible because it is rather unreliable. The term 'rare' is here used in a purely conventional sense and applied to those works of which not more than *three copies* (including the one described in the present Catalogue) are known.

Many Persian works deal with a variety of subjects, being equally interesting, or even important, from different points of view. Such works may, in the present review, be referred to several times, in different connections.

I. HISTORY.

The present collection contains a considerable number of valuable historical works, chiefly dealing with India. It is very rarely that one meets with an entirely unknown historical composition because this particular branch of the Persian literary inheritance is the one best explored. In spite of this, however, there are several rare historical works in the library. The book which probably is not known in other collections is a general history (No. 8), up to 817/1414, composed in 820 1417, which regardless of its brevity may perhaps contain interesting information about the early Timurides.

Other works which are rare and important:—

1. *Mujmal-i-mafassal* (composed circa 1065/1655), dealing chiefly with the Indian Timurides (No. 43)
2. A valuable copy of *Ma'āthir-i-Rahīmī*, with emendations in the handwriting of the author himself (No. 149).
3. Comparatively rare is *Ḥadiqatu's-safā* (comp. 1173 1759) (No. 45).

Although not exceptionally rare yet extremely important is *Mujmal-i-Faṣṣihī* (No. 9), unfortunately in a modern and a slightly incomplete transcript.

Works on the history of Persia present nothing remarkable except for the Memoirs of Shāh Tahmāsp I (No. 87). Afghan modern history is dealt with in two rare works, No. 105 (without title), and *Khulāṣatu'l-akhbār* (No. 106).

In addition to these purely historical works much valuable information can be gathered from other sources, especially con-

cerning Indian History. These materials may be divided into several groups :—

A. Historical documents. Many of them are contained in collections of epistolary models, or are accidentally preserved in scrap-books :

1. *Munsha'āi-i-Māhrū*, dating from the end of the VIIIc./XIVc., contains many valuable documents shedding light on the condition of life at that period in Sind and India generally (No. 338).

2. *Inshā-i-Qāsim Ṭabbasī*, dating from the end of the Xc./XVIc. Valuable documents for the study of the history of the Deccan and its diplomatic relations with Persia (No. 350).

3. *Ruq'āt-i-'Abdu'l-Laṭīf*, beg. XIc./XVIIc. Documents concerning Indian politics under Jahāngir and Shāhjahān (No. 364).

4. *Mukātabāt-i-Muqīmā*, completed before 1070/1660. Documents from Shāhjahān's time (No. 370).

5. Several documents, found in a *majmū'a* (No. 374), from the time of Aurangzib (some well-known collections of the letters of the latter are found in Nos. 378, 379, 382, 383).

6. Letters of 'Ābid-Khān (XIIc./XVIIIc.) (No. 391).

7. *Gulshan-i-'ajā'ib* correspondence of Farrukh-siyar and Muḥammad Shāh (No. 392).

8. Interesting collection of official letters from the XI–XIIc./XVII–XVIIIc., chiefly of a diplomatic nature (No. 401).

9. *Ṭilismātu'l-khiyāl*, collected ca. 1200/1786. An important collection of documents from the XIIc./XVIIIc. (No. 403).

10. A collection of letters from the XI and XIIc./XVII–XVIIIc. (No. 405).

For various stray letters and notes from the same period see Nos. 416–418, 925 (5), 935 (3, 14), etc.

B. Poetico-historical works. Besides the isolated and scattered chronograms of different events, etc., found in many *dīwāns* and other poetical works, there are some compositions, which although compiled in a laudatory style, deal with the history of particular dynasties or individual persons. The rarer of them are :

1. Two versions of the *Nasab-nāma*, a versified history of the Quṭb-Shāhs from the origin of the dynasty till about 1000/1592 (Nos. 690–691).

2. *Anwar-nāma*, the story of Anwar-Khān of the Carnatic, composed in 1174/1761 (No. 872).

3. *Najīb-nāma*, the story of the Rohila chief Najīb-Khān, composed in 1185/1771 (No. 870).

4. *Zafar-nāma*, a laudatory account of the campaigns of General G. Lake (1800–1807), (No. 886).

5. *Akbar-nāma*, the story of Akbar-Khān, son of Dost-Muḥammad, composed in 1260/1844 (No. 889).

C. **References to the general conditions of life in India at different periods.** Such references may be found in works on theology, Sufism, etc.

1. *Khulāṣatu'l-aḥkām*, comp. 755/1354, chiefly dealing with theology (No. 1068).

2. *Fawā'id-i-Firūz Shāhi*, comp. in the end of the VIIIc./XIVc., a theologico-ethical encyclopaedia (No. 1069).

3. *Rāḥatu'l-insān*, dating from the same time as the preceding work, deals with medicine and refers to many customs, observances, magical practices, etc. (No. 1535).

4. *Malḥūzāt-i-Aḥmad Maḡhribī*, composed about the same time as the preceding work. Gives many particulars as to the life in India at the time of the invasion by Tīmūr (No. 247).

5. *Ḡulzār-i-abrār*, composed about 1022/1613. A Sufic hagiology especially dealing with the Deccan and containing many historical allusions (No. 256).

6. *Tadhkira-i-mashā'ikh-i-Kashmīr*, composed about the same time as the preceding work. Contains abundant allusions to the conditions of life in mediaeval Kashmir (No. 260).

7. *Sharā'if-i-Uṭhmānī*, composed towards the end of the XIIc./XVIIIc. Many details and documents concerning the history of Balgram (No. 277).

To these may be added some other works of different contents.

1. *Ādābu'l-ḥarb wa'sh-shujā'at*, an exceedingly interesting work on the organisation of the army, customs connected with war, etc., composed in the beginning of the VIIc./XIIIc. in India (No. 1608).

2. Three political pamphlets concerning events in the Deccan in or about 1167/1754 (No. 1397).

3. *Maqāt-nāma*, a work on politics, written about the same time, also in the Deccan (Nos. 1404–1405).

4. A part of the archives of Tīpū, nawwāb of Mysore (Nos. 1634, 1640–1693, etc.).

For the religious history of Persia interesting information may be found in a very rare Shi'ite book *Kāmil-i-Bahāī*, composed about 678/1279 (No. 1102).

II. POETRY.

The section of poetry is remarkably rich in the present collection. It contains a very considerable number of rare *diwāns* and *kulliyāts* from the earlier periods of Persian poetry, and an exceptionally complete set of the productions of the Indo-Persian poetical art for the last three centuries. The rarer works of interest for the study of Persian poetry are :

A. Biographies of poets and anthologies. Besides works which are valuable, but not so rare, like *Haft iqlīm* (Nos. 282-283), *Tadhkiras* of Naṣrābādī (No. 220), Sarkhūsh (No. 221), Shīrkhān Lodī (Nos. 223-224), Ḥazīn (Nos. 225-229), Walīh Dāghistānī (No. 230, a good copy) and Āzād (*Khazāna-i-‘Āmira*) (No. 232), the following compositions may be mentioned :

1. *Mudhakkiru’l-ahbāb*, composed in 974/1566, a rare *tadhkira* of the poets of Khorasan in the Xc./XVIc (No. 219).
2. Several voluminous anthologies, dating from the XI-XIIc./XVII-XVIIIc. especially Nos. 923-927, 934, and 943.

B. Works on poetics, etc. In addition to several treatises on these subjects which, although not common, are already known, there are :

1. *Anīsu’sh-shu‘arā* (probably dating from the IXc./XVc.) (No. 1481).
2. *Dād-i-sukhan*, by Ārzū (d. 1169/1756) (No. 393).
3. *‘Atīyya-i-kubrā*, by the same (No. 394).
4. *Āsāsu’l-faḍl* (No. 408).
5. *Mukhtaṣaru’l-muqtaṣar* (versified) (No. 902).

(The last two of uncertain date, but not later than the middle of the XIIc. XVIIIc.).

The poetical works themselves may be divided into the following principal groups :

(a) **Epics.** There is a very valuable copy of the *Shāhnāma*, transcribed in 882/1447, apparently in India (No. 421). Of its imitations the following may be mentioned as being very rare.

1. *Anbiyā-nāma*, comp. about 700/1301, dealing with the history of the ancient prophets, Muḥammad, the first Khalifs, etc. (No. 1754).
2. *Maulūd-i-nūr-i-Aḥmadī*, composed in 887/1482, dealing with the same matters as the preceding work (No. 611).
3. *Nasab-nāma* (two different versions), composed about 1000/1592; deals with the history of the Quṭb-Shāh dynasty (No. 690-691).
4. *Harba-i-Haydarī*, composed 1149/1137; deals with the exploits of ‘Alī and Husayn (No. 850).

5. *Anwar-nāma*, composed 1174 1761; deals with the adventures of Anwar-khān, a nawwāb of the Carnatic (No. 872).

6. *Nāma-i-turfa* (or *Najīb-nāma*), composed 1185 1771; deals with the adventures of Najīb-khān, a Rohila chief (No. 870).

7. *Zafar-nāma*, composed about 1807; deals with the campaigns of General G. Lake (No. 886).

8. *Khudāwand-nāma*, composed about the same time as the preceding work; deals with the history of Muḥammad and the Imāms (No. 888).

9. *Akbar-nāma*, composed 1260 1844; deals with the adventures of Akbar-Khān, son of Dost-Muḥammad (No. 889).

(b) **Romantic poetry.** This group although well represented by the works of the popular poets, contains only a few rare items. The following poems need mention in this connection:

1. *Farhād-u Shīrīn*, by Sharīf Kāshī (d. 1030/1621) (Nos. 719-720).

2. *Haft akhtar*, by ‘Ayshī (comp. in 1070/1660) (No. 768).

3. *Khusraw-u Shīrīn* and *Laylā va Majnūn*, by Nāmī (d. 1204/1790) (No. 880).

(c) **Lyric poetry.** This group, on the contrary, is very rich in rare dīwāns and kullīyāts by different poets:

1. Qaṭrān (Vc./XIc.) (No. 430).

2. Mukhtārī (d. ca. 554 1159) (No. 1753).

3. Sūzanī (d. 569 1173) (No. 449).

4. Shufurwa (Sharaf) Isfahānī (d. ca. 600/1204) (No. 465).[†]

5. Imāmī (d. 667 1269) (No. 489).

6. ‘Imād Faqīh (d. 773/1372) (No. 583).

7. Ādharī (d. 866 1462) (No. 606).

8. Suhaylī (d. 907/1502) (No. 643).

9. ‘Ubaydī (d. 946 1539) (No. 1759).

10. Haydar Harātī (d. 959/1552) (Nos. 665, 666, 1760).

11. Šaqqā (d. ca. 966 1558) (Nos. 669-670).

12. Sharaf-i-Jahān (d. ca. 968/1560) (Nos. 671-672).

13. Bahlūl (d. ca. 970/1562) (No. 674).

14. Arslān (d. 995/1587) (No. 678).

15. Marwī (end of the Xc./XVIc.) (No. 682).

16. Dāmīrī Balgrāmī (beg. XIc./XVIIc.) (No. 689).

17. Maẓharī (d. 1018 1609) (No. 702).

18. Sharīf Kāshānī (d. ca. 1030 1621) (Nos. 719-720).

19. Bāqir (beg. XIc./XVIIc.) (No. 725).

20. Taqī Auhādī (d. after 1040/1630) (No. 733).

21. Masīḥ (d. ca. 1066 1656) (No. 1763).

22. Qaplān-Beg (d. after 1041/1631) (No. 734).

23. Razmī Rūmī (XIc./XVIIc.) (No. 741).

24. Hāshim (d. after 1056 1646) (No. 747).

25. Ad'ham (d. 1060/1650) (No. 753).
26. Sā'ī (d. after 1071/1661) (No. 769).
27. Sā'id (d. about the same time) (No. 771).
28. 'Abd-i-Nabī (also about the same time) (No. 772).
29. Ḥālī ('Abdu'l-lah) (d. 1090/1580) (No. 789).
30. Mufid Bāfqī (d. ca. 1091/1680) (No. 790).
31. 'Arshī (d. 1091/1680) (Nos. 791, 792).
32. Naṣībī (end XIc./XVIIc.) (No. 794).
33. Nauras (the same time) (No. 799).
34. Ḥasan Shāmlū (the same time) (No. 800).
35. Sābiq (d. 1103/1692) (Nos. 801-802).
36. Kirāmī (d. after 1105/1694) (No. 804).
37. Muṭlī' (beg. XIIc./XVIIIc.) (No. 825).
38. Waḥdat (d. 1126/1714) (No. 831).
39. Nuṣrat (d. 1139/1727) (No. 846).
40. 'Ishqī (d. after 1154/1741) (No. 853).
41. 'Azīz (end XIIc./XVIIIc.) (No. 859).
42. Hijrī (the same time) (No. 867).
43. Niyāzī (d. 1188/1774) (No. 869).
44. Abjadī (the same time) (No. 873).
45. Wāṣilī (the same time) (No. 879).

Poets of uncertain date.

46. Jalālī (No. 890).
47. Muttaqī (No. 891).
48. Ṣāliḥ (No. 892).
49. Wafāī (No. 893).
50. Maḥmūd (Nos. 894-895).
51. Waḥshat (No. 896).
52. Kihtar (No. 898).
53. Munzawī (No. 903).
54. Muḥyī (No. 904).
55. Qādirī (No. 905).
56. Tamkīn (No. 910).
57. Nādir (No. 913).
58. Mukhtār (No. 914).
59. Rādī (No. 916).
60. Miskīn (No. 921).

(d) **Sufic poetry** will be dealt with in the section on Sufism.

III. THEOLOGY.

This section is not particularly rich, but contains several rare and interesting works.

(a) **Sunnite Theology:**

1. An old copy of the Persian version of Ṭabarī's great *Tafsīr* (No. 955).
2. Part of a probably unique Persian *Tafsīr*, dating apparently from the VI-VIIc. XII-XIIIc. (No. 956).
3. *Tafsīr-i-Shāh* (comp. 1057/1617) (No. 969).
4. *Hayratu'l-fuqahā*, on fiqh (ca. 700-1301) (No. 1024).
5. *Fatāwī-i-Qurākhānī*, on fiqh (end VIIIc. XIVc. (No. 1034).
6. *Khulāṣatu'l-aḥkām*, on 'aqā'id (comp. in 755-1354) (No. 1068).
7. *Farā'id-i-Firūz-Shāhī*, on 'aqā'id (end VIIIc. XIVc.) (No. 1069).
8. *Muḥītu'l-wā'izīn*, religious encyclopaedia (end XIc. XVIIc. ?) (No. 1089).

(b) **Shi'ite Theology :**

1. *Kāmil-i-Bahāī*, on tradition (comp. ca. 678-1279) (No. 1102).

(c) **Controversy :**

1. *Muḥīru'l-ḥaqq* (the date of composition is unknown) (No. 1133).

IV. SUFISM.

The collection is particularly rich in works on different branches of the Sufic doctrine, chiefly composed in India. A great number of them are unknown in other libraries. Many of them belong to the little known mediaeval Sufic literature of the Deccan. The others reflect the currents of the period of gradual decadence of Sufism during the last four centuries, when the original ethico-philosophical theories steadily degenerated into a peculiar system of magic and cabbalistic beliefs. There are also a great many works by almost illiterate authors, who are unidentifiable, and for whom there is no key to their chronology. The history and analysis of the last four centuries of Indian Sufism still remain an entirely 'uncharted sea' for explorers. Its literature, however, promises many valuable finds to the students of the social and religious history of Muhammadan India and generally the later developments of Islamism.

The rare works belonging to this section may be classed in groups as follows :—

A. **Sufic hagiology :**

1. *Ṭabaqāt* of 'Abdu'l-lah Anṣārī (completed shortly after 481-1085) (No. 234).
2. *Latā'if-i-Ashrafī* (ca. 825-1422, life of Ashraf Jahāngīr Samnānī) the most valuable Sufic encyclopaedy (No. 1214).

3. *Khulāṣatu'l-maḡāmāt* (ca. 840/1436, life of Aḥmad-i-Jām) (No. 245).

4. *Ta'riḫ-i-ḥabībī wa tadḥkira-i-murshidī* (comp. 849/1445, life of Gīsūdirāz) (No. 246).

5. *Malḡūzāt-i-Aḥmad Maḡhribī* (about the same time, life of Aḥmad-i-K'hatū) (No. 247).

6. *Manāqib-i-Kḥwāja Aḥrār* (ca. 900/1496) (No. 1245).

7. *Gulzār-i-abrār* (ca. 1022/1613, a most valuable work on the history of Indian Sufism) (No. 259).

8. A work on the Sufic saints of Kashmir (comp. about the same time) (No. 260).

9. *Mir'ātu'l-asrār* (comp. 1065/1655, a general history of Sufism) (No. 264).

10. *Karāmātu'l-awliyā* (comp. 1068/1658, also a general hagiology of Sufism) (No. 265).

11. *Mukḥbiru'l-wāṣilīn* (comp. about the same time, in verse).

12. *Makhzanu'l-a'rās* (comp. ca 1156/1743) (Nos. 1631-1632).

13. *Akhbāru'l-awliyā min lisāni'l-aṣṣiyā* (end XIIc./XVIIIc., biographies of Sufis of Afghan origin) (No. 273).

14. Different biographies of 'Abdu'l-Qādir Jilānī, chiefly based on the famous work of Yāfi'ī (Nos. 242, 266, 267, 268-270, 271, 742).

Some biographical material concerning Sufic saints of different periods may be also found in:

1. *Hukm-nāma-i-Sharāfu'd-Dīn* (beg. VIIIc./XIVc.) (No. 1196).

2. *Dalīlu'l-'āshiqīn* (end VIIIc./XIVc.) (No. 1204).

3. *Khulāṣatu'l-alfāz* (ca. 782/1381) (No. 1209).

4. Another fragmentary work on the sayings of Jalālu'd-Dīn Bukhārī (end VIIIc./XIVc.) (No. 1210).

5. A note on Nī'matu'l-lah's spiritual pedigree, by himself (No. 1239, 26).

6. *Najātu'r-rashīd* (comp. 999/1591), a rare Suficoethical work by Badāūnī (No. 1263).

7. Some short treatises on Chishtī Shaykh by Muḥammad Chishtī (No. 1265, 3, 4).

8. *Ganj-i-sa'adat* (comp. 1073/1663) (No. 1275).

9. *'Arūs-i-'irfān* (comp. 1117/1705) (No. 1283).

B. Orthodox Sufism (which may be so called on account of its strict following of the general traditions of early Sufic doctrine still closely connected with orthodox Sunnism). They are mostly well-known original Persian compositions, or translations of standard Arabic works. Almost all of them belong to a comparatively early period. The rarer works of this class are:

1. *Unsu't-tā'ibīn* (beg. VIc./XIIc.) (No. 1169).

2. *Kitāb-i-sittīn* (an early work of uncertain date) (No. 1241).

3. *Baḥru's-sa'ādat* (beg. IXc./XVc.) (No. 1216).
4. *Kanzu'l-āshiqīn* (beg. IXc./XVc.) (No. 1238).
5. *Ikhīr-i-sa'ādat* (comp. 1143 1730, based, as the preceding one, on Ghazālī's works) (No. 1288), etc.

C. **Sufico-poetical works** (all of them equally belonging to the section of Poetry). The rarer items are :—

1. A very fine and complete copy of 'Aṭṭār's *Jawharu'dh-Dhāt* (from the end of the IXc. XVc.) (No. 482).
2. *Mathnawī-i-Waladī* (comp. 690/1291, an imitation of Rūmī's great *Mathnawī*) (No. 547).
3. *Mathnawīyyāt-i-Jamālī* (end IXc./XVc., also imitating the same *Mathnawī*) (No. 648).
4. *Muraqqa'* (by 'Āqil-khān Rāzī, d. 1108 1696, also imitating the *Mathnawī*) (No. 812).
6. *Rumūzu't-tākhīrīn* (comp. 1139 1727, also imitating the *Mathnawī*) (No. 847).

There is also a very good collection of commentaries on the *Mathnawī* (Nos. 494–517).

There are a large number of imitations of the *Makhzanu'l-asrār* of Nizāmī, a great many Sufico-lyrical poems, Sufico-romantic compositions, or even versified theoretical Sufic treatises of the type of the *Gulshan-i-rāz*, but they cannot be called rarities. Only one interesting work of this type is rather rare, viz. 'Imād Faqīh's *Miṣbāḥu'l-hidāyat* (comp. 750 1350) (No. 583, 1).

D. **Sufico-magical works.** The works of this class have never been adequately studied, and only a few libraries contain them. To a great extent they are chiefly peculiar to India, where they developed probably as a syncretic form of early Sufism mixed with local beliefs and superstitions. Although almost all works of this group are scarce it will be sufficient to name only the more important of them :—

1. *Tawālī'u'sh-shumūs* (comp. before 643, 1246) (Nos. 1183–1184).
2. *Shamā'il-i-anqiyā* (beg. VIIIc./XIVc.) (Nos. 1197–1198).
3. *Khulāṣatu'l-alfāz* (ca. 782/1381) (No. 1209).
4. A collection of works of the famous Sufic saint of the Deccan, Muḥammad b. Yūsuf Ḥusaynī, surnamed Gīsūdīrāz (d. 825/1422) (Nos. 1219–1233).
5. A collection of prose works of Nīmatu'l-lah Walī (d. 834/1431) (Nos. 1239–1240).
6. *Latā'if-i-Shāhī* (IXc./XVc.) (No. 1242).
7. *Wazā'if-i-Shāhī* (the same time) (No. 1243).
8. *Risāla-i-Shattāriyya* (Xc./XVIc.) (No. 1303).
9. *Risāla-i-Sultāniyya* (the same time) (No. 1304).
10. *Sab' sanābil* (comp. 969 1562) (No. 1253).

11. A cabbalistic treatise by Zinda-dil (d. 990 1582) (Nos. 1257-1258).
 12. *'Aynu'l-ma'ānī* (comp. 997 1589) (No. 1259).
 13. *Adhkār-i-Qādiriyya* (end Xc./XVIc.) (No. 1261).
 14. *'Ishqiyya* (end Xc. XVIc.) (No. 1264).
 15. A collection of works of Muḥammad Chishtī (beg. XIc. XVIIc.) (No. 1265).
 16. *Risāla-i-shaṭṭhiyyāt* (comp. 1002 1652, by Dārā-Shikūh) (No. 1270).
 17. *Ma'āriju'l-mulūk* (comp. 1066 1656) (No. 1271).
 18. *Mushāhida* (comp. before 1069 1658) (No. 1274).
 19. *Adābu'dh-dhikr* (comp. 1097/1686) (No. 1280).
 20. *Maḥramu'l-asrār* (comp. 1110 1698) (No. 1282).
 21. *'Arūs-i-'irfān* (comp. 1117 1705) (Nos. 1283-1284).
 22. *Silk-i-jawāhir* (middle XIIc./XVIIIc.) (No. 1285).
 23. *Mashhadu'l-wujūd 'aynu'l-maqṣūd* (comp. ca. 1146 1733) (Nos. 1290-1291).
 24. *Latā'ifu'l-wazā'if* (comp. 1158 1745) (No. 1292).
 25. *Thamarātu'l-Makkiyya* (comp. 1198 1784) (No. 1293).
 26. Treatises of 'Abdu'l-lah Khwishagī (end XIIc. XVIIIc.) (No. 1294).
 27. *Baḥru'l-hayāt* (date of composition unknown) (No. 1296).
- Other works of similar contents: Nos. 1297, 1298, 1305, 1309, 1312, 1313, 1314, 1315, 1316, 1319, etc.

E. Popular Sufic Works. This group consists of elementary treatises or simply occasional notes on different points of Sufic ethics, prayers, dhikr, etc. The majority of them are productions of beginners, illiterate darwishes, etc., who often try to systematise the instruction received from their preceptors. Sometimes they are compiled in catechetic form. Occasionally they are attributed to the authorship of Imām Ja'far Ṣādiq, Abū'l-Ḥasan Kharqānī, and other early saints. As few people cared for these writings, they have rarely been transcribed, and therefore there may be amongst them a large proportion of autographs. The more typical specimens of this literature are Nos. 1323 (1-3), 1325 (5), 1338, 1339, 1340, 1343 (2), 1345 (2), 1347 (2, 3), 1349 (6), 1350 (2), 1353, etc.

V. FOLK-LORE.

Systematic research into Muhammadan and Persian folk-lore has not yet begun. The materials however, are abundant. They may be divided into the following groups:—

A. Legends, fairy tales, etc. The legends connected with religious mythology are contained in many works on tradition, in prose (cf. Nos. 323-333), and in verse (concerning rare works

see in the section of imitations of the *Shāhnāma*). Legends of ancient kings are often found scattered in ethical works (especially interesting and rare is No. 1370), etc. The group of fairy tales in prose and verse, contains several rare works :—

1. *Dāstān-i-gunjishk wa Lavl-parī* (in prose, comp. 1144/1731) (No. 304).
2. *Dāstān-i-Bakhtyār* (in verse, comp. 1019/1610) (No. 701).
3. *Zibā wa Nigār* (in verse, comp. 1053/1643) (No. 743).
4. *‘Ishq-nāma* (in verse, comp. 1105/1694) (No. 805).
5. *Hir-u Ranjhan* (in verse) (No. 918), etc.

To this group belong also numerous poetic works, dealing with epic and romantic stories.

B. Magic, Divination, etc. In addition to a series of works specially dealing with these matters (Nos. 1508–1528 in prose, and Nos. 551, 908, etc., in verse), there are a great number of treatises of the most heterogeneous contents, which touch on these subjects: Biography (Nos. 223–224); Geography (No. 280, on ‘wonders’); Theology (cf. Nos. 1069, 1079–1083, 1119, 1120, 1144, 1146, 1147, 1148); Sufism (see above); Encyclopaedias (cf. Nos. 1358, 1359, 1360, 1368); Philosophy (cf. No. 1371), Medicine (cf. Nos. 1535, 1579, 1585), etc. A great many short notes, isolated amulets, magic prayers, etc., are scattered over the fly leaves of several MSS. (see the Index of subjects).

VI. SCIENCES AND ARTS.

The rare works dealing with the different disciplines are :

I. Encyclopaedias :

1. *Farhang-i-Aurang-shūhī* (end XIc. XVIIIc.) (No. 1367).
2. *Mukhtaṣar-i-mufīd* (comp. 1201/1787) (No. 1368).

II. Ethics, etc. :

1. *Ganju’l-ganj* (ca. 508/1114) (No. 1370).
2. *Rabī’u’l-asrār* (middle VIIc. XIIIc.) (No. 1371).
3. *Nafā’is-i-Wajīhī* (ca. 1037/1628) (No. 1389).
4. *Akhlāq-i-siyar-i-p’-dshāhān* (ca. 1055/1645) (No. 1391).
5. *Dastūr-nāma* (comp. 1202/1788) (No. 1393).

III. Lexicography :

1. *Burhānu’l-īmān* (date of comp. unknown) (No. 1419).
2. *Majma’u’l-lughāt-i-khānī* (comp. 1053/1643) (No. 1425).
3. *Ashharu’l-lughāt* (comp. 1082/1671) (No. 1433).
4. *Muntakhab-i-Bahār-i-‘ajam* (comp. 1182/1768) (No. 1437).
5. *Madīnatu’l-iṣṭilāḥ* (comp. 1191/1777) (No. 1438).

IV. **Grammars :** (Persian, of modern origin) (Nos. 1478, 1479, 1480).

V. **Medicine :**

1. *Nūru'l-'uyūn* (Vc./XIc.) (No. 1529).
2. *Rāḥatu'l-insān* (comp. 778/1376) (No. 1535).
3. A collection of works of Yūsufī (middle Xc./XVIc.) (Nos. 1543–1544).
4. *Khulāṣa-i-Banyāi* (comp. 996/1588) (No. 1549).
5. *Muḥridāt-i-Nāmī* (before 1015/1607) (No. 1550).
6. *Qarābādīn-i-Maṣūmī* (comp. 1059/1649) (No. 1557).
7. *Fawā'idu'l-fu'ād* (comp. 1066/1656) (No. 1558).

VI. **Art of war :**

1. *Ādābu'l-ḥarb wa'sh-shujā'at* (beg. VIIc./XIIIc.) (No. 1608).

VII. **Hunting :**

1. *Lidhḥathu'l-hawwām* (Xc. XVIc. ?) (No. 1611).

VIII. **Mineralogy :**

1. *Tangṣūq-nāma* (VII or IXc./XII or XVc.) (No. 1615).

IX. **Calligraphy :**

1. A collection of short treatises on calligraphy (Nos. 1623–1624).

X. **Music :**

1. *Miṣbāḥu's-surūr* (comp. 1074/1664) (No. 1629).

VII. **VARIA.**

A. **Translations from Sanskrit, the rarer works are :**

1. *Tarjuma-i-Mitachhara* (No. 1710).
2. A collection of translations of different Sanskrit works (No. 1714).

B. **Works in the Pashtu language :**

1. *Yūsuf-Zulaykhā* (No. 1733).

C. A number of works in Dak'hani, Hindī and Urdū contain some poems which may be old and rare (Nos. 1735–1748).

NOTES ON THE TECHNICAL DETAILS OF THE CATALOGUE.

I. GENERAL REMARKS.

1. **Description.** As far as practicable the principle has been observed that every independent work should be given a separate description in its proper place,¹ regardless of the question whether it forms a separate volume or is bound in one cover with other works. Deviations from this principle have been made in the following cases:—

- (a) Collections of works of one author.
- (b) Short works dealing with one subject.
- (c) Scraps of all descriptions, which do not justify separate notes. (For the details concerning the descriptive notes in general see further on, II).

2. **Transliteration.** (a) The transliteration has been made as *simple* as possible and the use of special diacritical dots, underlinings, etc., has been reduced to a minimum.

(b) This system is intended to represent the Persian and other words as they are *written*, not actually *pronounced* in different Muhammadan countries.

(c) Vocalisation is given according to the usages of standard Persian, *spoken in Persia*.²

(d) Some concession is made to the elementary principles of Arabic phonetics and grammar, in names containing the definite article *ال*. Being of no importance to people who know Arabic, they often mislead those who do not. Therefore, instead of *‘Abd al Raḥīm*, as is given in different catalogues, the form of *‘Abdu’r-Raḥīm* is used, or in the Genitive case, with *Ibn* or *Abū*, forms like *‘Abdi’r-Raḥīm*.

(e) *Hamza* (ء) is marked only in the transliteration of *Arabic*

¹ *i.e.* the correct chronological position amongst other works dealing with the same subject. As far as possible exact dates of composition have been taken into consideration. There are however a number of works, chiefly short or fragmentary pamphlets, whose chronology has not been fixed. In every section they are grouped at the end under the special heading ‘works of uncertain date’.

² In India many Persian words are systematically misspelt, probably under the influence of the phonetic rules of the local languages, foreign to Persian.

Numerous examples can be given such as: *bahār* (بهار) instead of the correct *bihār* or *buhār*, etc. Most remarkable are persistent and amazing misspellings of the commonest geographical names: *Biṣrī* (for Baṣrī), *Ṭibrī* (for Ṭabarī), *Iṣṭihānī* (for Iṣfahānī), etc. These examples are taken not from the writings of illiterate authors, but from the works of first class scholars.

expressions (as '). As the sound does not exist in the Persian phonetic system (and the sign ^ʿ is usually pronounced either as a simple hiatus, or, sometimes, as a glide *y*), its equivalent is omitted in all Persian words, as well as Arabic loan words in a Persian context.

(f) The following table shows the system of transliteration :—

ا a, i, u, (ā)	ش sh
ب b (bh)	ص s
پ p (ph)	ض d
ت t (t'h)	ط t
ث th	ظ z
ي y	ع ʿ
ج j (jh)	غ gh
چ ch (chh)	ف f
ح h	ق q
خ kh	ک k, g (k'h)
د d (d'h)	گ g (g'h)
ذ dh	ل l
ذ d	م m
ر r	ن n
ز z	و w, u (ū)
ژ zh	ه h
س s	ی y (ī).

Note 1. The letters o, e, v, x are used only in words of non-Persian and non-Arabic origin (Turkish, Indian, etc.).

Note 2. Diphthongs: *ay* for اِی, and *au* (or *aw*) for اِو.

Note 3. Wherever an accidental combination of consonants may lead to confusion with one of the aspirated letters used to render a simple consonant, the apostrophe (') is used (e.g. *nuz'hat*).

Note 4. In all quotations from the earlier MSS. in which the old orthography is used which does not distinguish و from و, چ from چ, ک from ک, this old usage has been preserved, but in the transliteration the words are given in the form of their actual pronunciation.

Note 5. The dash (-) is used: (a) to join two different words whenever they form one compound word; (b) with the Arabic article ل: (c) with the Persian *vāla*; (d) with the Persian conjunction و when it is pronounced like *u* after words ending with a consonant.

II. EXPLANATION OF THE SYSTEM OF THE DESCRIPTIVE NOTES.

1. **Numbers.** Serial numbers of the notes do *not* coincide with the actual numbers of the MSS. on the shelves of the library. The latter are to be found on the right at the top of every note. A special index (VII) is provided to show the correspondence of these library marks with the numbers given in descriptive notes in the Catalogue.

2. **Titles.** Wherever the real title of a work has not been ascertained, or the work possesses none, a provisional designation is given *within brackets*. Lengthy titles are given in their abbreviated form in the headings, but mentioned in full in the text of the notes.

3. **Dates.** (a) All approximate dates given *in centuries*, whenever they are conjectural, are left without special expressions like 'probably,' 'apparently,' etc., as superfluous.

(b) The dates of the reigns of rulers are given according to S. Lane-Poole, *Muhammadian Dynasties* (I have used the Russian translation with corrections by Prof. W. Barthold, St. Petersburg, 1899).

(c) In all cases in which the dates in the Muhammadian era are given with their equivalents in the Christian era, the former stand *first*, and the latter *second*, and the indications A.H. or A.D. are omitted.

4. **References to folios in MSS.** Contrary to the general practice established in all learned libraries, according to which the folios of every MS. are numbered as soon as it is added to the collection, the great majority of the MSS. in the possession of the Asiatic Society of Bengal remain without any numeration of folios. A number of volumes have an erratic and careless *pagination*, often executed in such a way that different parts of the same volume, or even chapters of the same work, are *paged separately* (!). Blank leaves, or those occupied by notes, etc., have often been disregarded in such volumes.

The shortness of the time allotted for the work rendered it out of question to undertake the arduous task of numbering folios and verifying their proper order in 1500 volumes of MSS. as a mere appendix to my other duties as a cataloguer. Although pressing necessity forced me to number personally the folios in several hundreds of volumes, I was unable to do the same for all unfoliated works of the collection, especially for bulky MSS.¹

In consequence the folio number is sometimes not shown in

¹ At my insistent requests, by the orders of the Society's authorities the folios in about 200 vols. have been numbered by the Society's maulvies during the last two years and a half.

the descriptive notes; in such cases it was useless to give a table of contents and impossible to give exact references to folios for other purposes.

In some cases when comparing the volumes, which had an old foliation, after the descriptive notes have been printed, it was discovered that the numeration was incorrect.

5. **References to other publications.** In the descriptions of the works references are given in a *uniform* and strictly *chronological* order, the latest in publication always being given first:—

(a) *General works* on Persian literature.

(b) *Catalogues* of the Persian MSS. in different libraries, in so far as locally accessible.¹ (The Catalogues of Indian libraries are mentioned separately in order to show immediately what other copies are within the reach of residents of India).

(c) Critical editions, translations, or other publications. As the Society's library is very poor in this respect, the information given here is often based on earlier catalogues and other sources.

(d) Whenever possible, references are given to Oriental editions. This kind of literature is scarcely represented at all in the Society's library. The recent publication 'A Catalogue of the Persian printed books in the British Museum, by E. Edwards, 1922, was of great help. But, although being perhaps the fullest collection of Indian printed editions, it is *very far* from complete. *Persian* lithographs reach the British Museum apparently very rarely, even the most common and widely used ones; and the books published at Tashkand, Samarqand¹, the Caucasus, etc. seem almost never to arrive in the institution. In mentioning such publications I had to rely almost entirely on my own memory, and this did not, of course, allow me to give exact references.

6. **Quotations.** Of initial words only so much is quoted as is sufficient for identification, regardless of the question whether they form a complete sentence, or not³.

¹ To my great regret the following catalogues were not accessible to me:—

(a) Catalogue of two collections of Persian and Arabic MSS. preserved in the India Office library, by Sir E. Denison Ross and Prof. E. G. Browne, London, 1902.

(b) Kahl, A Catalogue of Persian and Turkish MSS. in Tashkand Public Library, Tashkand, 1898 (*in Russian*).

(c) B. Dorn, Das Asiatische Museum d. K. Akademie zu St. Petersburg, 1846.

(d) Rehatsek, Catalogue of the Arabic, etc., MSS. in the Mulla Firuz library, Bombay, 1873.

² The Turkestan editions, amongst which there are many very valuable ones, are usually superior to those lithographed in India with regard to the carefulness of execution and the quality of paper. They are, however, not as cheap as the latter.

³ The stereotyped initial invocation **الحمد لله رب العالمين** is abbreviated into ... **الحمد**, and the beginning of the first independent sentence is given. The opening words of fragmentary MSS. are also given, unless the work is either well-known, or scrappy.

The *orthography*, if thoroughly uniform and consistent in the MSS., is reproduced in its original form. If inconsistent, and containing obvious and trivial mistakes, the latter are corrected without special remarks.

Note 1. Many scribes, especially Indian, are extremely careless in the use of ö and و, which they do not distinguish at all. Here all such cases are rectified in accordance with the rules of Arabic grammar.

Note 2. In versified passages the recognised rules of prosody are very often violated. The original orthography is reproduced in all of them.

Note 3. Old orthography (ب for *b* and *p*, چ for *j* and *ch*, کى for ک, نک for نک, etc.) is preserved in quotations from MSS. which observe it throughout. In quotations from those MSS. which mix the old and the new ways of spelling, the distinction between *b* and *p*, etc. is reconstrued. The letter ک (which is much used in Turkish, Urdu, etc., but almost never appears in Persian MSS. or lithographed editions, except in modern school books, etc.) is avoided, and *g* is uniformly written as گ, except wherever ک is absolutely necessary on account of possible ambiguity (as in گ = گ, or in transliterations of Indian terms).

Note 4. To my great astonishment I have discovered that quite a number of people in India have most confused and perverse ideas concerning the use of the sign of interrogation (?) or the expression *sic*. To avoid misunderstanding an explanation is demanded here.

(a) The signs (?) or (*sic*!) mean that there is some doubt as to the correctness of the word as reproduced on account of: (1) either the word being not clearly legible in the MSS. or altered by a later hand; or (2) on account of some damage to the MSS., such as, for instance, a worm-hole, traces of dampness, a piece of paper being pasted over, etc.; (3) or on account of some conflict with the context, obscure meaning, etc.

(b) The expressions (*sic*) or (*sic*!) are intended to show that although the word, as it is printed, is an exact reproduction of the original text, it is however not in perfect agreement with general rules, practices, usages, standard orthography, etc. For instance (see No. 436, on p. 195) رونقو is an Indian fashion of writing instead of the usual Persian روی نر. Therefore it needs a (*sic*).

7. Description of the appearance of MSS. All information concerning the external appearance of the MSS. is arranged in a strictly uniform order as follows:

1. Number of folios (Ff.), whenever it is known. Doubtful figures are given in brackets.

2. The measurements of a page (S), in millimetres. First the size of the paper, and secondly of the place occupied by the text on a page.

3. Number of lines (ll) on a page.

4. Quality of paper (pap.) mostly only distinguished as Oriental (Or.), or European (Eur.), unless specially identified.

5. General type of the handwriting.

6. The state of preservation of the MS.

7. 'Ex libris' of the College of Fort William (CFW), if dated, or signatures of former owners, etc., if given.

8. Vignettes or illustrations mentioned, if found in the MS.

III. NOTES ON THE INDICES.

I. **Persons' names.** (1) All references are to *the numbers* of the descriptive notes in this Catalogue. Those in heavy type indicate that the person in question is the author, or translator, editor, commentator, etc., of the work described under the number.

(2) In order to make the alphabetical sequence as strict as possible only the *essential parts* of the names are taken into consideration. All honorific titles, initials in European names, etc., are *disregarded*, as well as other expressions which do not constitute the *principal* part of a name, unless there are special reasons for treating them otherwise. The list of these disregarded elements is as follows :—

ABU	HĀFIZ	S. (<i>Sayyid</i>)
ABĪ	HĀJJĪ	SH. (<i>Shaykh</i>)
AL-(Arabic definite article in all its modifications).	HAKĪM	SHĀH
AMĪR	IBN (<i>b.</i>)	SULTĀN
ĀQĀ	KHWĀJA	<i>also</i> , Persian idāfa
B. (<i>ibn</i>)	MAKHḌUM	(-ī), and
BĀBĀ	MAWLĀNĀ	Arabic case
BHĀĪ	MĪR	terminations
	MĪRZĀ	-U, -I.
	MİYĀN	

(3) For reasons of economy of space names, repeated in several entries, are only once printed in full, heavy type, in the first entry and replaced by a hyphen in the following entries. A hyphen corresponds to one name only, except those composed with *ʿAbd.*, *-Allah.*, *-Daula.*, *-Dīn.*, which are treated as one single word.

(4) For abbreviations see the list of them appended below.

II. **Titles of works.** (1) References are to *numbers* in the Catalogue. Those in heavy type refer to the notes in which the copies of the work mentioned are *actually described*, and show that the work in question is not merely referred to incidentally in some connection.

(2) Dates, unless otherwise specified, exact or approximate, after the titles of works, indicate the time of composition.

(3) The expressions which have been disregarded in the alphabetical arrangement of the titles (unless constituting an essential part of the title) are :

AL-(Arabic definite article, in all modifications).	FĪ
BIYĀN (or <i>bayān</i>)	INTIKHĀB
DAR	KITĀB
	MAJMUʿA

MUKHTAŞAR
MUNTAKHAB
RISĀLA (-T)

SHARḤ
TARJUMA (-T)

Also the Persian *idāfa* (-I-), or Arabic case terminations -U, -I.

(4) *Brackets* are used with provisional titles, not actually found in the text of works. They are arranged not under the *first* word, but under the word expressing their principal *subject*.

Note. Short incidental quotations from different poets are not referred to in the index. They must be looked for under the name of their authors in the Index of Persons' names.

(5) For abbreviations see the general list of them, appended below.

III. **Principal subjects.** The chief purpose of this index is to facilitate reference to the material contained in works which for various reasons have no proper title, and short, fragmentary and scrappy items. For other works it is supplemented by the Table of contents and Index II.

IV-VI. Indices of *scribes* and the *places of copying*. Names not clearly legible, or containing no diacritical dots, etc., are not included.

VII. The gaps in the series of the Library numbers of the MSS. are due either to :

- (1) Losses of MSS.
- (2) Mistakes in the original numeration.
- (3) Exclusion of printed and lithographed books which have originally been numbered together with MSS.

LIST OF ABBREVIATIONS.

AD.=A.D.

agric.=work, or writer, on *agriculture*.

AH.=A.H.

anecd.=work, or writer, on *anecdotes*, tales, etc.

Ar.=Arabic.

astrol.=work, or writer, on *astrology*.

astron.=work, or writer, on *astronomy*.

Aum=J. Aumer, *Die Persischen Handschriften der K. Hof- und Staatsbibliothek in Muenchen, München*, 1866. (*References are to pages*).

b.=بن or ابن, son of.

Bd. v.=bound in one cover with other pamphlets, described separately.

beg.=beginning, or beginning with.

Bh=Catalogue of the Persian Manuscripts in the Buhar Library (Calcutta), by Maulvi 'Abdu'l-Muqtadir. Calcutta, 1911. (*References are to numbers*).

Bibl. Indica=Bibliotheca Indica, a series of Oriental works published by the Asiatic Society of Bengal, Calcutta.

biogr.=work, or writer, on *biography*.

Bk=Catalogue of the Arabic and Persian Manuscripts in the Oriental Public Library at Bankipore (Patna), by Maulvi Abdul Muqtadir, Calcutta, 1912-1921 (5 volumes published). (*References are to numbers*).

Bl=E. Blochet, *Catalogue des Manuscrits Persans de la Bibliothèque Nationale*, vols. I-II, Paris, 1905, 1915. (*References are to numbers*).

Br=E. G. Browne, *A Catalogue of the Persian Manuscripts in the Library of the University of Cambridge*, Cambridge, 1896. (*References are to numbers*, but the Roman figures are substituted by Arabic ones).

Br. Lit. Hist.=E. G. Browne, *A Literary History of Persia*, I (From the earliest times until Firdawsī), London, 1908; II (From Firdawsī to Sa'dī), London, 1906; III (A History of Persian Literature under Tatar Dominion), Cambridge, 1920.

Brockelmann=C. Brockelmann, *Geschichte der Arabischen Litteratur*, vols. I-II (Weimar, 1898, Berlin, 1902).

c.=century.

ca.=circa.

calligr.=work, or writer, on *calligraphy*.

CFW=College of Fort William.

comm.=commentary, or commentator.

comp.=composed.

cond.=condition, state of preservation.

d.=died.

dat.=dated.

Dorn C.=Catalogue des Manuscrits et Xylographes Orientaux de la Bibliothèque Imperiale Publique de St-Petersbourg, St. Pétersbourg, 1852 (the Muhammadan MSS. described by B. Dorn). (*References are to pages*).

EB=E. Sachau and H. Ethé, *Catalogue of the Persian, Turkish, Hindūstāni and Pushtū Manuscripts in the Bodleian Library*, vol. I, Oxford, 1889 (*References are to numbers*).

EIO=H. Ethé, *Catalogue of Persian Manuscripts in the Library of the India Office*, vol. I, Oxford, 1903. (*References are to numbers*).

Elliot, Hist. of India=Sir H. M. Elliot, *The History of India as told by its own Historians. The Muhammadan Period*. Vols. I-VIII, London, 1867-1877.

Elliot, Bibliogr. Index=Sir H. M. Elliot, *Bibliographical Index of the Historians of Muhammadan India*, vol. I, Calcutta, 1849.

encycl.=encyclopædia, or encyclopædist.

epist.=work, or writer, on *epistolography*.

Eur.=European (paper).

f., ff.=folio, folios.

Fl=G. Fluegel, *Die Arabischen, Persischen und Türkischen Handschriften der Kaiserlich-Königlichen Hofbibliothek zu Wien*, vols. I-III, Wien, 1865-1867. (*References are to pages*).

Fleischer, Dresden C.=H. Fleischer, *Catalogus Codicum orientalium bibliothecae regiae Dresdensis*, Lipsiae, 1831. (*References are to pages*).

Fleischer, Leipzig C.=H. Fleischer, *Catalogus librorum manuscriptorum, qui in bibliotheca senatoria civitatis Lipsiensis asservatur*, Grimmae, 1834. (*References are to pages*).

fragm.=fragment.

GC I=List of Arabic and Persian MSS. acquired on behalf of the Government of India by the Asiatic Society of Bengal during 1903-1907. By Maulvi Hidayet Husain (Calcutta, 1908 ?).

GC II=The same, during 1908-1910 (Calcutta, no date). (*References to both are to numbers*).

geogr.=work, or writer, on *geography*.

GIPH=H. Ethé, Neupersische Litteratur, in Grundriss der Iranischen Philologie, vol. II (Strassburg, 1896-1904), pp. 212-368. (*References are to pages*).

Gotha C.=W. Pertsch, Die Persischen Handschriften der Herzoglichen Bibliothek zu Gotha, Wien, 1859. (*References are to pages*).

gram.=work, or writer, on *grammar*.

hagiol.=work, or writer, on *hagiology*.

Hājji Khalifa=Lexicon Bibliographicum et Encyclopaedicum a Haji Khalifa compositum, ed. G. Flügel, vols. I-VII, London, 1835-1858.

Hind.=Hindustani, Urdu.

hist.=history, or historian.

Horn=P. Horn, Geschichte der Persischen Litteratur, Leipzig, 1901. (*References are to pages*).

Ind.=Indian.

Ind. libr.=Libraries in India.

JA=Journal Asiatique (Paris).

JASB=Journal (and Proceedings) of the Asiatic Society of Bengal (Calcutta).

JRAS=Journal of the Royal Asiatic Society (London).

Krafft=A. Krafft, Die Arabischen, Persischen und Türkischen Handschriften der K. K. Orientalischen Akademie zu Wien, Wien, 1842. (*References are to pages*).

Leyden C.=Catalogus Codicum Orientalium Bibliothecae Academiæ Lugduno-Batavae (by R. Dozy, P. de Jong, M. de Goeje, and M. Houtsma), vols. I-VI, 1851-1877, Lugduni Batavorum. (*References are to pages*).

lex.=work, or writer, on *lexicography*.

lith.=lithographed, lithograph.

ll=number of lines on a page.

M.=Muhammad (in the indices only).

Madr=Catalogue of the Arabic and Persian MSS. in the Library of the Calcutta Madrasah, by Kamālud Dīn Aḥmad and 'Abdu'l-Muqtaḍir, Calcutta, 1905. (*References are to*

numbers, but the Roman figures are replaced by Arabic ones).

mag.=work, or writer on magic.

mathem.=work, or writer, on *mathematics*.

med.=work, or writer, on *medicine*.

Mehren=A. F. Mehren, Codices Persici. Turcici, Hindustanici variique alii bibliothecae regiae Hafniensis, Hafniae, 1857. (*References are to pages*).

moral.=work, or writer, on *moral philosophy*.

Morl=W. Morley, A Descriptive Catalogue of the Historical Manuscripts in the Arabic and Persian Languages, preserved in the library of the Royal Asiatic Society of Great Britain and Ireland, London, 1854. (*References are to pages*).

nast.=nasta'liq.

occult.=work, or writer, on occult sciences.

Or.=Oriental (paper).

orn. pr.=work, or author of a work, in *ornate prose*.

p., pp.=page, pages.

p.=poetical work, or poet

pap.=paper.

Pers.=Persian.

philos.=work, or writer, on *philosophy*.

Pizzi=Italo Pizzi, Storia della Poesia Persiana, vols. I-II, Torino, 1894. (*References are to pages*).

polit.=work, or writer, on *politics*.

polytechn.=work, or writer, on *polytechnics*.

Pr=W. Pertsch, Die Handschriften-Verzeichnisse der Königlichen Bibliothek zu Berlin. Vierter Band. Verzeichniss der Persischen Handschriften, Berlin, 1888. (*References are to pages*).

R=C. Rieu, Catalogue of the Persian Manuscripts in the British Museum, vols. I-III, London, 1879-1883. (*References are to pages*).

Ros=Baron V. Rosen, Collections Scientifiques de l'Institut des langues orientales. III. Les Manuscrits Persans. St.-Petersbourg, 1886. (*References are to pages*).

RS=C. Rieu, Supplement to the Catalogue of the Persian Manuscripts in the British Museum, London, 1895. (*References are to numbers*).

S=size (length and width of the pages of the MSS.).

S.=Sayyid (in the indices only).

Sh.=Shaykh (in the indices only).

shik.=shikasta.

Spr=A. Sprenger, A Catalogue of the Arabic, Persian and Hindustany Manuscripts of the Libraries of the King of Oudh, vol. I, Calcutta, 1854. (*References are to pages*).

St.=C. Stewart, A Descriptive Catalogue of the Oriental Library of the late Tippoo Sultan of Mysore, Cambridge, 1809. (*References are both to numbers and pages*).

suf.=work, or writer, on *Sufism*.

suf. sh.=Sufic shaykh.

sur.=surnamed, or with the takhallus of.

theol.=work, or writer, on *theology*

Tornberg=C. T. Tornberg, Codices Arabici, Persici et Turcici bibliothecae

regiae universitatis Upsalensis, Upsaliae, 1849. (*References are to pages*).

tr., transl.=translated, translation, translator.

tr. Sanskr.=translation, or translator, from the Sanskrit.

Turk., Turkestan=W. Barthold, Turkestan at the period of the Mongol invasion (*in Russian*), vol. II. St. Petersburg, 1900.

v., vol., vols.=volume, volumes.

— v=(after a folio-number) verso.

vet.=work, or writer, on diseases of animals.

vulg =vulgar (handwriting).

w.=wrote, was engaged in composition

ZDMG=Zeitschrift der deutschen morgenländischen Gesellschaft (Berlin).

I. HISTORY.

1. I. General History.

تاریخ طبری

TA'RĪKH-I-ṬABARĪ.

D 114 and D 115.

A condensed Persian translation of the annals of Muḥammad b. Jarīr b. Yazīd Ṭabarī (d. 310/923), prepared in 352/963 by Abū 'Alī Muḥammad b. Muḥammad Bal'amī (d. 363/974),¹ at the request of the Samanide prince Maṣṣūr (I) b. Nūḥ (350-365/961-976). The narrative was continued by Muḥammad b. 'Abdī'l-Malik Hamadānī (d. 521/1127) to the time of the Abbaside khalif Mustazhir-bi'l-lahī (487-512/1094-1118). The work was translated into French by H. Zotenberg, *Chronique de Tabari, traduite sur la version persane de Bel'ami, 1867-1874*. See Br. Lit. Hist. II, 115, GIPh 355, Bl I 238-244, EIO 2-13, Br 39, EB 2-13, Ros Nos. 4-5, Pr Nos. 363-366, R 68, Fl II 64, Morl 17. In *Indian libraries* see Bk 449-450, St. No. 4 on p. 5. Lith. in India. The present copy, in two vols., was transcribed in 1029 AH. by Ṭāhir (b.) 'Abdī'l-Qādir 'Adlābādī.

Vol. I (D 115) deals with the pre-Islamic period. It is defective at the end. Beg.

سپاس و آفرین مر خدا را که کامکار الخ

Vol. II (D 114) contains the history of the Muhammadan time. Short notes on the khalifs Musta'in, Mu'tazz, Muhtadī and Mu'tamid are added at the end. Beg.

الحمد لله فصل در ذکر آغاز اخبار پیغمبر الخ

2 vols. S 240 x 130 (v. II 255 x 140) and (both) 175 x 95, ll 21. Or. paper. Good Ind. nast. Cond. good. A vignette at the beg. of D 115.

2. ٢

The same.

D 113.

Another copy of the same, dating from the XIIc. AH. Some portions in the beginning and in the middle of the text are written in a more modern handwriting. Beg. as in No. 1.

Ff. (690), S 270 x 165. 180 x 100. ll 20. Or. col. paper, clear Ind. nast. Cond. good. An index is appended.

¹ Rieu (Cat., p. 70) gives 386/996 as the date of his death, but, as W. Barthold observes (*Turkestan*, vol. II, note 5 on p. 10), there is a mistake in the reference to *Notices et Extraits*, IV, 363. The date as above is given by Gardīzi (MS. of the Bodl. Library, Cod. Ousley. 240. fol. 129).

3.

The same.

D 112 and D 116.

Another and modern copy of the same, in 2 vols., dating from the XIIIc. AH. Beg. as in No. 1.

2 vols. S 300 × 210, 230 × 125, ll 18. Or. pap. Modern Ind. nast. Cond. bad, spoiled by dampness.

4.

جامع التواريخ

JĀMI'U'T-TAWĀRIKH.

D 31.

A small portion of the great historical work of Rashīdu'd-Dīn, also called Rashīd-Tabīb, whose real name was Faḍlu'l-lah b. 'Imādi'd-Daula (d. 718/1318). For his biography see Br. Lit. Hist. III, 72-75; W. Barthold, 'Mir Islama,' vol. I (1912), pp. 56-107, also his Turkestan, vol. II, 45-49; Elliott, History of India, III, 1-21, also his Bibliogr. Index, pp. 1-47; Quatremère, Histoire des Mongols de la Perse, vol. I (1836), preface, also his articles in Journal des Savants, 1850, pp. 515-522, and JRAS, VI, 11-41, VII, 267-272. His book: GIPh 359, BI I 254-258, EIO 17, 2828, RS 25-26, EB 23, R 74, Aum 69, Fl II 179-181, Morl 1-11, etc.. The portion contained in the present MS. corresponds almost exactly with the section of Rashīd's work, edited by E. Blochet, Djamiel Tévarikh, 1911, Gibb Mem. Series, vol. XVIII. (See the preface of this edition for a biography of Rashīdu'd-Dīn). Similarly to this edition, the present MS. contains a part of *bāb* II of the first vol., dealing with the ramifications of the house of Chingiz and the history of his sons. Blochet's text begins here on fol. numbered 13 (the numeration differs by two from the actual folio number in the MS.). But on fol. 118, corresponding to Blochet's p. 391 (dealing with the narrative about Qūbīlāy) the story breaks off, and, as a continuation, there commences the account of Hulāgū (not contained in Blochet's book). The copy, which may date from the end of the IX or beg. Xc. AH., is a kind of édition de luxe. A great many pages, entirely or partly, are left blank, mostly being reserved for pictures, of which only 21 were actually drawn (on ff. numbered 22, 22v, 23v, 46, 56, 58v, 59, 59v, 62v, 87, 88, 89, 89v, 90v, 92, 93, 93v, 104, 108, 108v, and 123). Their style shows still fresh traces of Chinese influence, and they may be classed as belonging to the early Mongolian period of Persian art. They are very badly preserved, many being partly effaced or damaged by dampness. Beg.

فسم اول از داستان تولوي خان در تقرير ذكر النعم

Ff. (124), S 470 × 320, 340 × 200, ll 25. Or. pap. Khorasani nast. Cond not good.

5.

The same.

D 32.

A modern copy of the same work, not older than some 20-30 years, probably prepared to save the text of the perishing MS., mentioned in the preceding No., from final destruction.

Ff. (204), S 295 × 200. 225 × 120, ll 19. Eur. pap. Ind. modern nast. Cond. good.

6.

تاریخ کزیده

TA'RĪKH-I-GUZĪDA.

D 44.

The well-known history of the Muhammadan countries with special reference to Persia, comp. in 735/1335, originally ending with the events of 730/1330. It was subsequently continued to 744/1343-1344 by the author, Ḥamdu'l-lah b. Abī Bakr b. Ahmad Mustawfī Qazwīnī. See regarding him and his book Br. Lit. Hist. III, 87-95, GIPh 275, Bl I 264-268, EIO 19-20, Br 40-41, EB 26-30, Ros No. 6, R 80, etc. Also Barthold. Turk. v. II, pp. 50-51. *Ind. libr.* Bh 1, Bk 453-454. St. No. 5 on p. 5. The work was edited. in facsimile. by E. Browne, Gibb Mem. Series, vol. XIV. 1910. and a condensed translation is given by him in part II (1913). The present copy, which is defective at the end, dates from the XIc. AH., but many folios, originally lost, are restored in a modern handwriting. Beg.

سپاس و ستائش بادشاهی را که ملک او الخ

Ff. (280), S 235 × 135, 165 × 95, ll 19. Or. (and Europ.) paper. Ind. nast. cond. tolerably good. CFW 1809. An index is prefixed.

7.

مجمع الانساب

MAJMA'U'L-ANSĀB.

D 272.

A concise general history from the creation of the world to the death of Sulṭān Abū-Sa'īd, 736/1335. It was composed by Muḥammad b. 'Alī b. Muḥammad (b. Ḥasan b. Abī Bakr Shabān-gāraī) in 733/1333, but subsequently rewritten, expanded and completed in 743/1343. See Br. Lit. Hist. III, 103, Bl I 269, EIO 21, Br 42, EB 31, R 83, Morl 28-30, St. No. 16 on p. 8, etc. Cf. also Barthold. Turk., vol. II, 47. Copied apparently in XIc. AH. Beg.

الحمد لله الذي جعل الحمد مفتاحاً لذكره الخ

Ff. (145), S 255 × 150, 175 × 95, ll 15. Or. pap. Ind. nast. cond. good. CFW 1809.

8.

(کتاب تاریخ)

(KITĀB-I-TA'RĪKH).

D 42.

A concise general history, chiefly with reference to Persia, from the creation of the world to 817/1414. The author, Ja'far b. Muḥammad Ḥusaynī, composed it, as stated in his preface, f. 2, in 820/1417, and dedicated it to Shāhrukh (807-850/1404-1447). I have been unable so far to find any references to this work elsewhere except St. No. 21 on p. 9, which probably alludes exactly to the present copy. The beginning, probably one leaf, is lost.

Ff. 1-2v are occupied with the preface and dedications.

„ 2v-3 contain a few words on eras.

„ 3-51v deal with pre-Islamic history.

„ 51v-98 contain the history of Muḥammad and his immediate successors, to the death of 'Alī (40/661).

„ 98v-118 deal with the history of the Omayyade dynasty.

„ 118-168v deal with the history of the Abbaside empire and the contemporary dynasties of Persia.

„ 168v-197v. Brief history of the Mongols, Muzaffarides, etc.

„ 197v-202v. The campaigns of Timur.

„ 203v-220. A history of the Timurides up to about 817/1414.

The copy is dated 988 AH. To facilitate possible identification, should another copy of this work be found somewhere, the initial words of a chapter at the beginning, and one at the end are here given:

(f. 3) در ابتداء آفرینش عالم، کویند حق سبکانه و تعالی اول چیزی که

آفرید نور محمد بود الخ

(f. 197v) ذکر سلطنت خاقان اعظم امیر قطب الدولة و الدین امیر تیمور

کورکان انار الله برهانه و مدت ملک او و عدد فرزندان او و سبب وفات او

و امیر اعظم قطب الحق و السلطنة و الدین الخ

Ff. (220), S 215 x 125, 135 x 70, ll 19. Or. pap. Good Khorasani nast. Cond. very good. CFW 1809.

9.

مجلد فصیحی

MUJMAL-I-FAṢĪHĪ.

D 278.

A modern copy of the rare and important general history, down to 845/1441, comp. by Aḥmad b. Muḥammad b. Yaḥyā, su rnamed Faṣīhī Khwāfī. See Br. Lit. Hist. III, 426-428, also the

article of E. Browne in *Le Muséon*, 1915, pp. 48-78; Barthold. *Turkestan*, vol. II, p. 56; V. Rosen, *Collections Scientifiques*, etc., 111-113. *Ind. libr.* Bk 455. The present copy, transcribed in (1271) / 1853 (without any indication as to its original), is also incomplete, because there is a lacuna between the years 395 and 536 AH. Other sections seem to be complete (except in a few cases where the folios are misplaced, as those for the years 828-830, which are inserted after the year 843). At the end there is a meagre account of Herat. The red headings for every year are carelessly written and sometimes omitted (as for the years 1-175). Beg.

فصیح تر عبارتی کہ در کردن جان تعویذ الخ

Ff. 733. S 205 x 135, 160 x 90, ll 15. Eur. blue paper. Ind. modern nast. Cond. good.

10.

روضۃ الصفاء

RAUDATU'S-ŞAFĀ.

D 193.

The first five volumes of this famous general history by Muḥammad b. Khāwand Shāh b. Maḥmūd, surnamed Mīr Khwānd. d. 903/1497. For his biography and a description of his work see *Br. Lit. Hist.* III, 431-433, *GIPh* 356, Barthold *Turkestan* II, 58-59, *Bl* I 216-231, *EIO* 24-75, *EB* 36-69, *Ros* Nos. 11-14, *Pr* 370-396, *R* 87-96, *Aum* 72, *Morl* 30-38, etc. *Ind. libr.* Bh 2, Bk 456-461, *Madr* 121-125, *St.* No. 1 on p. 3. (*GC* II 354). For the old bibliography of the European editions and translations of various parts of this work see Elliott, *History of India*, IV, 127-140. It was lithographed in Tehran, 1270-1274 AH., Lucknow, 1874, and Bombay, 1271 AH. This is the longest portion of the work in one set in the present collection. (Although there are other sets of several vols., they are usually not genuine and an attempt is made to rearrange them more correctly). Two huge folios, cop. in 1158 AH. (the date is suspicious):

Vol. I. Part 1. (ff. 1v-224). Beg. as usual:

زیب فہرست نسخۂ مغاخر انبیا الخ

• „ 2. (ff. 227v-516). Beg. as usual:

عنوان صحیفۂ مرادات الخ

Vol. II. Part 3. (ff. 1v-117v). Beg. as usual:

حمد و ثنائی کہ سبحان ملا و الا علی (sic)

„ 4. (ff. 123v-285v). Beg. as usual:

فہرست نسخۂ سعادات الخ

Part 5. (ff. 289v-453). Beg. as usual :

ارائش ديباجة مناقب النخ

2 vols. Ff. 516 and 453. S 420 × 245, 300 × 160, ll 27. Or. pap. Ind. nast. Cond. tol. good. Indices appended to all parts, except the first.

11.

The same.

D 204.

The *first* vol. of the same work. Cop. in the beg. of the XIc. AH., by Muḥammad (b.) 'Abdi'r-Razzāq (?). Beg. as in No. 10.

S 265 × 160, 190 × 100, ll 25. Or. pap. Good Ind. nast. Cond. tol. good.

12.

The same.

D 202 (I).

Another copy of the same *first* vol., also dating from the XIc. AH. Beg. as in No. 10.

Ff. (410), S 285 × 180, 195 × 95, ll 21. Or. pap. Good Ind. nast. Cond. good. A nice initial vignette.

13.

The same.

D 199 (I).

Another copy of the *first* vol., transcribed for 'Abdu'l-lah Quṭb-shāh (1020-1083/1611-1672) at Muhammad-nagar. The date, as written in words, is 1059 AH., but in figures 1068 AH. Beg. as usual, see No. 10.

S 260 × 150, 195 × 110, ll 17. Or. pap. Ind. nast. Cond. good.

14.

The same.

Oa 26.

Another copy of the *first* vol., transcribed at Haydarābād, in 1084 AH. by Muḥammad 'Alī b. Shamsi'd-Dīn Fīrūzābādī ad-Dāru's-Salāmī (sic !), surnamed جرات. Beg. as usual, see No. 10.

Bd. v. S 320 × 175, 275 × 115, ll 23 (varied). Or. pap. Ind. nast. Cond. tol. good.

15.

The same.

D 192.

Another copy of the *first* vol., transcr. at كنجكوره in 1151 AH. Beg. as usual, see No. 10.

S 445 × 250, 340 × 165, ll 22. Or. pap. Ind. nast. Cond. good.

16.

The same.

D 202 (II).

A very good copy of the *second* vol. of the same work, dated 1061 AH., by 'Abdu'l-lah Shīrāzī. Beg. as usual, see No. 10.

S 215 × 160, 205 × 100, ll 30. Blue Pers. pap. Pers. good nast. Cond. good. Initial vignette.

17.

The same.

D 203.

Another copy of the *second* vol., dat. 1069 AH. Beg. as in No. 10.

Ff. (402), S 300 × 205, 215 × 120, ll 21. Eur. pap. Ind. nast. Cond. good. Scrappy notes on the last leaf. CFW 1809.

18.

The same.

D 199 (II).

Another copy of the *second* vol., dating from the beg. of the XIIc. AH. Many lacunas, partly restored in a different handwriting. Beg. as in No. 10.

S 260 × 175, 200 × 110, ll 23. Or. pap. Ind. nast. Cond. tol. good.

19.

The same.

D 200.

Another copy of the *second* vol., also dating from the XIIc. AH. Beg. as in No. 10. Many marginal notes.

Ff (518), S 260 × 175, 195 × 100, ll 21. Or. pap. Ind. nast. Cond. good. CFW 1809.

20.

The same.

D 202 (III).

The *third* vol. of the same work, a good copy, dated 1022 AH. Beg. correctly:

حمد و ثنائی که مسبحان ملاء اعلى الخ

Ff. (186), S 290 × 190, 205 × 110, ll 25. Or. pap. Good Khorezani nast. Cond. good.

21.

The same.

D 194 and D 195.

Vols. : the *third* (D 194, dat. 1041 AH.), the *fourth* (D 195, without date), and the *fifth* (D 194, dat. 1042 AH.), all belonging to the same original set and transcribed by the same scribe. Beg. as usual, in all three, see No. 10 and No. 20.

3 vols. S 365 × 220, 230 × 125, ll 23. Or. pap. Good Ind. nast. Cond. good. Nice initial vignettes.

22.

The same.

D 195 (III).

Another copy of the *third* vol., transcr. at Ḥaydarābād in 1064 AH. Beg. as usual, see No. 20.

S 305 × 185, 240 × 135, ll 25. Or. pap. Ind. nast. Cond. good. CFW 1809.

23.

The same.

D 201.

Another copy of the *third* vol., dating from the end of the XI or beg. of XIIc. AH. Beg. as usual, see No. 20.

S 235 × 180, 180 × 120, ll 25. Or. pap. Ind. nast. (diff. hands). Cond. good. CFW 1809.

24.

The same.

D 198.

The *fourth* vol. of the same work. The date of the copy, 1008 AH., seems very suspicious. Perhaps it has to be read 1080 which appears more probable. Beg. as usual, see No. 10.

S 165 × 170, 175 × 95, ll 17. Or. pap. Ind. nast. Cond. good.

25.

The same.

D 195 (IV).

Another copy of the *fourth* vol., dated 1017 AH. Beg. as usual, see No. 10.

S 305 × 185, 290 × 100, ll 23. Or. pap. Ind. nast. Cond. good. CFW 1809.

26.

The same.

D 195 (V).

A good copy of the *fifth* vol., dating from the beg. of the XIc. AH. Beg. as usual, see No. 10.

٢٣ 320 × 175, 220 × 110, ll 23. Or. pap. Good Ind. nast. Cond. good

27.

The same.

D 196.

Another copy of the *fifth* vol., dating apparently from the XIIc. AH. The date given in the colophon, 1001 AH., is highly suspicious, and if the figures themselves are correct, they should probably be read 1100. The name of the scribe appears as مذنبي (? perhaps to be read مذلبی i.e. Muḥammad-‘Alī, a common colloquial corruption) b. Nūri’d-Dīn Mu‘allim-i-Dizfūli. Beg. as usual, see No. 10 (although متعائب is written instead of the correct منافب).

Ff. (338), S 300 × 200, 210 × 120, ll 21. Europ. pap. Ind. nast. Cond. good.

28.

The same.

D 197.

The *sixth* vol., dated 1070 AH. A good, legible copy. Beg.

جواهر حمد و سپاس و لآلى شكر بيقياس النح

Ff. (351), S 285 × 190, 170 × 115, ll 15. Europ. pap. Ind. nast. Cond. good.

29.

The same.

D 195 (VI).

Another copy of the same *sixth* vol., dating from the XIIc. AH. Beg. as usual, see No. 28.

Ff. (395), S 295 × 185, 230 × 115, ll 23. Or. pap. Ind. nast. Cond. good.

30.

The same.

D 257.

An index to the *seventh* vol., of the same work, dating from the XIIIc. AH.

S 220 × 160, 190 × 120, ll 22. Or. pap. Ind. nast. Cond. good.

31.

The same.

D 149.

The *Khâtima*, or the *eighth* vol. of the same work, copied towards the beg. of the XIIc. AH. Beg.

در بیان بدائع و منافع ملک صانع الخ

Ff. (86), S 250 × 140, 190 × 90, ll 21. Or. pap. Ind. nast. Cond. good.

32.

منتخب تواریخ

MUNTAKHAB-I-TAWĀRĪKH.

D 169.

Various extracts from the *Rauḍatu's-Ṣafā*, dealing chiefly with the dynasties of the VIc. AH. Some portions of the copy are dated 1071 and 1072 AH. This volume is absolutely worthless. It is badly written, without diacritical dots.

S 285 × 125, 220 × 60. ll 15. Or. pap. Bad. Ind. shikasta, coarse and illegible. Cond. tol. good. CFW 1809.

33.

خلاصة الاخبار في بيان احوال الاخيار

KHULĀṢATU'L-AKHBĀR FĪ BIYĀNI AHWĀLI
'L-AKHYĀR.

D 155.

A condensed version of the *Rauḍatu's-Ṣafā*, comp. by Mīr-khwānd's celebrated nephew Ghiyāthu'd-Dīn b. Humāmi'd-Dīn Khwāndamīr, d. 941/1535 (see the bibliography regarding him in the next No.). The work, in 10 *maqālas*, was completed in 905/1499-1500. See Br. Lit. Hist. III, 434, GIPh 357, BI I 312, EIO 76-78, RS 30, EB 83-86, Ros No. 15, Pr 397-399, R 96, FI II 68, Morl 38, etc. *Ind. libr*, Bh 3, Bk 463, St. No. 2 on p. 4. The copy dates apparently from the end of the X or beg. XIc. AH. It is calligraphically written and beg. as usual:

خلاصة كلمات راویان اخبر انبیای عالمقدار الخ

Ff. (372), S 290 × 185, 200 × 110, ll 19. Or. paper, sprinkled with gold, neat old Indo-Herati nast. Cond. good. Nice vignette (full page). CFW 1809.

34.

حبيب السیر

ḤABĪBU'S-SIYAR.

D 136.

The *first* vol. of this important compendium of general history, by the same Khwāndamīr, mentioned in the preceding No.,

comp. between 927 and 930/1521-1524. See Br. Lit. Hist. III, 434, GIPh 356-357, BI I 316-326, EIO 79-99, Br 51-58, RS 31, EB 70-82, Pr 400-403, R 98 seq., Aum 75, Fl II 70, Morl 42-50, etc. *Ind. libr.* Bk 464-468, St. No. 3 on p. 4. Cf. also Elliott, Hist. of India, IV, 154 seq. Lith. in Tehran, 1271 AH., Bombay, 1273 AH., and later. The copy is dated 1019 AH., but, judging from the type of the handwriting, the date should probably be read 1109 AH. Beg. as usual:

بينا اتنا من لدنك رحمة لطائف اخبار آلالی نثار النخ

Ff. (452 ?), S 215 × 130, 175 × 100, ll 19. Or. pap. Ind. nast. Cond. good. CFW 1809.

35.

The same.

D 138.

Another copy of the same *first* vol., containing only three chapters, defective at the end. It dates from the XIIc. AH. Beg. as in No. 34.

S 210 × 145, 170 × 110, ll 19. Eur. pap. Ind. nast. Cond. tol. good. CFW 1809.

36.

The same.

D 134.

The *second* vol. of the same work. The copy dates from the XIIc. AH. Defective at the beginning and end.

Ff. (416), S 250 × 140, 165 × 90, ll 21. Or. pap. Good Ind. nast. Cond. bad. The leaves are loose.

37.

The same.

D 137.

The *third* vol. of the same work. The copy, containing the *first* and the *second* chapters only, dates from the XIIc. AH., is damaged by dampness, dirty, illegible in many places, and defective at the end. Beg.

يا رب به ثنائی خود سخن سازم کن النخ

S 215 × 120, 160 × 80, ll 21. Or. pap. Ind. nast. Cond. bad. CFW 1809.

38.

The same.

D 133.

An incomplete copy of the *third* vol. containing the beginning of the *first*, the end of the *third* and the whole of the *fourth* chapters. It is otherwise a good transcript, dated 993 AH. Some folios are misplaced and in several places there are lacunas.

S 190 × 150, 175 × 90, ll 19. Or. pap. Good Indo-Herati nast. Cond. tol. good. Nice vignettes. CFW 1803.

39.

The same.

D 135.

The second chapter of the *third* vol., dating from the XIIc. AH. Beg. as usual.

S 245 × 160, 190 × 100, ll 25. Or. pap. Ind. nast. Cond. good.

40.

The same.

D 123.

The third chapter of the *third* vol. The copy, dating from the XIIc. AH. is defective at the beginning and the end.

S 270 × 165, 175 × 90, ll 17. Or. pap. Ind. Mullai. Cond. good.

41.

TA'RĪKH-I-ALFĪ.

تاریخ الفی
D 38.

The general history of the Muḥammadan world during the first millennium after Muḥammad's death. It was compiled by the order of Akbar (993/1585), chiefly by Aḥmad Tatawī (d. 996/1588), and other historians such as Naqīb-Khān, Badāūnī, etc. The first two vols. were revised subsequently (1000/1591–1592) by the same Badāūnī, and the third vol. by Ja'far Beg Āsaf-Khān (d. 1021/1612). See GIPh 357, Bl I 345–347, EIO 110–118, EB 99, Pr 417. R 117 sq., etc. *Ind. libr.* St. No. 10 on p. 6. (GC I 125). Cf. also Elliott, *Hist. of India*, V, 150–176. The present copy, dating from the XIIc. AH., contains only a portion of the *first* vol., dealing with the events of 11–96 AH. Beg. as usual :

آغاز کتاب در بیان اموری که واقع شده اند

S 385 × 220, 260 × 130, ll 21. Or. pap. Good Ind. nast. Cond. good. Vignette. The headings of the narratives of each year, in red, appear only as far as 58 after Muḥammad's death. After this the space reserved for them is left blank.

42.

روضۃ الطاهرين

RAUDATU'T-TĀHIRĪN.

D 205.

A brief general history from the creation of the world down to 1011/1602 (chronogram روضه), comp., in 5 *qisms*, by Tāhīr Muḥammad (b.) 'Imādi'd-Dīn Ḥasan b. Sulṭān 'Alī b. Ḥājji Muḥammad Ḥusayn Sabzawārī. For a detailed description of this work see EB 100 and R 119-121. *Ind. libr.* Bh 8, St. No. 9 on p. 6. Cf. also Elliott, *Hist. of India*, VI, 195-209. The present copy dating from the middle of the XIc. AH. contains only 3 *qisms* and ends with the history of the Safawides. There are many lacunas. Beg.

بعد از حمد باری سبحانه و تعالی النخ

S 350 × 215, 260 × 160, ll 35. Or. pap. Pers. nast. (diff. hands). Cond. tol. good. CFW 1809.

43.

مجمّل مفصل

MUJMAL-I-MUFAṢṢAL.

D 275.

A concise general history from the times of the legendary prophets to the beginning of the XIc. AH., by Muḥammad Barārī Ummī b. Muḥammad Jamshīd b. Jabbārī Khān b. Majnūn Khān Qāqshai, who mentions on f. 2 that he transcribed it from his original drafts in 1065/1655. A collation of the contents and the arrangement shows that it is the same work as described in detail in EB 101. Although the copy of the Bodleian library, being defective, does not contain either the title or the author's name, they both are mentioned twice in the present copy, in the preface, f. 2, and again in the colophon. There is no division into two large sections, suggested by H. Ethé, but the narrative is dissected into short unnumbered chapters. The same Bodleian library possesses also the *second* vol. of the same work, described in EB 242, comp. in 1079/1668, and dealing with the history of the Persian and Indian Timurides down to 1037/1627. The present copy was transcribed in 1100 AH. by Ghulām Muḥammad, an inhabitant of Mānda-Kām in کنتور پرتاب, for the author himself, who is called مؤلف و مالک, and who therefore, we may conclude, was still alive at the time. There is a MS. in the 'Government Collection' (I) in the A.S.B. containing an astronomical work by the same author, with the title عقول عشره (in Persian), No. 667.

Beg. of present copy of the *Mujmal* :

بحمد الله الذي تعالى شانه النخ

S 275 × 160, 210 × 95, ll 18. Or. pap. Ind. nast. Cond. good.

44.

تواریخ جدولی

TAWĀ'RĪKH-I-JADWALĪ.

D 41.

Chronological tables, from legendary times to 1108/1697, with a short introduction and a discussion on the different eras (ff. 3-7). At the end of the tables there is a list of various dynasties showing the duration of the rule of each of them. The work ends with a *khātima*. The title appears in the colophon, apparently in the same handwriting as that of the bulk of the book. The author gives his name as ابکمهی خلیفه (?) surnamed (sic مناب) Muṣṭafā. He says that in 1075/1665, while staying in Baghdad, he found there a work containing chronological tables, written in Turkish, and brought down to ca. 1060/1650. His present work is an amplified translation of them. Copied in 1146 AH., at Arkāt, by Sayyid Afdāl, in the 15th year of Muḥammad-Shāh's reign. Beg.

حمد و ثنای که مرورا نهایتی نیست النج

Ff. (83), S 310 × 205, 230 × 130, ll 21. Or. pap. Good Ind. nast. Cond. tol. good. Several lacunas and blank spaces. CFW 1809.

45.

حديقة الصفاء

HADĪQATU'S-ŞAFĀ.

D 141.

A large compendium of general history down to 1173/1759, by Yūsuf 'Alī b. Ghulām 'Alī. For a detailed description of this work see EB 118. Cf. also GIPh 215, R 872, etc. *Ind. libr.* Bk 480. Lith. Lucknow. The work is divided into a preface, three *mujallads*, and a *khātima*, copied in three large vols. towards the end of the XII or beg. XIIIc. AH.:

Vol. I contains the preface, and the history of the world excluding India, ending with the dynasty of the Safawides in Persia. Beg.

حمد وافر و ثنای متکثر النج

Vol. II contains the history of Timur and the Indian Timurides. Beg.

فطب الدین امیر تیمور کورکان النج

Vol. III contains: (1) History of the Indian dynasties. (2) The *khātima*, divided into two parts: (a) A discussion of various religious and philosophical matters, and (b) An important collection of biographies of poets, saints, etc. Beg.

بدانکه مدار روزگار بوقلمون النج

3 vols. S 355 × 220, 240 × 130, ll 21. Or. pap. Ind. nast. (diff. hands). Cond. tol. good.

46.

The same.

D 142.

Another copy of the *second* vol. of the same work, dating from the beg. of the XIIIc. AH. It is completely perished in the middle. Beg. as above in No. 45.

S 300 × 230 240 × 150, ll 23. Or. pap. Ind. nast. Cond. hopeless. Note of purchase by C. G. Mullins in 1811.

2. Historical tradition and legends concerning Muḥammad, his companions, contemporaries and the Imams.

47.

کتاب فتوح ابن اعثم

KITĀB-I-FUTŪḤ-I-IBN A'THAM.

D 67.

The history of the first khalifs and the beginning of the Omayyade dynasty, originally comp. in Arabic by Aḥmad b. A'tham al-Kūfi (d. ca. 314/926). A part of this work was translated into Persian by Muḥammad b. Aḥmad Mustawfī of Herat (in the text الحزبی) ca. 596/1200, when he died. His translation was shortly afterwards completed by Muḥammad b. Aḥmad b. Abī Bakr al-Kātib al-Mābarnābādī. See GIPh 358, Bl I 367-369, EIO 131-133, EB 124-126, R 151, Morl 16, etc. *Ind. libr.* Bh 16, Bk 493. St. No. 18 on p. 8. Lith. Bombay, 1305 AH. The present copy, dated 977 AH., is defective at the beginning. Some lacunas in the middle of the text are restored in a modern handwriting.

S 335 × 225, 260 × 180, ll 21. Or. pap. Good Ind. nast. Cond. good.

48.

The same.

D 68.

Another, and complete copy of the same work, transcribed in 1113 AH. by Muḥammad Muḥyī'd-Dīn b. Muḥammad Ṭāhir b. Abī Muḥammad Hījāzī, at Alwar (الور). Beg.

الحمد لله الملك انقديم المنان الكريم النخ

Ff. (340), S 300 × 195, 200 × 100, ll 19. Europ. pap. Ind. nast. Cond. good.

49.

ترجمه مولود مصطفی

TARJUMA-I-MAWLŪD-I-MUṢṬAFĀ.

D 117.

A biography of Muḥammad, originally comp. in Arabic by Sa'īd b. Mas'ūd b. Muḥammad Mas'ūd Kāzīrūnī (f. 3v) some time

between 752/1351 (this year is mentioned in the preface, f. 2v) and 760/1359, the date of the original copy of the Persian translation, the colophon of which is preserved here. The translator is the son of the author, 'Afif (probably for 'Afifu'd-Dīn) b. Sa'id b. Mas'ūd, etc. (Possibly after him this work is sometimes called *سير عفيفي* as in EIO 165). See EIO 165, R 1026 etc. *Ind. libr.* Bh 17, Bk 484, St. No. 71 on p. 25. The work is divided into 4 *qisms* and a *khātima*. The copy, which claims to be a transcript of the original (as stated on f. 1, below the title, *نسخه مصنف فرشته*), is dated (in a different handwriting) Bijāpūr, 989 AH. by Isma'il b. 'Abdi'l-Qādir (?). This may be correct, judging from the appearance of the handwriting. Beg.

حمد و سپاس بي قیاس خدای را که نور الانبیا

S 210 × 120, 160 × 75, ll 20. Or. pap. Ind. good nast. Cond. good. Scrappy notes etc. on the 3 initial folios. CWF 1809.

50.

معارج النبوة

MA'ĀRIJU'N-NUBUWWAT.

D 299.

An extensive biography of Muḥammad, commenced in 891/1486 by Mu'īnu'd-Dīn (b.) Muḥammad Amīn Farāhī, usually known as Mu'in al-Miskīn, d. 907/1502. See GIPh 358, Bl I 383-385, EIO 138-144, EB 128-130, R 149, Aum 100, Fl II 391 etc. *Ind. libr.* Bh 23, Bk 486-488, St. No. 57 on p. 22. (GC II 345). Lith. Lucknow, 1815. Cawnpore, 1882, 1895, Bombay, 1300 AH. The work is divided into a *muqaddima*, four *rukns*, and a *khātima*. The copy was apparently transcribed in the XIc. AH. Beg.

حمدی که صحائف لطائف اطباق الانبیا

S 355 × 250, 260 × 140, ll 25. Or. pap. Indo-Herati nast. Cond. bad, the paper is decayed along the marginal lines. Very nice vignette. CFW 1809.

51.

The same.

D 300.

Another copy of the same work, defective at the end. The colophon of the IIIrd *rukṇ* is dated 1033 AH. Scribe Muḥammad Shāh b. Muḥammad Bāqir Tāshkandī. Before the usual beginning (see No. 50) there is the common invocation:

ربنا انا من لدنک رحمة الانبیا

S 370 × 260, 265 × 150, ll 27. Or. pap. Ind. nast. Cond. tol. good. An index is prefixed. Several bad vignettes.

52.

The same.

D 301.

The introduction (*muqaddima*) of this work. Copied apparently towards the end of the XII or beg. XIIIc. AH. Beg. as usual, see No. 50.

S 255 × 165. 210 × 100, ll 17. Red or. pap. Ind. nast. Cond. good.

53.

روضة الاحباب في سيرة النبي والاصحاب

RAUDATU'L-AḤBĀB FĪ SĪRATI'N-NABĪ WA'L-AṢḤĀB.

D 188.

The story of Muhammad, his contemporaries, and the twelve Imams, comp. in 888/1484, finally completed in 900/1495, and dedicated to Mīr 'Alī Shīr, by 'Atāu'l-lah b. Faḍli'l-lah Jamāl Ḥusaynī, d. 926/1521. See GIPh 358, EIO 145-157, EB 131-133, R 147 sq., Fl II 368-369, Morl 15, etc. *Ind. libr.* Bh 19-21, Bk 496, St. No. 56 on p. 21, (GC I 466). Lith. Lucknow, 1222 AH. The work is divided into three *maqṣads*, but this copy, dated 999 AH., by Muḥammad (b.) Muḥyī'd-Dīn Banī Isrāīl, contains only the *first maqṣad*. beg.

الحمد لله الذي من على المؤمنين النخ

Ff. (363), S 245 × 175, 185 × 100, ll 21. Or. pap. Good Ind. nast. Cond. good. There is a lacuna after f. 342. A vignette. An index in modern handwriting.

54.

The same.

D 187.

Another copy of the same *first maqṣad*, dated 1029 AH. Copyist Ḥasan Muḥammad b. Muḥammad Qāsimī. Beg. as in No. 53.

Ff. (327), S 305 × 185, 210 × 105, ll 25. Or. pap. Ind. nast. Cond. good. CFW 1809.

55.

The same.

D 184.

Another copy of the *first* (f. lv-370v) and the *second maqṣad* of the same work, defective at the end, dated (see colophon on f. 370v) 1060 AH. Scribe Khudā-Qulī b. Mullā Imām Marwī (?). Beg. as above, in No. 53.

Ff. (531), S 255 × 195, 175 × 115, ll 19. Or. pap. Ind. Mullāi. Cond. bad. Injured by dampness, on many pages the text is half effaced. CFW 1809.

56.

The same.

D 185 (I).

The *second maqṣad* of the same. Cop. in the beg. of the XIc. AH. (39, probably for 1039 ?), by Yūsuf b. Ḥājji. Beg. as usual :

لَكَ الْحَمْدُ يَا مُسَبِّبَ السَّبَابِ الْحَمْدُ

Ff. (111). S 255 × 165, 180 × 115, ll 29. Or. pap. Ind. nast. Cond. good.

57.

The same.

D 185 (II).

Another copy of the *second maqṣad*, dating from the XIIc. AH. Beg. as above, in No. 56.

Ff. (302), S 245 × 155, 200 × 90, ll 20. Or. pap. Ind. calligr. nast. Cond. good. Scrappy notes on the initial leaves. CFW 1809.

58.

The same.

D 186.

The *third maqṣad* of the same, concluding with an alphabetic list of the companions and early followers of Muḥammad. The biographies begin, as in EIO 157, with a note on *الْحَمْرَةُ ابْنِ عَبْدِ الْمَطْلَبِ*. This section has a lacuna in the middle and opens with the words :

سَخْنِ دَرِ تَبْيِيْنِ احوالِ تَمَّةِ صحابه النخ

The copy was transcribed in the reign of Shāh 'Ālam (1173-1221/1759-1809), by Qudratu'l-lah. It is defective in the middle. Beg.

ذَكَرَ احوالِ شاهِ ولايتِ اسدِ اللهِ الغالبِ على ابنِ ابي طالب النخ

S 270 × 190, 230 × 110, ll 26. Or. pap. Ind. nast. Cond. good.

59.

روضۃ الشهداء

RAUDATU'SH-SHUHADĀ.

D 316.

A highly popular work, describing the tragic fate of Ali and his decendants, by Ḥusayn b. 'Alī Wā'iz al-Kāshifī (d. 910/1505). See GIPh 358, Bl I 386-394, EIO 158-159, Br 65, EB 134-137, R 152 sq., etc. *Ind. libr.* Bh 25, Bk 498, St. No. 62 on p. 23.

(GC I 467 and II 355). The copy is apparently incomplete in the middle; dated 1076 AH., by Luṭfu'l-lah b. (?) دلدابی (?) طبیب Beg. as usual.

ای شریعت درد تو درای دل ها النخ

Ff. (145), S 245×140, 195×90, ll 17. Or. pap. Ind. nast. Cond. rather bad. Damaged by moisture. CFW 1809.

60.

The same.

D 191.

Another copy of the same work, apparently also dating from the end of the XIc. AH. It is complete. Beg. as in No. 59.

Ff. (454). S 245×145, 150×75, ll 17. Or. pap. Good Ind. nast. Cond. good.

61.

مجمع الهدا

MAJMA'U'L-HUDĀ.

D 303

It is so entitled in the colophon, but in the preface the title appears as معراج الهدا. Legendary and historical traditions concerning prophets, saints, etc., from the creation of the world to the 12th Imam of the Shi'ites, Mahdī, who 'disappeared' ca. 260/874, arranged in a *muqaddima* and 49 *bābs*. The author is 'Alī b. Ḥasan az-Zawwārī, who lived in the middle of the Xc. AH., see EIO 598 and 2691. The copy was transcribed at Patna (?) for Muḥammad Riḍā Mashhadī, in 1083 AH. The greater portion of the beginning is lost and only one leaf, in a modern coarse handwriting, is substituted for it. Beg. of this restored section:

الحمد لله (sic) و الصلوة لرسوله النخ

S 270×180. 185×100, ll 17. Or. pap. Ind. nast. Cond. tol. good.

62.

مطالع الانوار

MAṬĀLĪ'U'L-ANWĀR.

D 294.

A history of Muḥammad and his immediate successors, comp. in the Xc. AH. by 'Afif b. Nūr (or as is variously given in different MSS. عفيف بن نوا or عفيف نور) Kāshānī. The work is divided into 21 faṣls. See EIO 163-164, EB 141-142, R 1037. etc. *Ind. lib.* Bh 40, St. No. 69 on p. 25. (GC I 950) The copy dates from the XIc. AH. A few folios at the beginning are lost

and the book begins in the middle of the table of contents incorporated in the preface.

S 220 × 125. 155 × 75, ll 19. Or. pap. Ind. nast. Cond. good. CFW 1809.

63.

The same.

D 293.

Another copy of the same work, dating apparently from the XIIc. AH. Beg.

الحمد لله ... وبعد چنین کوید ضعیفترین بزدگان النخ

(There is in the margins a poem in Arabic called *قصة شمعون*. It will be described separately, in the section dealing with Arabic works).

S 205 × 125. 105 × 65, ll 9. Or. pap. Good Ind. nast. Cond. tol. good. CFW 1809.

64.

The same.

D 292.

Another copy of the same work, dating from the end of the XIIc. AH. Beg. in a slightly different manner from that of the preceding copy :

الحمد لله ... ضعيف ترین بزدگان رباني عفيف کور (sic ?) کاشانی ...

چنین کوید النخ

S 180 × 115, 130 × 80, ll 11. Or. pap. Ind. nast. Cond. good. CFW 1809.

65.

مدارج الغبوة

MADĀRIJU'N-NUBUWWAT.

D 283.

An extensive biographical compilation on Muhammad, by the prolific 'Abdu'l-Haqq Dihlawī, d. 1052/1642. This voluminous work, divided into a preface, 5 *qisms* and a *takmīla*, seems to be very rare in European libraries, but fairly common in the East. See R 14, etc. *Ind. libr.* Bk 490, St. No. 58 on p. 22. Copied in 1048 AH. This date however refers probably to the completion of the work, and, judging from the appearance of the MS., it dates from the end of the XIc. AH. Beg.

هو الاول و الاخر و الظاهر و الباطن النخ

Fi. (721), S 295 × 170, 200 × 105, ll 25. Or. pap. Ind. nast. Cond. good. CFW 1809.

66.

مطالع الانوار

MAṬĀLI‘U’L-ANWĀR.

Oc 5.

(This title appears on the fly-leaf of the next copy, written by the same hand as the bulk of the text). It is a section of the *Madārijū’n-nubuwwat*, dealing with descriptions of Muḥammad’s personal appearance, dress, fashion of wearing the hair, etc. Cf. R 863, St. No. 61 on p. 23. Copied towards the end of the XII or beg. of the XIIIc. AH. Beg.

بسم الله و الحمد لله على جوده النج

Bd. v. S 210 × 145, 160 × 90, ll 13. Europ. pap. Ind. nast. Cond. tol. good.

67.

The same.

D 295.

Another copy of the same, dating from the XIIIc. AH. It is in a hopeless condition, almost entirely perished.

S 180 × 110, 140 × 60, ll 17. Eur. pap. Ind. nast. Cond. very bad. CFW 1809.

68.

مناقب مرتضوى

MANĀQIB-I-MURTAḌAWĪ.

D 308.

The well-known panegyrical biography of ‘Alī, by (Muḥammad) Ṣāliḥ Ḥusaynī Tirmidhī, surnamed Kashfī, d. 1061/1651. See R 154, 1081, Morley 16, etc. *Ind. libr.* Bh 28, Bk 494–495. (GC II 438). Copied in 1197 AH., at Lucknow, by Kāmil-‘Alī. Beg.

خداوند عطا كن نشئه (sic) ذوق النج

Ef. (256), S 255 × 150, 195 × 100, ll 15. Or. pap. Ind. nast. Cond. good.

69.

آثار احمدی

ĀTHĀR-I-AḤMADĪ.

D 4.

Legends concerning Muḥammad, his immediate successors, the Shi’itic Imams, etc. The title appears on f. 3. The author, Aḥmad b. Tājī’d-Dīn Ḥasan Sayfu’d-Dīn Astrābādī, says in his preface, f. 3, that he found the well-known work of similar contents, *Rauḍatu’l-aḥbāb* (comp. 888/1484, see above Nos. 53–58), too lengthy, and, in spite of his old age, he set himself to prepare an

abbreviated version of it. He furnishes no allusions to the date of composition either in his preface or colophon, but, as the present copy was transcribed towards the end of the XIc. AH., he must have been writing in the X or the beg. of the XIc. AH. Probably this particular copy is alluded to in St. No. 63 on p. 24. There is another copy of this work in GC I 1. Beg.

خدایا ز شکرت زبان کام یافت النج

Ff. (233), S 310 × 180, 220 × 110, ll 21. Or pap. Ind. Mullaī. Cond. good. CFW 1809. Scrappy notes on the last folios

70.

ریاض الانس

RIYĀDU'L-UNS.

D 206.

A fragment of a detailed biography of Muḥammad. The present copy may be an autograph of the author, whose name is not found in the existent portion of the work, because there are a great many emendations, changes, etc. It is bound in five small vols., but evidently much of it is lost, and many folios are misplaced. It dates from the end of the XII or beg. XIIIc. AH. The existent portion contains:

Vol. I. History of Muḥammad (continued in the next vol.):

روضه پنجم در احوال ... از ابتدای هجرت تا مرض النج

Vol. II. (a) Muḥammad's character (f. 4v): روضه ششم در

بیان خلق و خلق نبوی and (b) *khātima* (f. 109), on M-d's virtues (در صفات کامله آنحضرت). This vol. is called here the VIth—جلد سادس.

Vol. III Muḥammad's customs and practices (f. 2v):

جلد چهارم مستملبر (sic) روضه هفتم در عبادات و عادات

The two other vols. contain partly the general narrative and partly (vol. V) matter dealing with Muḥammad's companions, wives, servants, poets, etc., but there are no indications as to which section they form. The title of the work is found in some headings, in red ink, and may be regarded as authenticated by the fact of the division of the work into several *raudās*.

5 vols S 210 × 115, 150 × 80, ll 16. (irregular) Or. pap. Ind. bad nast. and shikasta. Cond. bad.

3. History of various dynasties and provinces in Iran and Turkestan.

(a) *The Ghaznavides.*

71.

تاریخ مسعودی

TA'RĪKH-I-MAS'ŪDĪ.

D 70.

A portion of the voluminous memoirs of the early period of the Ghaznawide dynasty, comp. in 450-451/1058-1059, by Abū'l-Faḍl Muḥammad b. al-Ḥusayn Bayhaqī (d. 470/1078). This section deals with the reign of Mas'ūd (421-432/1030-1041). See GIPh 358, Bl I 436-437, R 158-159. Cf also Barthold, Turkestan, II, p. 23-24. *Ind. libr.* Bh 44, (GC I 136). A concise exposition of the contents is given in A. Biberstein-Kazimirski's *Menoutchehri, poète persan du 11-me siècle*, 1887, pp. 17-131. Edited by W. Morley in the *Bibliotheca Indica*, 1862. The present copy is a transcript by W. Morley himself, with many glosses and emendations, completed in 1851. Beg.

زندگانی خداوند عالم سلطان اعظم انج

5 vols. Ff. (or rather pages, because the text is written on only one side of the paper) 1864 S 250 × 200, 220 × 140. ll 14 Europ. paper. Europ. handwriting. Cond. still tol. good.

(b) *Timur and the Persian Timurides.*

72.

ظفر نامه

ZAFAR-NĀMA.

D 237.

The famous history of Timur (d. 807 1404), by Sharafu'd-Dīn 'Alī Yazdī (d. 858/1454), completed in 828/1425. See Br. Lit. Hist. III, 362-365, GIPh 359-360, Bl I 455-463, EIO 173-189, 2831-2832, Br 67-68, EB 153-159, R 173-177, Aum 86, Fl II 189, Morl 94-95, etc. *Ind. libr.* Bh 46, Bk 512, St. No. 19 on p. 8. (GC I 650 and II 366). See also Barthold, Turkestan, II 54-55, Elliott, Hist. of Ind. III, 478 sq. Charmoy, *Memoires de l'Academie des Sciences*, 6-me serie. vol. III, p. 92. Old translations: by Petis de la Croix, 1722 (French), by J. Darby, 1723 (English). Printed (without the *muqaddima*) in the *Biblioth. Indica*, 2 vols., 1887-1888. This copy, the oldest in the collection, by Ja'far b. Amīr 'Alī Khwārizmī, dated 885 AH., was originally a little defective, but the lacunas are restored in a more modern handwriting. There is prefixed a short note on 'Alī Yazdī's biography (f. 1-1v), and an additional introduction, particularly verbose and bombastic

(not the usual *muqaddima*), on ff. 1v–10v, which is not found in other copies. Beg.

حمد و سپاس بیقیاس که از فتح نامه النخ

The original short preface begins as usual (f. 10v) :

حمداً كثيراً مباركاً لمن النخ

Ff. originally were 519, but 4 in the beg. are lost and 15 modern added. S 240 × 175, 175 × 110, ll 19. Or. pap. Excellent old Khoras. nast. Cond. very good.

73.

The same.

D 238.

Another good copy of the same work, also without the *muqaddima*. Copied at Bukhārā in 935 AH., by 'Abdu'l-Laṭīf b. 'Abdi's-Salām b. 'Abdi'l-Malik Tabrīzī. Beg. as in No. 72.

Ff. (468), S 240 × 165, 165 × 105, ll 16. Or. pap. Good Khoras. nast. Cond. good. Poor vignette.

74.

The same.

D 235.

Another copy of a similar type, dated 1055 AH., def. at the beg.

Ff. (334), S 255 × 140, 180 × 80, ll 19. Or. pap. Good Ind. nast. Cond. good, CFW 1809.

75.

The same.

D 234.

Another copy of the same, dated 1102 AH., by Bahāu'd-Dīn. Beg. as usual, see No. 72.

Ff. (100), S 300 × 160, 221 × 90, ll 21. Or. pap. Ind. nast. Cond. good.

76.

The same.

D 226.

Another copy of the same, dating from the end of the XI or beg. XIIc. AH., slightly defective. Beg. as in No. 72.

Ff (410, loose), S 190 × 180, 240 × 100, ll 23. Or. pap. Ind. nast. Cond. bad. Worm-eaten and badly 'repaired'.

77.

The same.

D 236.

Another copy of the same, dating from the XIIc. AH. Beg. as usual, see No. 72. A note by H. Blochmann on the fly-leaf, and another by A. Sevestre, 1832.

Ff. (257), S 365 × 225, 260 × 135, ll 23. Or. pap. Ind. nast. Cond. good.

78.

The same.

D 333.

Another copy of the same, bound in two vols., dating from the XIIc. AH. The first vol. begins slightly differently.

ای نام توزیب نامہ فتح ظفر حمداً كثيراً مبارکاً للملک القدوس النح

2 vols. S 220 × 130, 175 × 110, ll 21. Or. pap. Ind. nast. Cond. good.

79.

The same.

D 233.

Another copy of the same, dating from the end of the XII or beg. XIIIc. AH., slightly defective at the end. Beg. as usual. see No. 72.

Ff. (411), S 300 × 170, 185 × 95, ll 15. Or. pap. Ind. ugly shikasta. Cond. tol. good.

80.

The same.

Oa 26.

Another copy of the same work. It contains also the rare *muqaddima* (the only copy in this collection), sometimes also called *Iftitāh-nāma*, comp. in 822/1419. It seems that the copyist treated this portion and the rest of the *Zafar-nāma* as being quite independent of each other, and therefore placed the latter on the margins of the first vol. of the *Rauḍatu's-Safā* (see No. 14 above). Transcribed at Haydarābād, in 1084 AH., by Shamsu'd-Dīn Muḥanımād Shūstārī Firūzābādī ad-Dāru's-Salāmī (*sic*).

The *muqaddima* occupies ff. 1-71v. Beg. as usual:

افتتاح تاریخ جهانداري النح

The main portion of the *Zafar-nāma* (f. 72v to the end) beg. as usual, see No. 72.

Bd. vol., for measurements etc. see above, No. 14.

81.

مطلع السعدين و مجمع البحرين

MAṬLA'U'S-SA'DAYN WA MAJMA'U'L-BAḤRAYN. D 297.

The well-known history of the end of the Chingizide and the beginning of the Timuride dynasties (704-875/1304-1470), comp. in 872-875/1468-1470, by 'Abdu'r-Razzāq b. Ishāq Samarqandī (d. 887/1482). See Br. Lit. Hist., III. 428-430, GLPh 361, BI I 468-469, EIO 192-195, Br 70, EB 163-164, R 181 sq., Aum 87-88, Fl II 190, Morl 96-98, Dorn C. 286-288 etc. *Ind. libr.* Bk 513-514. Cf. also Barthold, *Turkestan*, II, 57, Elliott, *Hist. of India*, IV, 89-126, Quatremère, *Notices et Extraits*, XIV, 1-514, etc. An excellent copy transcribed in 991 AH. by Manjhan (منجھن) b. Nūr Muḥammad b. Miyānjīw (this date and the name of the copyist appear in the colophon of the first vol.).

Beg. of the I vol.

حسن مطلع انوار اخبار در افتتاح النخ

The II vol. beg.

فاتحة كلام حمد و ثناء ملك علامي النخ

S 275 × 170, 215 × 105, II 27. Or. pap. Good Herati Ind. nast. Cond. very good. Vignettes. In the second vol. some leaves are bound upside down.

82.

The same.

D 296.

Another copy of the same work, dating from the XIIc. AH., by Amānu'l-lah b. Sayyid Shujā' al-Ḥusaynī. The date appears in the form of the '42nd year of the reign (*julūs*),' probably that of Aurangzīb, i.e. 1111 AH. Beg. as above.

S 340 × 225 × 1.5, II 25. Or. pap. Ind. nast. Cond. good. Vignettes.

83.

The same.

D 298.

Another copy of both vols., def. in the middle and at the end, dating from the XIIc. AH. Beg. as usual, see No. 81. Some portions restored by a modern hand.

S 235 × 165, 170 × 115, II 28. Or. and Eur. pap. Ind. nast. (diff. hands), Cond. good.

84.

The same.

D 342.

The *second* half of the same work. A modern copy, dating from the XIIIc. AH. Beg.

فاتحة كلام حمد و ثنای ملک علامي النخ

S 285 x 195, 220 x 145, ll 19. Eur. pap. Ind. modern nast. (diff. hands) Cond. fol. good.

85.

ملفوظات تیموري

MALFŪZĀT-I-TĪMŪRĪ.

D 343.

The spurious and miraculously discovered memoirs of Timūr, 'translated' from Arabic by Abū Ṭālib Husayn 'Aridī in 1047/1637. See GIPh 360-361, EIO 196-198, EB 150, R 177, Morl 95-96, etc. *Ind. libr.* Bk 515-516. Cf. also Elliott, *Hist. of India*, III, 389 and IV, 559. The copy is quite modern, dating from the XIIIc. AH.. incomplete at the end. Beg. as usual.

حمد بلیغ سبکدانی را که بمقتضای آیه کریمه النخ

S 285 x 195, 210 x 120, ll 21 Eur. pap. Ind. modern nast. Cond. good.

86.

ملفوظات صاحب قرآن

MALFŪZĀT-I-ṢĀḤIB-QIRĀN.

D 305.

Another version of the same memoirs of Timūr, rearranged and corrected in the same year, 1047/1637, by order of Shāh-jahān, by Muḥammad Afḍal Bukhārī. See GIPh 361, Bl I 464, EIO 203, EB 151-152, R 179 etc. Cf. also Elliott, *Hist. of India*, III, 392. Copied towards the end of the XII or beg. XIIIc. AH. Beg.

حمد فولوان از شمار نثار بارگاه النخ

S 320 x 210, 245 x 135, ll 19. Or. pap. Ind. nast. Cond. good.

(c) *The Dynasties of the Safawides and of Nadir.*

87.

تاریخ طهماسب

TA'RĪKH-I-ṬAHMĀSP.

D 101.

Memoirs ascribed to the Safawide prince Ṭahmāsp (930-984/1524-1576). It is very difficult to pronounce definitely as to

whether they are genuine or otherwise. They were recently published, in 1912, by Colonel D. Phillott, in the *Bibl. Indica*. The present copy was transcribed for Dr. Lumsden by 'Abdu'l-lah, in 1212 AH. Beg.

سپاس بیقیاس حضرت بادشاهی را الخ

Ff. (57), S 205 × 125, 160 × 75, II 15. Or. pap. Ind. nast. Cond. good.

88.

The same.

D 53.

Another copy of the same work, probably transcribed from the preceding one, in 1868. Beg. as above.

Ff. (76), S 210 × 130, 160 × 90, II 13. Eur. pap. Ind. modern nast. Cond. tol. Good. A note by Blochmann, dat. 1868, on the fly-leaf.

89.

تاریخ عالم آرای عباسی

TA'RĪKH-I-ĀLAM-ĀRĀ-I-ABBĀSĪ.

D 243.

The well-known history of the reign of Abbās I, the Safawide (995-1037/1587-1628), by Iskandar Munshī, comp. originally in 1025/1616, but subsequently continued to the death of the Shāh. See GIPh 361, BI I 476-483, EIO 538-554, Br 71-73, RS 59, EB 289-299, Pr 433-436, R 185 sq., Aum 80, FI II 174, Morl 133, etc. *Ind. libr.* Bh 52-56, Bk 519-522, St. No. 26 on p. 10. (GC I 132). Cf. also Erdmann, Iskender Munschi und sein Werk, ZDMG, XV, pp. 457-501. Lith. in Tehran. A good copy, transcribed at Mashhad in 1079 and 1080 AH. by Muḥammad Afdal Nāmī of Tūn. The work is divided into a *muqaddima*, and two *ṣaḥīfas* of which the last consists of two *maqṣads*. In the present copy, divided into two vols., there are two copies of the second *maqṣad* of the second *ṣaḥīfa* :

Vol. I (a) (ff. 1v-181). The *muqaddima* and the first *ṣaḥīfa*, beg.

چون نشر محامد کبریای الهی الخ

(b) (ff. 182v-285v). II *maqṣad* of II *ṣaḥīfa*, beg.

بعد از حمد و سپاس خالق آسمان الخ

Vol. II (a) (ff. 286v-664v). I *maqṣad* of II *ṣaḥīfa*, beg.

عنوان محیفة سلطنت الخ

(b) (ff. 666v-800). II *maqṣad* of II *ṣaḥīfa*, beg. as above, vol. I, (b).

2 vols. Ff. (800). S 230 × 160, 180 × 115, ll 21. Or. pap. Pers. nast. Cond. tol. good. Vignettes

90.

The same.

D 244.

Another complete copy, of the same work, also in two vols., dated apparently 1100 or 1110 AH. (here l.). The first *ṣaḥīfa* begins somewhat differently from that in the preceding copy :

چگونگی نشر محامد الخ

2 vols. S 340 × 190, 260 × 125. ll 27. Or. pap. Ind. nast. Cond. good. Vignettes.

91.

The same.

D 240.

Another complete copy of the same, in three vols., the last one dated 1216 AH. The middle of the first *ṣaḥīfa* is of more modern origin, written on cheap European paper, which is now entirely perished. Other portions are still in fairly good condition. Beg. as usual. see No. 89.

3 vols. S 365 × 220, 245 × 135. ll 21. Or. and Europ. pap. Good Ind. nast.

92.

The same.

D 242.

Another complete, but quite modern, copy of the same work, dating from the XIIIc. AH., also in three vols. Beg. as usual, see No. 89. At the end of the 1st vol. there is an appendix with a heading as follows :

ترجمه کتابت ترکی که اصل آن کتابت را اسکندر بیک منشی
در تاریخ عالم آرای مرقوم نموده مولانا سروزی یزدی در بلدة کشمیر نوشته
بالتماس فقیر حقیر محمد کاظم الکاشانی و ترجمه بفارسی نموده الخ

3 vols. Ff. (920). S 310 × 200, 20) × 120, ll 19. Or. pap. Ind. modern nast. Cond. good.

93.

The same.

D 241

Another copy of only the first *saḥīfa* of the same work, dating from the end of the XIIc. AH. Beg. as usual. see No. 89.

Ff. (238), S 325 × 175, 259 × 110, ll 19. Or. pap. Ind. nast. Cond. bad.

94.

تاریخ جهان کشای نادری

TA'RĪKH-I-JAHĀN-GUSHĀ-I-NĀDIRĪ.

D 78.

The well-known history of Nādir-Shāh (1148-1160/1736-1747), sometimes also called *Nādir-nāma*, *Tawārīkh-i-Nādir* or *Ta'rikh-i-Nādirī*. Comp. in 1171/1757 by Muḥammad Mahdī b. Muḥammad Naṣīr Astrābādī. Sec Bl I 486 sq., EIO 558-585, RS 65, EB 302-306, Pr 437-439, Ros 140-141, R 192 sq., Aum 81, Mehren 23, Morl 138, Dorn C 293, etc. *Ind. libr.* Bh 48-49, Bk 524. (GC II 359), etc. Old translations: (English) W. Jones, 1773, (French) the same, 1770, (German) M. Gadebusch, 1773. Lith. Tehran, 1260, 1263, etc.; Bombay 1265, 1875; Tabrīz, 1268, 1287 etc. Published by A.S.B., Calcutta, 1845. Copied apparently towards the end of the XIIc. AH. (the colophon is effaced). Beg. as usual:

بر دانیان رموز آکشی النخ

Ff. (273), S 290 × 140, 170 × 90, ll 13. Or. pap. Ind. nast. Cond. bad, worm-eaten.

95.

The same.

D 77.

Another copy of the same work, dating from the end of the XIIc. AH. Many portions are of more modern origin. Beg. as usual, see No. 94.

Ff. (251), S 240 × 165, 170 × 105, ll 15. Or. and Eur. pap. Ind. nast. Cond. tol. good. Vignette.

96.

The same.

D 345.

Another copy of the same work, dated 1249 AH. More modern, but better than the preceding one. Beg. as usual, see No. 94.

S 250 × 150, 170 × 90, ll 13. Or. pap. Modern Ind. nast. Cond. tol. good.

97.

The same.

Na 176.

Another copy of the same work, dated 1271 (?) AH. Beg. as usual, see No. 94.

S 343 × 225, 245 × 140, ll 17, Or. pap. Ind. nast. Cond. bad. Much worm-eaten.

98.

فوائد مفوید

FAWĀID-I-ŞAFAWIYYA.

D 255.

A concise history of the end of the Safawide dynasty as well as of the houses of Nādir (1148–1210/1736–1796) and Karīm-Khān Zand (1163–1209/1750–1794), composed in 1211/1796–1797 (chronogram تاریخ), by Abū'l-Ḥasan b. Ibrāhīm Qazwīnī, who dedicated it to a nobleman of Safawide descent, Abū'l-Faṭḥ Muḥammad Khān, who lived in exile at Lucknow. See EIO 567, Br 62, Pr 515, R 133, Morl 137, etc. The work is divided into two *muqaddimas* and a *khātima*. Copied early in the XIIIc. AH Beg.

جهان پادشاهها خدائی تراست الخ

Ff. (267). S 225 × 140, 170 × 80, ll 15 Or. pap. Ind. nast. (diff. hands). Cond. good.

99.

تذکره آل داود

TADHKIRA-I-ĀL-I-DĀŪD.

D 88.

(Called also Zīwar-i-Āl-i-Daūd). A history of the insurrection of Sayyid Muḥammad Mirzā, known as Shāh Sulaymān II, as well as of the events in which various members of his family took part, comp. in 1218/1803, by his son Muḥammad Hāshim. A detailed account of the contents is given in RS 64 and R 191–192. Copied in 1226 AH. by Ṣāhib Rām. Beg.

حمد و ثنای بی منتهای مبدعی را سراست الخ

S 215 × 150, 150 × 70, ll 14, Or. pap. Pers. nast. Cond. tol. good.

(d) *History of the modern dynasties of Afghanistan.*

100.

تاریخ خانجهانی و مخزن افغانی

TA'RĪKH-I-KHĀNJAĤĀNĪ WA MAKHZAN-I-AFGHĀNĪ.

D 40.

A history of the Afghan tribes from legendary times down to 1021/1613, comp. by Nī'matu'l-lah b. Khwāja Ḥabībī'l-lah Harawī

and dedicated to Khān-Jahān. It is called here in the colophon (sic) کفر الافغانی, and is divided into a *muqaddima*, seven *bābs*, and a *khātima*. See BI I 510 sq., EIO 576-577, EB 2025-2026, R 210-212, Morl 74, etc. *Ind. libr.* Bk 529. Cf. also Elliott. Hist. of India, V, 67; Dorn, History of the Afghans from the Persian of Neametullah, 1829-1836. At the end, on ff. 221-227, there are two appendices: (a) (f. 221).

این کلمه چند است در بیان سلسله انساب کما بین انفع العباد هیئت
خان النخ

and (b) (f. 224).

نقلست که بزدکی حضرت خواجه یحیی کبیر روزی در خاطر خود
کدرانیدند النخ

(Short anecdotes, connected with Makhdūm-i-Jahāniyān).
Copied in 1090 AH. Beg. as usual:

حمدی که مؤرخان و قائل نگار النخ

Ff. (227). S 300 × 200, 230 × 130, ll 17. Or. pap. Good Ind. nast. Cond. good.

101.

The same.

D 282.

Another copy of the same work (without appendices), dating from the XIIc. AH. Beg. differently from the preceding copy:

تقدس و تعالی از میان این کروه فقرا النخ

Ff. (215) S 290 × 175, 230 × 115, ll 20 Or. pap. Ind. coarse nast. Cond. not good.

102.

The same.

D 334.

Another copy of the same work (here called جهانگیر نامه), dated 1272 AH., Peshawar. by Sayyid 'Azīm. Beg. slightly different from No. 100.

حمدیکه مؤرخان صنائع نگار النخ

S 265 × 165, 190 × 105, ll 16. Or. pap. Ind. coarse nast. Cond. tol. good.

103.

(رساله در انساب افغانان)

(RISĀLA DAR ANSĀB-I-AFGHĀNĀN).

D 174.

A concise treatise on the genealogical traditions of various Afghan clans and their relationship to each other, in three *fasls*.

The name of the compiler and the original title of the work (if it ever really possessed one), are not to be found in the present copy. It may be identical in its content with other similar, but also anonymous, productions described in EIO 579 and 580, or that described in Morl 77. The present copy dates from the XIIc. AH. and is defective at the end. The heading of the first *faṣl* is omitted. The second *faṣl* begins abruptly (f. 11) :

بَتَنِي رَا سَه فرزند و يك : ختر مرحمت فرمود النخ

The third *faṣl* (f. 22v) is left unfinished. It begins also abruptly :

غرغشتي رَا سَه فرزند داد النخ

Beg.

الحمد لله ... بدانکه در بيان کيفيت شجرهٔ حسب و نسب افغانان النخ

Ff. 23, S 195 × 120, 150 × 90, ll 13. Or. pap. Ind. nast. Cond. good.

104.

ḤUSAYN-SHĀHĪ.

حسين شاهي

D 144.

The well-known history of the Durrānī princes, from the beginning of their political career to 1212/1798. Comp. in 1213/1798 by Imānu'd-Din Ḥusaynī (in some copies چشتي) al-Mawdūdī al-Kumhārī, who dedicated it to his spiritual guide Abū Muḥsin Ḥusayn al-Ḥusaynī al-Ḥasanī al-Mawdūdī al-Kumhārī. See Bl I 514, EIO 588-589, R 904-905, Morl 76, etc. *Ind. libr.* Bk 530. Copied towards the end of the XIIIc. AH. Beg.

حمد بيعد و ثغلی بيعد سزاوار پادشاهي است النخ

S 360 × 215, 270 × 140. ll 23. Or. pap. Modern Ind. nast. Cond. good.

105.

(TA'RĪKH-I-AFGHĀNISTĀN).

(تاريخ افغانستان)

D 49.

An anonymous compilation of the modern history of the Afghans. The work begins abruptly with a narrative of events *ca.* 937/1530, but deals chiefly with the history of the XII and early XIIIc. AH., to 1251/1835. It also ends abruptly. In the beginning the year 1257/1841 is called *هذه سنة*, and therefore the work must have been completed shortly after that date. Cf. RS 74. The copy, dating from the end of the XIIIc. AH., is badly damaged by moisture, and a great many pages are effaced and illegible. Beg.

... در عالم امکان که خلق جهان النخ

S 225 × 145, 145 × 95, ll 11. Or. pap. Ind. coarse nast. Cond. very bad.

106.

خلاصة الاخبار

KHULĀṢATU'L-AKHBĀR.

D 154.

A concise account of the adventurous career of Dost Muḥammad, the head of the Barakzay tribe of the Afghans, brought down to 1254/1838, by Iṣmatu'l-lah b. Muḥammad Aslam (?) b. Mir Muḥammad. The work is divided into :

- The *muqaddima* : در بیان احوالات امیر دوست محمد خان انج
 I. *bāb* : در بیان احوالات طفولیت از مصائب و هموم انج
 II. „ در بیان احوالات اول شباب انج
 III. „ در بیان احوالات اول كهونه انج
 The *khātima* : در بیان احوالات اثار معزول امیر انج

Copied towards the end of the XIIIc. AH. Beg.

احدى كه لمعات صدق و نفحات اخلاص انج

S 255 × 165, 185 × 100, ll 15. Gr. pap. Ind. nast. Cond. good.

107.

The same.

D 153

Another copy of the same work, also dating from the XIIIc AH. Apparently a substantial portion of the end of the second and the beginning of the third *bāb* is lost. Beg. as above.

S 265 × 155, 210 × 110, ll 21. Or. pap. Coarse Ind. nast. Cond. good.

(e) *History of the province of Herat.*

108.

روضات الجنات في اوصاف مدينة الهرات

RAUDĀTU'L-JANNĀT FĪ AẒṢĀFI MADĪNATI-
L-ĤARĀT.

D 189.

A history of the city and province of Herat, from the earliest times to 875/1474, comp. in 897/1492 by Mu'īnu'd-Dīn Muḥammad az-Zamjī al-Isfizārī. See Br. Lit. Hist. III, 173-174. GIPh 339, Bl I 506-509. EIO 570. RS 94, EB 310, R 206, St. No. 24 on p. 9-10, etc. Cf. also Barthold, Turkestan, II, 58; Barbier de Meynard, JA. 5-me s., XVI, 461 sq., XVII, 439, 473 sq., and XX, 268 sq. The work is divided into 26 *raudas*. The present excellent copy is one of the earliest known, being dated 911 AH. It is in itself an excellent specimen of calligraphic art as it flourished in Herat in the beg. of the Xc. AH. Beg.

بسم الله الكريم المجيب سپاس و ستائش مالک الملکی را انج

Ff. (411), S 205 × 160, 170 × 105, ll 17. Or. pap. Excellent Herati calligraphic naskh. Cond. very good. Index in a more modern handwriting.

109.

The same.

D 190.

Another copy of the same work, also extremely good and calligraphic, dating from the XIc. AH. It is slightly defective at the end. Beg. as in the preceding copy.

Ff. (238), S 170 × 105, 105 × 60, ll 17. Or. pap. Good Pers. nast. Cond. not quite good. Spoiled by dampness.

4. History of India.

(General history of India, and special history of the Sultans of Dehli and the Indian Timurides)

110.

تاج المآثر

TĀJU'L-MA'ĀTHIR

D 36

A history of the Mamluk dynasty of Dehli from 587 to 614/1191-1217, comp. by Ḥasan (otherwise called Ṣadru'd-Dīn Muḥammad b. Ḥasan) Nizāmī. See for a description Bl I 554-556. EIO 209-210, R 239, Fl II 173, etc. Cf. also Elliott, Hist. of India, II. 204, etc. Copied in the XIIc. AH. Beg. as usual:

حمد و سپاس بی قیاس که قدم شهسوار الخ

Ff. (328), S 285 × 150, 190 × 95, ll 19. Or. pap. Ind. nast. Cond. fairly good.

Note.—Under the same No. D 36 there is a *typed* copy (in Persian characters) of the same work, on 632 foolscap leaves (written on one side only).

111.

تاریخ فیروزشاهی

TA'RĪKH-I-FĪRŪZ-SHĀHĪ.

D 63

A history of the reign of the Toghluqide prince Firūz Shāh (III) of Dehli (752-790/1351-1388), by Shams-i-Sirāj Afīf. See EIO 212-213, R 241, etc., also Elliott, Hist. of India, III. 267-373. Published in the Bibliotheca Indica, 1888-1891. The copy is quite modern, dating from the XIIIc. AH., defective at the end. The last (the fifth) *qism* breaks off in the 9th *muqaddima*. Beg. as usual:

قال الله تعالى و ما يعلم تأويله الخ

Ff. (172), S 300 × 185, 205 × 100, ll 17. Eur. pap. Ind. nast. Cond. good. Presented by W. Thomas, 1885. Various notes on the fly-leaves.

112.

The same.

D 62.

Another copy of the same work, still more modern, dating from the end of the XIIIc. or even the beg. of the XIVc. AH.

also defective at the end, breaking off in the same 9th *muqaddima* of the fifth *qism*. Beg. as in No. 111.

S 320 × 200, 250 × 120, ll 15. Eur pap. Modern Ind. nast. Cond. not quite good. Apparently many lacunas.

113.

واقعات بابري

WAQI'ĀT-I-BĀBURĪ.

D 324.

The Persian version of the famous memoirs of Bābur, originally written in the Jaghatai dialect of Turkish (called in India 'Turki'), prepared by order of Akbar in 998/1590, by 'Abdu'r-Rahīm b. Bayrām Khān (d. 1036/1626–1627). See GIPh 361, Bl I 559–562, EIO 216–218, Br 86, RS 75, EB 180–183, R 244, etc., where the bibliography of the Turkish original is also given. *Ind. libr.* Bk 549. Cf. also Elliott, *Hist. of India*, IV, 218–287. Old translations: by J. Leyden and W. Erskine, *Memoirs of Zehireddin Muhammed Baber*, 1826, repr. 1844; also M. Caldecott, *Life of Baber*, 1844. See also A. Beveridge, *Further notes on Baburiana*, JRAS, 1923, p. 75–82, where the more modern bibliography is given. Copied towards the end of the XIIc. AH. It ends as in EIO 216, but one line more is added in a modern handwriting. Beg. as usual:

در ماه رمضان سنه هشتصد و نود و نه الهج

Fi. (158), S 245 × 140, 200 × 95, ll 21. Or. pap. Ind. nast. Cond. tol. good.

114.

(تاریخ سلاطین لودی و سوری)

(TA'RĪKH-I-SALĀṬĪN-I-LŪDĪ WA SŪRĪ).

D 48.

A history of India covering the period of the Lodi and Afghan dynasties and dealing with their struggles against Babur and Humayun, from the time of Bahlūl Lodi (855–894/1451–1488) to 965/1558. The author of this work, as is plainly stated in the preface (as also in the fragment of the same work, described in R 922, or another copy in Bh 62), was Aḥmad Yādgār, who undertook its compilation by order of Dāūd Shāh (d. 984/1576). Unfortunately there is not, for the purpose of comparison, any copy in this collection of another work of similar content, which is entitled *Ta'riḥ-i-Dāūdī* and with which the present work is frequently confounded. The latter, as stated in R 243 and Elliott, *Hist. of India*, IV, 434 sq., was composed not earlier than 1023/1614 by one 'Abdu'l-lah, and therefore it cannot be the proto-type of the present work (see R 922, Elliott, *Hist. of India*, V, 1–16, etc.), if the statement of Aḥmad Yādgār as to his authorship and the order of Dāūd Shāh is correct. The copy is modern, dating

from the end of the XIIIc. AH. Probably incomplete. The last heading is (f. 209) ذكر تنمۀ احوال عادلشاه النخ (i.e. of Muḥammad V, 960-961/1553-1554). Beg.

شکرو سپاس واجب الوجوبی را سزا ست النخ

Ff. 216, S 290 × 190, 230 × 120, ll 11. Eur. pap. Ind. modern nast. Cond. good.

115.

لمبقات اکبر شاهي

TABAQĀT-I-AKBAR-SHĀHĪ.

D 229.

A general history of India, from the early Ghaznawides to 1002/1594, by Nizāmu'd-Dīn Aḥmad b. Muḥammad Muqīm Harawī (d. 1003/1594). See Bl I 530-533, EIO 225-232, EB 184-191, R 220 sq., Aum 83, Morl 58-61, etc. *Ind. libr.* Bh 60, Bk 535, St. No. 28 on p. 11, (GC I 643 and II 361). Cf. also Elliott, *Hist. of India*, V, 177-476. Publ. in the *Bibl. Indica*, 1913 and onwards (in progress) in both text and translation. This work, which sometimes is also called *Ṭabaqāt-i-Akbarī*, or *Ta'rikh-i-Nizāmī*, is divided into 9 *ṭabaqas* and a *khātima*. The copy dates from the beg. of the XIIc. AH. and is probably slightly defective. Beg. as usual:

سپاس رفعت اساس پادشاه حقيقي را سزد النخ

Ff (637), S 320 × 170, 235 × 115, ll 21. Or. pap. Ind. nast. Cond. good.

116.

The same.

D 231.

Another copy of the same work, apparently complete, dating from the XIIc. AH. Beg. as in the preceding copy.

S 280 × 160, 220 × 95, ll 19. Or. pap. Ind. nast. Cond. good. Vignette. Note on the fly leaf, dated 1816.

117.

ذكر احوال سلاطين هندوستان

DHIKR-I-AḤWĀL-I-SALĀṬĪN-I-HINDŪSTĀN.

D 178.

A brief account of various dynasties of the Dakkan brought down to the beginning of Akbar's reign. It is merely a condensed extract of the preceding work, *Ṭabaqāt-i-Akbar-shāhī*, as is clearly stated in the preface (از تاريخ نظامي بر سبيل اجمال) as well as in the colophon, where it is called کتاب شيخ نظامي. Copied in 1811. Beg.

ذكر احوال سلاطين هندوستان و مجمع از فتوحات النخ

S 220 × 150, 170 × 95, ll 15. Or. pap. Bad Ind. nast. Cond. good.

118.

منتخب التواريخ

MUNTAKHABU'T-TAWĀRĪKH.

D 309.

A general history of India, from the first appearance of the Muhammadans down to 1004/1596, by Abdu'l-Qādir b. Mulūkshāh Badāūnī (mentioned above, No. 41). See Bl I 534, EIO 233-234, EB 192-194, R 222-223, etc. *Ind. libr.* Bk 536. Cf. also Elliott, *Hist. of India*, V, 477 sq. The contents of the section on biographies of the poets appended to this work are given by A. Sprenger in Spr 55-65. Publ. in the *Bibl. Indica*, by N. Lees, 1868-1869, and translated by G. S. A. Ranking, W. Lowe, and T. W. Haig, *ibid.*, 1884 and onwards (in progress). Copied towards the beg. of the XIIIc. AH. Beg. as usual:

أى بابت، نامها ز نام تورواج النج

Ff. (286), S 350 × 235, 240 × 145, ll 23. Or. pap. Ind. nast. Cond. good.

119.

The same.

D 311.

Another copy of the same work, dated 1255 AH. Beg. as in No. 118.

S 270 × 160, 200 × 105, ll 21. Or. pap. Ind. nast. Cond. good.

120.

The same.

D 309 (*bis*).

Another copy of the same work, dating from the XIIIc. AH., transcribed by Muḥammad Nāzim. An index is prefixed. Beg. as usual, see No. 118.

S 325 × 200, 225 × 120, ll 15. Blue Eur. pap. (watermarks 1855). Ind. nast. Cond. tol. good.

121.

The same.

D 312.

Another copy of the same, from the ascension of Akbar (963/1556) to the end of the work. Transcribed at 'Azīmābād by Jān 'Alī Khān in 1267 AH.

S 245 × 195, 185 × 115, ll 15. Blue Europ. pap. Modern Ind nast. Cond. good.

122.

AKBAR-NĀMA.

اکبر نامه

D 27.

The well known history of Akbar's reign, by Abū'l-Faḍl b. Mubārak 'Allāmī (d. 1011/1602), originally completed in 1004/

1596, but subsequently continued down to 1010/1602. See B¹ I 564-578, EIO 235-263, Br 87-91. EB 200-212. R 247. Aum 89-91, Morl 108, etc. *Ind. libr.* Bh 63, Bk 552-553. Madr 129-131, St. 34 on p. 14, (GC II 336). Cf. also Elliott, *Hist. of India*. VI, 1-102. Publ. in the *Bibl. Indica*, 1873-1887, transl. by H. Beveridge, *ibid.*, 1897 and onwards (in progress). Lith. Lucknow. 1284, and later. The work is divided into two books and in some copies, as in the present one, there is found a continuation, by Muḥammad Ṣāliḥ, to the 50th year of Akbar's reign (1013/1604). Copied at Shāhjahānābād, in the 34th year of Shāh-Ālam, i.e. 1206 AH., by Zafar-ʿAlī . . . dārī. Defect. at the beg. of the second book and in some other places. Beg. as usual:

اللہ اکبر این چہ دریا قیست الشخ

Ff. (657), S 350 × 160, 235 × 120, ll 25 Or. pap. Ind. nast. Cond. good. CFW 1809. Purchase note by H. A. Darell, Lucknow, 20 May. 1792.

123.

The same.

D 29

The *first* book, containing the history of Akbar's reign from its beginning to the 17th year (980/1572). The copy dates from the XIIc. AH., and is defective at the end. Beg. as usual. see No. 122.

Ff. (417), S 300 × 175, 230 × 120, ll 21. Or. pap. Ind. nast. Cond. good. CFW 1816. Marginal notes on many folios

124.

The same.

D 328.

Another copy of the *first* book, dating from the XIIc. AH. Beg. as in No. 122.

S 279 × 150, 215 × 110, ll 19. Or. pap. Ind. nast. Cond. not good

125.

The same.

D 348

Another copy of the *first* book, defective at the end, also dating from the XIIc. AH. Beg. as in No. 122.

S 265 × 165, 200 × 110, ll 17. Eur. pap. Ind. nast. Cond. good.

126.

The same.

D 28.

Another copy of the *first* book, dating from the XIIIc. AH., defective at the end and perished in the middle. Beg. as in No. 122.

Ff. (330), S 275 × 165, 210 × 95, ll 17. Europ. pap. Ind. nast. Cond. hopeless.

127.

آئین اکبری

ĀĪN-I-AKBARĪ.

D 5.

The well known work on India, containing a description and a statistical account of the Mogul empire under Akbar, by the same Abū'l-Faḍl b. Muḥarak 'Allāmī, originally forming a third vol. of the preceding work, *Akbar-nāma*. See GIPh 213, EIO 264-269, Br 92, EB 213-216, R 251 sq., Aum 91, Morl 112, etc. *Ind. libr.* Bh 65, Bk 554-555. Edited and translated in the *Bibl. Indica*, 1867-1877, by H. Blochmann (he tr. only vol. I, 1868-1883) and H. Jarrett (tr. vols. II and III, 1891-1910), with an index by W. Irvine. Copied towards the end of the XI or beg. of the XIIc. AH. A huge volume, intended as an *édition de luxe*. Two full page miniatures are found in the beginning of the book, and one on f. 197; all are of very mediocre quality. Many glosses and notes on the margins. Beg. as usual:

ای همه در پردۀ نبان راز تو النخ

Ff. (220), S 540 × 300, 395 × 170, ll 32. Thick or. pap. Ind. nast. Cond. tol. good.

128.

The same.

D 11.

Another copy of the same work, dating apparently from the XIIc. AH. Many marginal notes. Beg. as in No. 127.

Ff. (863), S 440 × 270, 305 × 155, ll 30. Or. pap. Ind. nast. Cond. very good. Vignette.

129.

The same.

D 15.

Another copy, dating from the end of the XIIc. AH. Beg as in No. 127.

S 295 × 200, 230 × 120, ll 25. Or. pap. Ind. mullai. Cond. bad. Injured by dampness.

130.

The same.

D 14.

Another copy, dating from the end of the XIIc. AH. Beg. as in No. 127.

Ff. (180), S 310 × 210, 240 × 130, ll 16. Or. pap. Coarse Ind. nast. Cond. good.

131.

The same.

D 13.

Another copy, dated 1197 AH., Murshidābād, by کاتب هیمل
Beg. as in No. 127.

S 310 × 200, 210 × 125, ll 21. Or. pap. Ind. nast. Cond. good. Bad vignette

132.

The same.

D 10.

Another copy of the same, dating from the XIIIc. AH. A presentation note, dated 1810 is found on the fly-leaf. Beg. as in No. 127.

S 355 × 230, 245 × 150, ll 23. Or. pap. Good Ind. nast. Cond. good. Vignette.

133.

The same.

D 12.

Another copy of the same, dated 1246/1830. Beg. as usual, see No. 127.

Ff. (491), S 315 × 220, 220 × 140, ll 19. Or. pap. Good Ind. nast. Cond. good.

134.

The same.

D 352.

An extract from the same work, with the title احوال هندوستان. The beginning corresponds to f. 139 of the copy described here under No. 129. The copy dates from the XIIc. AH. Beg.

از دیر باز دل هوس سما الخ

Ff. (494), S 200 × 115, 110 × 55, ll 10. Or. pap. Ind. nast. Cond. good. Vignette

135.

تاریخ فرشته

TA'RĪKH-I-FIRISHTA.

D 58.

(Also called *Gulshan-i-Ibrāhīmī*, *Ta'rikh-i-nauras-nāma-i-Firishta*, or, as in the colophon of the present copy, *Tawārīkh-i-Firishta*). The well known general history of India from the time of the first Muhammadan invasion of the country to 1015/1607 or thereabouts, comp. by Muḥammad Qāsim Hindūshāh Astrābādī, surnamed Firishta, who dedicated his work to the prince of the 'Ādil-Shāh dynasty. Ibrāhīm II b. Tahmāsp (987-1035/1579-1626). For details concerning the work and the author see Bl I 536-540, EIO 291-302, Br 82-83, EB 217. R 225 sq.. Morl 63-68, etc. *Ind. libr.* Bk 538--539. St. No. 29 on p. 12. Cf. also Elliott, *Hist. of India*. VI, 207-236 and 532-569. Transl. into English by Briggs, 4 vols., 1829. There were also several old translations of various sections of the work. Lith. Lucknow, 1281. and later. The work is divided into a *muqaddima*, 12 *maqālas*, and a *khātima*. The present copy, apparently complete, was transcribed by Muḥammad Amīn in the beg. of the XIIc. AH. Beg. as usual:

پیش وجود همه آیدنگان پیش بقای همه پایندگان انسخ

S 380 × 210, 270 × 140, ll 25. Or. pap. Ind. nast. Cond. good. Rad vignette.

136.

The same.

D 57.

Another copy of the same work, dating apparently from the end of the XIIc. AH. Beg. as usual, see No. 135.

S 380 × 235, 250 × 135. ll 19. Or. pap. Ind. nast. Cond. very good.

137.

The same.

D 60.

The *first* and the *second maqālas*, of the same work. The copy dates from the XIIc. AH. Damaged at the end.

Ff. (329), S 285 × 165, 230 × 120. ll 19. Or. pap. Ind. nast. Cond. good. CFW 1809.

138.

The same.

D 61.

The second half of the *second maqāla*, beginning with the story of the invasion of Timur. Dated 1147 AH.

S 220 × 115, 175 × 95, ll 17. Or. pap. Ind. nast. and shikasta (diff. hands). Cond. tol. good. CFW 1809.

139.

The same.

D 69.

The *fourth maqāla*, dealing with the history of Gujrāt. Copied towards the end of the XIIc. AH.

S 225 × 140, 175 × 85, ll 15. Or. pap. Ind. nast. Cond. tol. good.

140.

مآثر رحیمی

MA'ĀTHIR-I-RAḤĪMĪ.

D 268.

Memoirs of 'Abdu 'l-Bāqī b. Bābā-i-Kurd Nihāwandī, an official under 'Abdu'r-Raḥīm Khānkhanān, to whom they are dedicated. They were comp. in 1025/1616 and deal with the politics of the latter part of the reign of Akbar and the early part of that of Jahāngīr. Sec Br 167-169, R 131, 970, 1089, St. No. 35 on p. 14. etc. Cf. also Elliott, Hist. of India, VI. 237-243. Published in the Bibl. Indica, 1910 and onwards (in progress). It is interesting to note that Rieu (R 1080) and after him Browne (Br 167) place the death of the author in 1042/1632-1633, but in the present copy there is a note of collation with the original (*muqābila*), apparently quite genuine, by the author himself, dated 1046/1637. Therefore his death may have taken place after that date. The copy is very good, with many emendations and notes on the margins Beg.

حمد و ثناء نه در خور این حوصله است انچه

The work is divided into :

Muqaddima (f. 3). dealing with the ancestors of Khānkhanān :

در ذکر اباى عظام انچه

Four *fasls* : I (f. 18), dealing with 'Abdu'r-Raḥīm's father and his own youth :

در ذکر والد عظیم انشأ انچه

Faṣl II (f. 303v). The main historical section .

در آثار بزرگي، و عيت مملکت دار انچه

Faṣl III (f. 461v ?). (There is probably a lacuna, and the heading does not appear).

Faṣl IV (f. 466v). On Khānkhanān's children :

در حالات فرزندان کامکار انچه

Khātima (ff. 478v-756v). An important accumulation of biographical notes on learned men, saints, poets, generals. etc.. of that time :

در احوال علما و فضلا و شعرا و اسپاهيدان انچه

Ff. (756), S 355 × 200, 220 × 125, ll 25. Or. pap. Ind. nast. Cond. good. There are several lacunas. Index.

141.

The same.

D 269.

The *khātima* only of the same work, corresponding to ff. 478v-756v of the preceding copy, with a short preface. Transcribed in the beg. of the XIIIc. AH. Beg.

چون بتوفیق آکھی و عنایت نا متناهی النخ

S 435 × 240, 325 × 160, ll 36. Eur. pap. Ind. bad nast. (diff. hands). Cond. good. Many lacunas.

142.

جهانگیر نامہ

JAHĀNGĪR-NĀMA.

D 325.

The first, or original version of the memoirs of Jahāngīr from his ascension to the throne (1014/1605) to the nineteenth year of his reign (1033/1623). See Bl I 579, EIO 305-308, Br 94-95, RS 77, EB 219-220, R 253 seq., Aum 93, Morl 112, etc. Cf. also Elliott, Hist. of India, VI, 276 seq. Copied in 1253/1837, by Zuhūr 'Alī. Beg. as usual :

از عنایات بیغایات الہی یکساعت النخ

Ff. (170), S 270 × 185, 190 × 110, ll 15. Or. pap. Ind. modern nast. Cond. tol. good.

143.

جهانگیر نامہ

JAHĀNGĪR-NĀMA.

D 50.

Another version of Jahāngīr's memoirs, apparently the same as Bl I 580, EIO 310-311, EB 222, R 254, Aum 94, etc. *Ind. libr.* Bh 67-68, Bk 558. Translated by D. Price, Memoirs of the emperor Jahangueir, written by himself, 1829 (Or. Transl. Fund). Copied in 1202 AH. by Aḥsanu'l-lah, an inhabitant of Hardwār. Beg.

ای نام تو سر دفتر اسرار وجود النخ

Ff. (107), S 245 × 165, 190 × 110, ll 17. Or. pap. Ind. nast. Cond. tol. good.

144.

جهانگیر نامہ

JAHĀNGĪR-NĀMA.

D 353.

Yet another version of the same memoirs of Jahāngīr, with an introduction by Muḥammad-Hādī, who continued them to the year of Jahāngīr's death (1037/1628). See EB 221, R 253-254,

Morl 118-120; cf. also EIO 305, etc. A modern copy, dating from the XIIIc. AH. Beg.

حمد و ثنای بی حد و سبّاس و ستائش الخ

S 345 × 215, 265 × 145, ll 17. Eur. pap. Ind. modern nast. Cond. good.

145.

اقبال نامہ جہانگیری

IQBĀL-NĀMA-I-JAHĀNGĪRĪ.

D 25.

The *third* vol. of the history of the reign of Akbar and of the beginning of that of Jahāngīr, comp. in 1029/1620, by Muḥammad Sharif surnamed Mu'tamad Khān (d. 1049/1640). This vol. deals with the reign of Jahāngīr only. See Bl I 581-585, EIO 314-323. Br 96-97, EB 224-230, R 255, 922, Aum 92, Morl 120, etc. *Ind. libr.* Bh 66, Bk 559-562, St. No. 36 on p. 14, (GC II 340). Cf. also Elliott, *Hist. of India*, VI, 400 sq. Publ. in the *Bibl. Indica*, 1865. Lith. Lucknow. 1286. Copied at Ḥaydarābād, in 1151 AH. Beg. as usual:

شایسته سریر سلطنت و فرمان روائی الخ

S 265 × 160, 210 × 105, ll 19. Or. pap. Ind. nast. Cond. tol good.

146.

The same.

D 130.

Another copy of the same *third* vol., slightly defective in the second half and at the end, dating from the beg. of the XIIIc. AH. Beg. as usual, see No. 145.

Ff. (87), S 210 × 145, 170 × 95, ll 13. Or. pap. Ind. nast. Cond. tol. good.

147.

The same.

D 349.

Another copy of the same *third* vol., dated 1202 AH. Beg. as in No. 145.

Ff. (162), S 195 × 135, 150 × 85, ll 15. Or. pap. Ind. nast. Cond. good.

148.

The same.

D 24.

Another copy of the same *third* vol., dated 1227/1812. Beg. as in No. 145. At the end notes on Jahāngīr's children, ministers, etc.

Ff. (155), S 260 × 165, 195 × 105, ll 19. Or. pap. Ind. nast. Cond. good.

149.

پادشاه نامه

PĀDSHĀH-NĀMA.

D 33.

The *second* vol. of the history of Shāhjahān's reign, comprising the years 1047-1057/1638-1647, by 'Abdu'l-Hamīd Lāhūrī (d. 1065/1655). See Bl I 586-592, EIO 325-330, Br 98, EB 232-235, R 260 sq., Aum 95, Morl 122, etc. (GC II 353). Cf. also Elliott, Hist. of India, VII, 3 sq. Publ. in the Bibl. Indica, 1866-1872. Copied in the XIc. AH., by Muḥammad Ṣāliḥ al-Kātib. It is a kind of édition de luxe, and on f. 1v. at the beginning, it has two lines written in a vertical direction :

پادشاه نامه جلد دوم ، ابن فیاضمند درگاه الہی حیرۃ شاہ جہان پادشاه بن
جہانگیر پادشاه بن 'کبر پادشاه تاجی ' .

Which may mean that these two lines are an autograph of Shāhjahān. Beg. as usual :

سپاس والا اسلس دادار کار ساز النخ

Ff. (416), S 325 × 205, 210 × 105, ll 15. Or. pap. Calligraphic Ind. nast. Cond. good. Very nice vignette.

150.

The same.

M 2.

A very short extract from the preceding work, giving a brief note on the administrative divisions of the Mogul empire, corresponding to ff. 394-396v of No. 149. Beg.

احوال مملکت ہندوستان النخ

The article forms a portion of a large album, consisting chiefly of quotations from various poets.

Pd. v. Ff. 249-251, S 435 × 260, 320 × 195, ll 2. Or. pap. Ind. nast. Cond. tol. good.

151.

شاہ جہان نامہ

SHĀHJAHĀN-NĀMA.

D 224.

A history of part of Shāhjahān's reign, from its beginning to the eleventh year (1037-1048/1628-1639), written in a highly bombastic and flowery style, by Muḥammad Amīn b. Abī'l-Husayn Qazwīnī (see f. 8v). It is sometimes also called *Pādshāh-nāma*. See R 258, Morl 121. cf. EB 236. *Ind. libr.* Bh 69, Bk 566. Cf. also Elliott, Hist. of India, VII, 1 sq. Copied in 1258/1842, at Benares, by Gangā Prashād. Beg.

طراوت چمن الفاظ و تازی کلشن معانی النخ

Ff. 593, S 255 × 160, 195 × 105, ll 15. Or. pap. Ind. coarse nast. Cond. good.

152.

عمل صالح

‘AMAL-I-ṢĀLIH.

D 252.

A history of Shāhjahān's reign, by Muḥammad Ṣālih Kanbū completed in 1070/1660. See for details about the author and his work EIO 332-336, R 263, etc. Cf. also Elliott, Hist. of India, VII, 123. *Ind. libr.* Bk 569-571. Publ. in the Bibl. Indica, 1912 and onwards (in progress). Copied at Gujrāt, by Shaykh Muḥammad Darwīsh (in the XIIIc. AH.). Beg. ✓

شکفته روئی چمن بیدان و خندۀ ریزئی کلبی سخن النخ

Fr. (805), S 270 × 175, 200 × 110, ll 17. Or. pap. Ind. modern nast. Cond. good.

153.

The same

D 253

Another copy of the same work, containing only the history of the period of 1048-1069/1639-1659. At the end there is an appendix giving biographies of poets, officials, etc. Copied in 1258/1842, by Gangā Prashād. Beg.

چون ایام سال یازدهم جلوس النخ

Fr. (474), S 255 × 160, 195 × 105, ll 15. Or. pap. Coarse Ind. nast. Cond. good.

154.

The same.

D 251

Another copy of the same work, dealing only with the later period of Shāhjahān's reign, i.e. from the 21st year to the end (1058-1069/1648-1659). Copied in 1228/1812, by Sik'ha Rāna Beg.

از اینجا که تحریر متأخر جلیله النخ

S 295 × 210, 235 × 150, ll 16. Or. pap. Ind. vulgar nast. Cond. good.

155.

لطائف الاخبار

LAṬĀIFU'L-AKHBĀR.

D 341

An account of Dārā-Shikūh's (d. 1069/1659) military expedition to Qandahār in 1063/1653. The authorship of this work is disputed, but attributed by the best cataloguers to Mirzā Badī'u'z-Zamān Rashīd Khān (d. 1107/1695-1696). See Bl I 593-594. EIO 338-339, RS 78. EB 238-239, R 264-265, 1083, etc. *Ind. libr.* Bk 566, St. No. 43 on p. 17. Cf. also Elphinstone, Hist. of

India, fifth ed., p. 587. In the present copy there is a note, on the fly-leaf, by S. H. Elliott, to the same effect. Copied towards the end of the XIIc. AH., but the beginning and end are in a more modern handwriting. Beg.

حمد بیحدیکه ابواب فتح بر روی بادشاهان تواند کشاد الخ

Ff. (269), S 230 × 135, 175 × 85, ll 11. Or. pap. Ind. nast. (diff. hands). Cond. tol. good.

156.

The same.

D 350.

Another quite modern copy of the same work, dating from the XIIIc. AH. Beg. as in the preceding copy.

Ff. (206), S 270 × 220, 205 × 100, ll 17. Eur. pap. Modern Ind. nast. Cond. good. Notes on the fly-leaf.

157.

فتوحه عبریه

FATHIYYA-I-'IBRIYYA.

D 72.

A history of military operations in Kūchbihār and Assam, in 1072-1073/1662-1663, under the leadership of Khānkhānān Muḥammad Sa'īd Ardistānī, surnamed Mīr Jumla, written by Ahmad (b.) Muḥammad Walī, usually called Shihābu'd-Dīn Ṭālish. The author, as stated on f. 86v, composed it in 1073/1663. This treatise is often also called *Ta'rikh-i-Āshām*, or *Ta'rikh-i-Mulk-i-Āshām*, or *'Ajība-i-Gharība*, or *Fathiyya-i-'Ibratiyya*. See Bl I 598, EIO 341-343, EB 240-241, R 266 sq., etc. *Ind. libr.* Bk 573-575, St. No. 45 on p. 18. Cf. also Elliott, *Hist. of India*, VII, 265-269. H. Blochmann, *JASB*, vol. XLI, p. 51 sq. It is divided into a *muqaddima* and two *maqālas*. Copied in the XIIc. AH. Beg. as usual :

جنود نا معدود حمد ملازم حضرت الخ

Ff. (87), S 245 × 140, 185 × 85, ll 15. Or. pap. Ind. calligr. nast. Cond. tol. good.

158.

The same.

D 73.

Another copy of the same work, dating from the XIIIc. AH. Beg. as in No. 157.

Ff. (87), S 275 × 215, 185 × 105, ll 15. Eur. pap. Ind. modern nast. Cond. good. Note by Blochmann.

159.

ظفر نامہ عالمگیر غازی

ZAFAR-NĀMA-I-ĀLAMGĪR-GHĀZĪ.

D 239.

A history of the first *five* years of Aurangzīb's reign (1068-1073/1659-1663), sometimes also called *Wāqī'āt-i-Ālamgīrī*. The real author of this work remains unknown, but it is usually supposed that he was 'Āqil Khān Rāzī (d. 1108/1696). See EIO 345-346. Br 99. R 265, etc. The present copy, slightly defective, is dated 1252 AH. Beg. as usual.

ابو مظفر معینی الدین محمد اورنگزیب النخ

Fi. (55), S 250 × 145, 205 × 110, ll 16. Or. pap. Ind. good nast. Cond. not good, damaged in the beginning.

160.

عالمگیر نامہ

ĀLAMGĪR-NĀMA.

D 245.

A history of the first *ten* years of Aurangzīb's reign (1068-1078/1659-1668), comp. by Muḥammad Kāzīm b. Muḥammad Amīr Munshī (d. 1092/1681). See BI I 595-597, EIO 347-357, EB 243-244, R 267, 1083, Aum 97, Morl 125, etc. *Ind. libr.* Bk 576, St. No. 38 on p. 15. Cf. also Elliott, *Hist. of India* VII, 174. Published in the *Bibl. Indica*, 1865-1873. Copied apparently in the beg. of the XIIc. AH. Beg. as usual:

ای دادہ بعقل پرتو آگاہی النخ

Fi. (640), S 280 × 140, 225 × 80, ll 17. Or. pap. Ind. nast. Cond. tol. good. CWF 1809.

161.

لب التواریخ

LUBBU'T-TAWĀRĪKH.

D 265.

A condensed version of Firishta's well known history (see above Nos. 135-139), to which is added a supplement, dealing with the political life of India in the XIc. AH., down to 1101/1690. It was compiled in 1106 1694-1695, by Rāe Bindrāban, son of Rāe Bhārāmāl. The work is arranged in 10 *fasls*. See EIO 358-361. EB 245, R 228 etc. Cf. also Elliott, *Hist. of India* VII, 168. Copied towards the end of the XIIc. AH. Beg. as usual:

پادشاہی بی زوال مر خدای راست النخ

S 230 × 160, 160 × 90, ll 15. Or. pap. Ind. nast. Cond. tol. good.

162.

خلاصة التواريخ

KHIULĀṢATU'T-TAWĀRĪKH.

D 156.

A general history of India from the earliest times down to the accession of Aurangzib (1068/1659). compiled in 1107/1695 by Sujān Rāy (in the colophon of this copy with the *nisba* Bahandārī) of Patyāla (in the colophon تياتلا). He added subsequently a brief note on Aurangzib's reign, its duration and principal events. His sources, mostly well known histories, are enumerated on ff. 4v-5v. See for a detailed description of this work EIO 362-364, EB 246, R 230, Aum 84, Morl 69-71, etc. *Ind. libr.* Bk 540, Madr 128, (GC II 342, 343). Cf. also Elliott, *Hist. of India* VIII, 5. Copied in the 9th year of Muḥammad Shāh's reign, i.e. 1140/1728. Beg.

نقاش نگار خانة كائنات و مصور كارگاه النخ

Ff. (319), S 310 × 215, 225 × 140, ll 19. Or. pap. Coarse Ind. nast. Cond. good. Note on f. 1v.

163.

The same.

D 157.

Another copy of the same work, dating from the end of the XIIc. AH. Beg. as in No. 162.

Ff. (247). S 285 × 205, 235 × 155, ll 23. Or. pap. Vulgar Ind. nast. Cond. good.

164.

ماثر المكميري

MA'ĀTHIR-I-'ĀLAMGĪRĪ.

D 270.

A history of the reign of Aurangzib (1068-1118/1659-1707), by Muḥammad Sāqī, surnamed Musta'idd Khān (d. 1136/1724), who completed it in 1122/1710. See Bl I 600-601, EIO 365-369, EB 247, R 270, 1083, Morl 127, etc. *Ind. libr.* Bh 76, Bk 578, St. No. 39 on p. 15. Cf. also Elliott, *Hist. of India* VII, 181. Publ. in the *Bibl. Indica*, 1870-1871. The work is divided into two parts of different size:

The *first* deals with the first ten years of the reign, beg.

انتخاب معانیف ایجاد انس و جان النخ

The *second* part (f. 29) deals with the remaining 40 years, and opens with:

له الحمد في الاولى و الآخرة النخ

Copied in 1(1)54 AH.

Ff. (202), S 285 × 170, 220 × 110, ll 15. Or. pap. Ind. nast. Cond. good. CFW 1809.

165.

The same.

D 270 (*bis*).

Another copy of the same work, dating from the end of the XIIc. AH. Beg. as usual, see No. 164.

S 330 × 190, 240 × 120, ll 17. Or. pap. Ind. nast. Cond. not good.

166.

The same.

D 271.

Another copy of the same work, dating from the end of the XII or beg. of the XIIIc. AH. Beg. as in No. 164.

S 280 × 220, 215 × 150, ll 15. Or. pap. Ind. nast. Cond. good.

167.

(جدول پادشاهان تیموری)

(JADWAL-I-PĀDSHĀHĀN-I-TĪMŪRĪ).

D 276.

Chronological tables of the Indian Timurides, from Tīmūr himself to Shāh-Ālam (1119–1124/1707–1712). Composed by Muhammad Hādī Husaynī Ṣafawī, surnamed Shāh-Mirzā, or Mirzā Mahdī Khān Ṣafawī, as stated in a short preamble, placed above the tables. Copied towards the end of the XIIc. AH. Beg. (of the introduction) :

سپاس بقیاس سزاوار مالک الملیست النخ

Ff. 2, S 470 × 265. Or. pap. Ind. nast. Cond. good.

168.

تذکرہ سلاطین چغتای

TADHKIRA-I-SALĀTĪN-I-CHAGHATĀ.

D 100.

A history of various branches of the house of Tīmūr, with special reference to the Indian Timurides, down to 1137–1138/1724–1725. The author, Muḥammad Hādī, surnamed Kāmwar Khān, commenced this work after having completed another, *Haft Gulshan* (See EIO 394, etc.). See BI I 605–612, EIO 395, R 274. 924, 1084, Morl 99, etc. *Ind. libr.* Bh 77–78, Bk 591. Cf. also Elliott, *Hist. of India* VIII, 17–20. It is divided into two parts :

The *first*, covering the period from Tīmūr to the end of Jahāngīr's reign (1037/1628), Beg.

چون مفتحہ کاغذ بیاراستم النخ

The *second* part begins with the reign of Shāhjahān and ends with the sixth year of Muḥammad Shāh, i.e. 1137–1138/1724–1725. Beg.

برارباب خبرت مخفی و محتجب نمائد النخ

The date of the copy, almost illegible, is something like 1122, which is impossible. Probably it should be read 1202 or 1212 AH.

S 280 × 170, 250 × 130, ll 30. Or. pap. Ind. nast. Cond. tol. good.

169.

منتخب الباب

MUNTAKHABU'L-LUBĀB.

D 314.

A history of the Indian Timurides from Bābur to Muḥammad Shāh (ascended in 1131/1719). comp. in 1143 or 1144/1731 by Muḥammad Hāshim 'Alī Khān surnamed Khāfī (or Khwāfī) Khān (d. ca. 1144/1731). See Bl I 549. EIO 396-406, EB 259-261, R 232-233, Morl 100, etc. *Ind. libr.* Bk 592. St. No. 32 on p. 13-14. Cf also Elliott. Hist. of India VII. 207-533. Publ. in the *Bibl. Indica*, 1868-1874 and 1909 and onwards (in progress). The present copy, dated 1191 AH., comprises only the *second* vol. (down to the 14th year of Muḥammad Shāh's reign). Beg.

جهان جهان شکر و سپاس افزون از قیاس النخ

Ff. (433), S 385 × 230, 245 × 140, ll 27. Or. pap. Ind. nast. Cond. good.

170.

The same.

D 344.

Another copy of the same *second* vol., slightly defective at the beginning and end, and dating from the end of the XIIc. AH. Also ending with the 14th year of Muḥammad Shāh. Beg. as in No. 169.

Ff. (468), S 315 × 175, 250 × 125, ll 18. Or. pap. Ind. nast. (diff. hands), Cond. good.

171.

The same.

D 315

Another copy of the same *second* vol., transcribed towards the end of the XIIc. AH. It is divided into two parts: the *first*, coming down to the 31st year of the reign of Aurangzīb (beg. as above, in No. 169), and the *second*, from the 32nd year of Aurangzīb down to the 14th year of Muḥammad Shāh, beg.

ذکر سوانح ایام فرمان روالی النخ

2 vols. S 350 × 220, 265 × 140, ll 23. Or. pap. Ind. nast. Cond. good.

172.

The same.

D 54.

Another copy of the *second* part of the *second* vol., dated 1194 AH. Beg. as in the preceding copy, No. 171, II.

Ff. (367), S 250 × 165, 185 × 100, II 15. Or. pap. Ind. nast-shikasta (diff. hands). Cond. tol. good.

173.

The same.

D 120 and D 37.

A very defective copy of the same work, bound, for some obscure reason, in two vols. The folios are badly misplaced, and various sections intermixed. Perhaps if the leaves were re-arranged and put in order it would make a valuable copy, because it may be one of the oldest extant. The colophon in D 120 is dated 1046 (i.e. 1146) AH., and the appearance of the handwriting makes it probable that this date is correct.

2 vols. S 295 × 170, 230 × 110, II 25. Or. pap. Ind. good nast. Cond. tol. good.

174.

سیر المتأخرين
D 221.

SIYARU'L-MUTA'AKHKHIRIN.

The well known history of India covering the period from 1118/1707 (death of Aurangzib) down to 1195/1781. Completed shortly after the latter date by Ghulām Husayn b. Hidāyat 'Alī Khān b. 'Alīmī'l-lah b. Fayḍī'l-lah aṭ-Ṭabāṭabāī. See EIO 416-421, Br 101-102, EB 265, R 280-281, Aum 85, Morl 105, etc. *Ind. libr.* Bk 582-584. (GC I 594). Cf. also Elliott, *Hist. of India* VIII, 194 sq. Lith. Lucknow. 1283. printed in Calcutta, 1833. The *introduction* was printed in Calcutta, 1836. There was an old transl., by Ḥājji Muṣṭafā, Calcutta. 1789. partly revised and published by J. Briggs (Or. Tr. Fund, vol. I. 1832; only one vol. appeared). The present copy, dating from the XIIIe. AH., contains only the *Muqaddima*, dealing solely with the history of the last years of Aurangzib's reign. Beg

الحمد لله ... اما بعد برزای دانشوران مستخبر النعم

Ff. (229), S 300 × 220, 235 × 155, II 31. Or. pap. Ind. nast. Cond. good.

175.

The same.

D 150.

The *second* vol. of the same work (or, according to EB 265. the third), containing the history of 1153-1195 1740-1781. In

the colophon it is called **دفتر سیوم**. Copied early in the XIIIc. AH. Beg. as usual :

حمد و ثنای پادشاه علی الاطلاق الخ

Ff. (63), S 305 × 235, 250 × 160, ll 29 Or. pap. Ind. nast. (very similar in handwriting to the preceding copy, but apparently not identical with it). Cond. good.

176.

شاه عالم فاعده

SHĀH-ĀLAM-NĀMA.

D 225.

A history of Ālamgīr II (1167-1173/1754-1759) and Shāh-Ālam (asc. 1173/1759), down to 1203/1788, composed in a very bombastic and inflated style by Ghulām 'Alī Khān b. Rūshani'd-Daula Bhak'hārī Khān Rustamjang. The work is sometimes also called *Āin-i-Ālam-Shāhī*, *Tārīkh-i-Ālam-Shāhī*, or *Sharaf-nāma*. See Bl I 615, EIO 424, EB 266, R 278 and 281. Cf. also Elliott, Hist. of India VIII, 393. Publ. in the Bibl. Indica, 1912 and onwards (in progress). The present copy, dating from the end of the XIIIc. AH., contains only the *first* vol., completed ca. 1209/1786, dealing with events which took place before 1185 1771. Beg.

حمد بیکد احدیرا رسد که میزان ادراک الخ

Ff. (199), S 270 × 160, 200 × 160, ll 19. Or. pap. Ind. nast. Cond. tol. good. A note by Blochmann on the fly-leaf.

177.

عبرت نامه

IBRAT-NĀMA.

D 247.

A detailed account of the reign of Shāh-Ālam, from its beginning in 1173/1759 down to 1206/1792. It was compiled by Khayru'd-Dīn Muḥammad Allahābādī (d. ca. 1243/1827), to whom belong also some works on the history of Jaunpūr and Benares (see Nos. 202-204 in this cat.). It is dedicated to Marquis R. Wellesley (f. 3). See R 946, Elliott, Hist. of India VIII, 237-254. *Ind. libr.* Bk 587-589. Copied in 1217 AH., in three vols. (according to the colophon of the third vol., at Jaunpūr, for Capt. H. Lane ^(بن)).

Vol. I (ff. 286) contains (a) the *muquddima*, on Shāh-Ālam's ancestors and predecessors, beginning with Tīmūr (ff. 1v-51 bis), beg.

کوناگون سنانش پادشاهی را سرز الخ

(b) the *first daftar*, dealing with the history of the first 20 years of Shāh-Ālam's reign (ff. 52-286v), beg.

دفتر اول ، عبور نمودن شاهزاده عالی کوهر شاه عالم الخ

Vol. II (ff. 265) and III (ff. 218), contain the *second daftar*, dealing with the history of 1193-1206 1779-1792. It ends with a promise to continue the narrative in the fourth *mujallad*.

Beg. of the first half :

آغاز دوتیر دویم از ابتدای سال بیست و یکم النحر

Beg. of the second half.

پدید آمدن اختلاف عظیم در امور النحر

3 vols. S 235 x 150, 170 x 100, ll 17. Or. pap. Coarse Ind. nast. Cond. tol. good.

178.

The same.

D 246.

Another copy of the same work, containing the *muqaddima*, the *first daftar*, and the first half of the *second daftar*, incomplete at the end. On f. 2 it is stated that the work is dedicated to H. Colebrooke, and not to Marquis R. Wellesley (as in the preceding copy). Transcribed towards the middle of the XIIIc. AH. Beg. as above, in No. 177.

S 300 x 190, 235 x 130, ll 17. Or. pap. Ind. nast. Coarse Ind. nast. Cond. good. Index. Note on the fly-leaf.

179.

حقیقتهای هندوستان

ḤAQĪQAT-ḤA-L-HINDŪSTĀN.

D 146.

A treatise dealing with the statistics of the revenues of various provinces of India, by Lachmī Narāyan, surnamed Shafiq, of Aurangābād. See EIḶ 426, R 238, etc. *Ind. libr.* Bk 543. He compiled it, as stated in the preface, in 1208/1794 (or. as Rieu and Ethé mention, in 1204 1790), for Capt. William Patrick, and arranged it in 4 *maqālas*. For another work of the same author see No. 196 in this cat. Copied in 1288 1871 by Muḥammad Ḥasan. Beg.

بعد حمد جهاندار جن آفرین النحر

Ff. (179), S 335 x 215, 250 x 135, ll 15. Eur. pap. In l mod. nast. Cond. good. Index. Notes on the fly-leaf.

180.

تذکرۃ الملوک

TADHKIRATU'L-MULŪK.

D 97 (*bis*).

A brief review of the dynasties which ruled in various parts of India up to 1308/1794. The author's name is not to be found.

The present work has apparently nothing to do with the compilation with a similar title described in EIO 409. It is divided into five *bābs* as follows:

- باب اول، در ذکر فرمان روایانی که از ولایت دیکر بهند لشکر کشیدند،
 باب دوم، در ذکر فرمان روایانی ممالک هندوستان،
 باب سیم، در ذکر سلاطین نیموریه،
 باب چهارم، در ورود صاحبان انگریز از ولایت خود در مملکت هند،
 باب پنجم، در احوال سکه‌ها و ابتداء ظهور این کوه، در بیان اعلی اقوام مرتبه،
 Copied towards the middle of the XIIIc. AH. Beg.

نحمد و نصلي و نسلم بعد حمد و نعت النج

S 235 × 150, 200 × 100, ll 17. Or. pap. Ind. nast. Cond. good.

181.

معادن السعاده

MA·DANU'S-SA·ĀDAT.

D 302

A detailed history of the Indian Timurides, with special reference to the history of Oudh and its dynasties up to 1218/1803. The author, Sultān-'Alī Ḥusaynī Ṣafawī, claiming some connection with the city of Ardabil, in N.-W. Persia, dedicated his book to the Nawwāb of Oudh, Sa'ādat-'Alī Khan (1212-1229/1797-1814). Cf. R 1052. Cf. Elliott, Hist. of India VIII. 354. Copied in four vols. towards the end of the XIIIc. AH.

Vol. I (ff. 350). From the beginning of Timur's career to the 15th year of Akbar's reign (978/1570). Beg.

حمدیکه از قوای بشری آید چگونه معبودی را النج

Vol. II (ff. 379). From the 16th to the 43rd year of Akbar (979-1006 1571-1597). Beg.

وفائے سال شانزدهم النج

Vol. III. From the 44th year of Akbar to the death of Aurangzib (1007-1118 1572-1707). Beg.

وفائے سال چهل و چهارم از مبدای جلوس النج

Vol. IV. From the year 1119 to 1218 1708-1803. The *khātima*, which should contain a description of India breaks off at its beginning. Beg.

جلوس میمنت پابوس حضرت معظم النج

4 vols. S 230 × 155, 165 × 100, ll 14. Or. pap. Ind nast. Cond. good

182.

تاریخ مظفری

TA'RĪKH-I-MUẒAFFARĪ.

D 330

A history of the Indian Timurides, from the beginning of the dynasty to 1225/1810, by Muḥammad 'Alī b. Hidāyati'l-lah b. Luṭfi'l-lah Anṣārī. See for a detailed description R 282 sq. Cf. also Elliott, *Hist. of India* VIII. 316-330. *Ind. libr.* Bk 593. (GC I 137). The present copy contains the narrative down to 1209/1795. It was transcribed in 1293 1876 by Muḥammad 'Umar, for J. Delmerick. Beg.

حمدي از حد اعتداد افزون نثار النج

Ff (371). S 280 × 295, 230 × 165, ll 13. Eur. pap. Modern Ind. nast. Cond. good. Index.

183.

The same.

D 71

Another copy of the same work. The narrative is continued down to 1225/1810. Transcribed in 1295/1878 by Muhammad Amjad for H. Blochmann. Beg. as in No. 182. It is interrupted at the year 1172/1758, and a note is inserted. Another note, on Nānak, is appended at the end.

S 310 × 200, 220 × 105, ll 21. Eur. pap. Modern Ind. nast. Cond. good.

5. Histories of various provinces and local dynasties of India.

(a) *Sind.*

184.

چیم نامہ

CHACH-NĀMA.

D 64

Legendary tales of the ancient history of the province of Sind, its conquest by the Arabs, the adventures of Chach, a brahman, and so forth, believed to have been originally written by Muḥammad b. Qāsim (ca. 92/710), in Arabic. They were translated into Persian by Muḥammad 'Alī b. Hāmid b. Abī Bakr Kūfī, in 613/1216. The book is variously designated as *Ta'rīkh-i-Hīnd wa Sind*, *Minhāju'd-dīn*, *Minhāju'l-mulūk wa'd-dīn*, *Minhāju'l-masālik*, *Fath-nāma*, and even *Ta'rīkh-i-Qāsimī* (as in a note by Blochmann on the fly-leaf of this copy). See Bl I 636. EIO 435. R 290, 948, etc. *Ind. libr.* Bk 597. Cf. also Elliott, *Hist. of India* I, 131-211; some extracts were translated by T. Postans in JASB.

vols. VII and X. Copied by Muḥammad Ḥasan, son of Chānd-khān, in (1288)/1871. Beg as usual :

اصناف حمد و سپاس و انواع شكر النسخ

Ff. (147). S 250 × 160, 185 × 100, ll 15. Eur. pap. Modern Ind. nast. Cond. good.

185.

تاریخ سند

TA'RĪKH-I-SIND.

D 51.

A brief history of Sind from the time of the Muḥammadan conquest to that of Akbar's annexation of this province. It was composed and dedicated to Akbar by Muḥammad Ma'sūm b. Sayyid Ṣafāi Tirmīdhī Bhakarī, with a *takhalluṣ* Nāmī (d. 1015/1606). The work is divided into four *juz'*. See EIO 436-437, Ros 366, R 291, 949, Mōrl 72, etc. *Ind. libr.* Bk 599. Cf. also Elliott, *Hist. of India* I. 212-252. A good copy, dated 1046 AH. Beg. as usual :

بر ضمائرمذیة کار آکبان عالم النسخ

Ff. (125). S 235 × 150, 170 × 80, ll 17. Or. pap. Ind calligr. nast. Cond. tol. good. Marginal notes Vignette.

186.

نظارة السند

NAẒĀRATU'S-SIND.

D 317.

A historico-geographical review of the province of Sind, by Lieut. T. Postans (*Personal observations on Sindh*, London, 1843), translated into Persian by Bishan Narāyan, who added a few notes on the events of the subsequent period up to 1858. Copied in (1276)/1859. Beg.

بعد از حمد پروردگار و نعت رسول مختار النسخ

S 305 × 195, 240 × 140, ll 15. Eur. pap. In-l. modern careless shikasta. Cond. good.

(b) *Hazāra*.

187.

تاریخ هزاره

TA'RĪKH-I-HAZĀRA.

D 80.

A history of the Hazāra state from the earliest times, with particular reference to the period from 1819 to 1849, written by Mahtāb Sing'h, a Government official in that district. See EIO 506. The copy is very badly written, transcribed towards the end of the XIIIc. AH. Beg.

فربان آن قادر بیچون النسخ

Ff. (106), S 285 × 185, 230 × 125, ll 17. Or. pap. Bad vulgar Punjabi shikasta. Cond. bad Note in English, dated 1852, on the fly-leaf.

(c) *G'hakar.*

188.

کیموهر نامہ

KAYGAUHAR-NĀMA.

D 171.

A history of the G'hakar tribe, with special reference to the Muhammadan saints who belonged to it, down to 1137/1725, by Dūnīchand Bālī. See R 1012-1013. Cf. also JASB, vol. XL, 67-101. Copied towards the middle of the XIIIc. AH. At the end several spiritual pedigrees are appended. Beg.

ای رزن رسان ; غیب لا ریب النخ

Ff. (48), S 235 x 140, 190 x 109, ll (varied). Or. pap. Ind. vulgar nast. Cond. not good. Notes on the fly-leaf.

(d) *Kashmir.*

189.

کوهر عالم

GAUHAR-I-ĀLAM.

D 66.

(Or Gauhar-nāma-i-Ālam, as it is often called instead of by its full, but hybrid title *تَحْفَةُ الْعَالَمِ*). A history of Kashmīr from the remotest antiquity to 1200/1786, or thereabouts, by Abū'l-Qāsim Muḥammad Aslam, surnamed Mun'imī, son of Muḥammad A'zam-kūl, surnamed Mustaghni (see f. 4v). The work is dedicated to Shāh Ālam (1173-1221/1759-1806), and was originally composed in 1160/1747, but subsequently completed ca. 1200/1786. See RS 85, EB 320, R 956-957, etc. It is divided into a *muqaddima* (containing a general description of Kashmīr), six *ṭabaqas* and a *khātima*. Only five *ṭabaqas* are found in the present copy (as well as in the others known), namely: I. Prehistoric period. II. The early legendary dynasties down to the introduction of Muhammadanism into the country. III. The dynasty of Shahrīr. IV. The dynasty of the چکان (Xc. AH.). V (incomplete) The period of the Timurides. (The *sixth ṭabaqa* should deal with the period of the Afghans, and the *khātima*—with the 'wonders,' عَجَائِب, of Kashmīr). The present copy, dating from the end of the XII or beg. of the XIIIc. AH., breaks off with the year 1149-1150/1737-1738. Beg.

فانحة تواریخ ابداع و اختراع عالم النخ

S 220 x 185, 170 x 115, ll 15. Or pap. Ind. nast. Cond. tol. good.

(e) *Balgrām.*

190.

تبصرة الناظرین

TABŞIRATU'N-NĀZIRĪN.

D 83.

A history of Balgrām down to *ca.* 1182/1768. containing a great deal of biographical information concerning various notable men who were natives of that province. The author, Muḥammad b. 'Abdi'l-Jalīl b. Ahnād Balgrāmī, completed it in 1182/1768. See R 963-964, etc. *Ind. libr.* Bk 606. Copied in 1290/1873 by Muḥammad Ḥasan son of Chānd Khān. Beg.

الحمد لله محمول الشهور و الاعوام النخ

Ff. (346), S 195 × 155, 155 × 80, ll 13. Eur. pap. Ind. nast. Cond. good.

191.

تاریخ مفصوری

TA'RĪKH-I-MANŞŪRĪ.

D 74.

A history of Balgrām down to the end of the XIIIc. AH., with full references to contemporary historical events in India generally, by 'Alī b. Ṭufayl 'Alī Khān b. Mubārizi'l-Mulk Iḥti-shāmu'd-daula Balgrāmī. The book is divided into:

مقدمه، در ذکر مجمل حال حضرت نوح النخ

مطلب اول، در ذکر سلاطین اولاد جام (خام ؟) بن نوح النخ

مطلب دوم، در ذکر سلاطین اسلام که از طرف سلاطین دهلی درین

ملک آمده،

مطلب سیوم، در ذکر نظامان بنک که از طرف سلاطین بابریه (آمده) النخ

خاتمه، در ذکر نسب والا حسب نواب ... ناظم منازم صوبه بنک

(i.e. to whom the book is dedicated). سید منصور علی خان نصرت جنگ (i.e. dedicated).

Copied in (1284)/1867, by Ḥāfiẓ Muḥammad, from a MS. belonging to the R.A.S.'s library, for S. Liney, as stated in a note on the fly-leaf. At present the greater portion of the MS. is entirely decayed. Beg.

سپاس افزون از حد واحدی را النخ

Ff. (518), S 275 × 215, 225 × 140, ll 12. Eur. pap. Ind. nast. Cond. hopelessly bad. Index.

192.

The same.

D 74 (*bis*).

A partly written and partly typewritten (Persian type) copy of the decayed portions of the MS. noticed in No. 191, transcribed on foolscap European paper a few years ago.

(f) *Oudh*.

193.

عماد السعاده

IMĀDU'S-SA'ĀDAT.

D 248.

A history of a local dynasty of Oudh, founded by Burhānu'l-Mulk Sa'ādat Khān (d. 1153/1740), down to 1223/1807. It was compiled in that year by Ghulām 'Alī Naqawī b. Muḥammad Akmal, by order of Col. J. Baillie. See R 308 and 961, Morl 93, etc. *Ind. libr.* Bk 604. Cf. also Elliott, *Hist. of India VIII*, 394-395. Lith. Lucknow, 1864. Copied towards the end of the XIIIc. AH., by Abū'l-Qāsim Mashhadi. Beg.

نغمه فروشى منقار عندليب النخ

S 255 × 160, 170 × 90, ll 15. Or. pap. Calligr. Ind. nast. Cond. good. Index. Vignette.

(g) *Rohillas*.

194.

تاريخ فرخ آباد ✓

TA'RĪKH-I-FARRUKHĀBĀD.

D 56.

A history of the Rohilla and Bangash rulers of Farrukhābād, down to 1243/1827, by Muḥammad Waliyyu'l-lah b. Sayyid Aḥmad 'Alī Farrukhābādī. See R 959. Copied in 1277 AH. by Ghulām 'Alī for Clive Bayley (?) (here بيلی). Beg.

امى نام توتاج قرن آغاز النخ

Ff. (297), S 205 × 125, 160 × 80, ll 11. Eur. pap. Modern Ind. nast. Cond. good.

(h) *Gujrat*.

195.

آت سکندرى

MIR'ĀT-I-SIKANDARĪ.

D 289.

A history of Gujrāt during the period 810-1000 1407-1592, arranged according to the reigns of the twelve princes of the dynasty of Muzaḥḥar Shāh I (799-814/1396-1411). It was comp. ca. 1020 1611 by Sikandar b. Muḥammad Manjhū Akbar. See

Bl I 622-624. EIO 438-443, EB 272-275, Pr 488, R 287, Morl 83, etc. *Ind. libr.* Bk 610. Lith. several times in Bombay. Transl. by S. E. Clive Bayley, *The local Muhammadan Dynasties. Gujarat.* (London, 1886). A good copy, dated 1038 AH. Beg.

الحمد لله الذي جعل فرداً من أفراد البشر النجم

Ff. (286), S 260 × 145, 160 × 75, ll 15. Or. pap. Ind. nast. Cond. good. Note: purchased by C. Boddam, in Lucknow, 1786.

(i) *Deccan.*

196.

مآثر آصفی

MA'ĀTHIR-I-ĀṢAFĪ.

D 167.

A history of the Āṣafis, or Nizāms, of the Deccan, from Āṣafjāh I (born 1082, d. 1161/1671-1748) down to the beginning of the reign of Nizām 'Alī Khān Bahādur Āṣafjāh II (asc. 1175/1761). It was comp. in 1208/1793 by Lachmī Narāyan, with a *takhalluṣ* Shafīq, of Aurangābād, an author of several historical works (cf. in this connection EIO 468, also No. 179 in this cat.). See EIO 468, R 1039. Cf. R 1083. Copied in the beg. of the XIIIc. AH. Defective at the end. Beg.

جواهر محامد نذر مآلک الملکی النجم

Ff. (530), S 220 × 120, 150 × 75, ll 12. Or. pap. Ind. nast. Cond. tol good.

197.

تذکرہ نرمل

TADHKIRA-I-NIRMAL.

D 77 (*bis*).

A history of Nirmal, a fortress in the district of Haydarābād. It was comp. in 1232/1817 by 'Abdu'r-Razzāq b. 'Abdi'n-Nabī, of Nandār, at the request of S. J. Malcolm. See EIO 469, R 327, etc. Copied in 1316 AH. by Muḥammad . . . Muḥyi'd-Dīn b. Muḥammad Ma'sūm. Beg.

الحمد لله وحده وملوات علي النبي النجم

Ff. (36), S 325 × 205, 260 × 130, ll 23. Eur. pap. Ind. nast. Cond. good. Presented by Nawwāb 'Azīz-Jang, 1915.

(j) *Maratthas.*

198.

(مجموعه در احوال مرتّبه)

(MAJMU'Ā DAR AḤWĀL-I-MARATHA).

D 131.

A collection of extracts from various historical works dealing with the rise of the Marattha chiefs in Central India. It entirely

corresponds in content with the similar collection described in EIO 490. The works from which extracts are given are: (1) *Khazāna-i-Āmīra* (see further. No. 232 in this cat.), five extracts (ff. 1-7. 8-14v, 16-22v, 24-25, 26-31v). (2) *Ālamgīr-nāma* (see above. No. 160 in this cat.), extracts on ff. 32-49v, and 50-52v. (3) *Ta'rīkh-i-Rūhīlahā* (ff. 54-64). A history of the Rohilla chiefs, not yet identified. (4) *Ta'rīkh-i-Marāṭha* (ff. 65-92), a history of the Maratthas from the rise of their state to 1191/1680, by an anonymous author. See EIO 485, R 327, etc. Beg.

هزاران شکر خدای بیچون را انج

Copied towards the end of XIIIc. AH.

Ff. 92. S 310 × 195, 250 × 140, ll 18. Europ. pap. Ind. modern nast. Cond. bad. Advancing decay.

(k) *Mysore*.

199.

نسب نامه راجهای میسور

NASAB-NĀMA-I-RĀJAHĀ-I-MAYSŪR.

D 173.

A sort of catalogue of the various rulers of the Mysore and Nagar states, showing their names and the numbers and names of their children, wives, etc., etc. It was originally comp. in the language spoken in the Carnatic, but subsequently translated into Persian by Asad Anwar and Ghulām Husayn, by order of Tīpū, a ruler of Mysore, in 1212/1798. See EIO 514, Morl 86-87 etc. Copied in the XIIIc. AH. Beg.

از حضور لامع النور حضرت ظل الله انج

S 190 × 125, 130 × 65, ll 12. Or. pap. Ind. nast. Cond. good. CFW 1809.

200.

نشان حیدری

NISHĀN-I-HAYDARĪ.

D 337.

A history of Haydar 'Alī and his son and successor, Tīpū, local chiefs of Mysore. Comp. in 1217/1802 by Husayn 'Alī b Sayyid 'Abdī'l-Qādir Kirmānī. See EIO 522, Br 105, R 331, etc. Cf. W. Miles, *The History of Hydur Naik*, 1842, (Or. Tr. Fund.) and *The History of the reign of Tipu Sultan*, 1844 (*ibid.*), by the same. Copied in 1231 (?) AH. Beg.

شیراز دوتر متفرق اخبار عالم انج

Ff. (155), S 290 × 175, 230 × 110, ll 18. Eur. pap. Ind. nast. Cond. not good. Various notes in the beginning. Index.

(l) *Kurg.*

201.

(تاریخ کورک)

(TA'RĪKH-I-KŪRG).

D 45.

A history of Kūrg, from 1047 to 1222/1637-1807, compiled from Canarese and Persian sources by Ḥusayn Lūhānī, by order of Mahārāja Vīr Rājendra Vadiyar (asc. 1211/1796). See EIO 533. R 333. etc. Copied towards the end of the XIIIc. AH. Beg.

بعد از حمد و ستائش ایند متعال النح

S 240 × 160, 180 × 120, li 11. Eur. pap. Ind. nast. Cond. tol. good. Between the folios blank leaves are bound (probably for notes).

(m) *Jaunpur.*

202.

(تاریخ جونپور)

(TA'RĪKH-I-JAUNPŪR).

D 129.

A description of the antiquities, remarkable buildings, and topography of the city of Jaunpūr, together with a brief history of the province. Comp. in (1211)/1796 by Khayru'd-Dīn Muḥammad Allahābādī (the author of *Ibrat-nāma*, see Nos. 177-178 in this cat.), who died ca. 1243/1827. See EB 283, R 311. The work is divided into two *bābs*, the first dealing with the history, the second with the topography of the city and other matters. Copied in 1253, 1837 by Wilāyat Ḥusayn 'Azīmābādī. Beg.

بعد حمد و صلوات فقیر الدین اللہ آبادی النح

S 270 × 195, 190 × 110, li 15. Eur. pap. Ind. Modern nast. Cond. good.

203.

تذکرۃ العلماء

TADHKIRATU'L-'ULAMĀ.

D 94.

Another work by the same author, dealing with similar matters, dedicated to Marquis R. Wellesley (d. 1842). It is divided into four sections: (1) A brief sketch of the history of the city. (2) Biographies of various learned and notable men, who were natives of Jaunpūr. (3) Notes on the antiquities, various remarkable buildings, mosques, and so forth, of the city, and (4) An autobiography of Khayru'd-Din. Copied towards the end of the XIIIc. AH. Beg.

سپاس عالم الغیب از احاطۃ تکریم النح

Ff. (44), S 230 × 150, 170 × 95, li 15. Or. pap. Ind. nast. Cond. good.

(n) *Benares.*

204.

تَحْفَةُ تَازَةِ

TUḤFA-I-TĀZA.

D 86.

A history of various zamīndār families of the district of Benares. down to 1195 1781, by the same Khayru'd-Dīn Allahā-bādī (cf. Nos. 177-178. 202-203 in this cat.). See EIO 483. 2842. R 964, etc. *Ind. libr.* Bk 607. Copied in 1253 1837. The MS. contains only three out of the original five *bābs*, as do also the MSS. in the India Office library and in the British Museum. Beg.

سپاس خداوندی که در دیوان ذاتش النخ

Ff. (162), S 270 × 200, 195 × 110, ll 15. Or. pap. Ind. nast. Cond. good.

(o) *Bengal.*

205.

(احوال علی وردی خان)

(AḤWĀL-I-‘ALĪ-WIRDĪ-KHĀN).

D 19. ✓

A biography of ‘Alī-wirdī-Khān, a Šūbadār of Bengal, who died in 1169 1756, with references to contemporary political life of India. The present copy, dating from the XIIIc. AH., is defective, beginning and ending abruptly, and therefore neither the title of the work, nor the author's name are to be found in it. In the copy in the British Museum, described in R 311-312, the date of composition is given as 1177 1763, and, in a note by J. Hindley on the same MS. its authorship is ascribed to one of the associates of ‘Alī-wirdī, Yūsuf ‘Alī Khān b. Ghulām ‘Alī Khān. Cf. also JASB vol. XXIII, p. 248. Beg.

اجداد آن معلى القاب از قوم اتراک بودند النخ

Ff. 77 (the correct order 31, 38, 39, 32-37, 40). S 280 × 180, 210 × 110, ll 14. Eur. pap. Ind. nast. Cond. good. Poor vignette.

206.

ریاض السلاطین

RIYĀDU'S-SALĀTĪN.

D 207.

A history of Bengal. from the earliest times to *ca.* 1200 1786. comp. by order of G. Udny in 1202/1788 by Ghulām Husayn Zayd-pūrī. surnamed Salīm. See R 965-966, etc. *Ind. libr.* Bh 82. Publ. in the Bibl. Indica. 1890-1898. Copied in 1267 1851 by Šadru'd-Dīn Aḥmad. Beg.

جهان جهان حمد سزاوار بارگاه النخ

Ff. (139), S 225 × 145, 170 × 95, ll 15. Eur. pap. Ind. nast. Cond. tol. good.

207.

The same.

D 340.

Another copy of the same work, transcribed for H. Blochmann. in (1286)/1870, by Muḥammad Amjad. Beg. as above.

Ff. (199), S 275 × 220, 185 × 95, ll 15. Eur. pap. Ind. nast. Cond. good. Notes in English, by Blochmann and others.

✓ 208.

مختصر در احوال بنگالہ

MUKHTAṢAR DAR AḤWĀL-I-BANGĀLĀ.

D 170.

A very brief history of Bengal and Dacca, down to the middle of XIIIc. AH., by 'Alī Qazwīnī. A note of the fly-leaf by H. Blochmann sums up this work as follows: 'This book is good for nothing. The history of Dacca is given on the last two leaves. The other leaves contain (the) history of Bengal, but most parts are wrong and nothing is new.' Copied towards the end of the XIIIc. AH. Beg.

زیب دیباچہ سخن حمد دہریائی ست النخ

S 205 × 120, 165 × 80, ll 13. Or. pap. Ind. shikasta. Cond. tol. good

209.

خورشید جهان نما

KHŪRSHĪD-I-JAHĀN-NUMĀ.

D 331.

Extracts, dealing with the history and geography of Bengal, from an extensive compilation by Ilahī-Bakhsh Husaynī Angrizā-bādī, comp. in 1270/1852. The original work is divided into 12 *burjs*, dealing with the history and geography of the modern world, Europe, Asia, America, Australia and also giving tales about ancient prophets, saints, etc. See Bh 102. Cf. H. Beveridge, JRAS, 1895, p. 194 sq. The extracts were transcribed in (1307-1308)/1890-1891 for H. Beveridge (ببرج ?), by Munshī (?) Khān. Beg.

حمد فراوان تصدق آستان جلت افشان النخ

Ff. (502), only one side being occupied with text. S 275 × 220, 225 × 150, ll 13. Eur. pap. Modern Ind. nast. Cond. tol. good.

6. Histories of various dynasties in countries other than India, Persia and Turkestan.

(a) *Kashghar*.

✓ 210.

تاریخ رشیدی

TA'RĪKH-I-RASHĪDĪ.

D 46.

A history of the campaigns in Kāshghar, Kashmīr, etc., of Mirzā Muḥammad Ḥaydar b. Muḥammad Husayn Gurgān (d. 958/

1551). written by himself and completed in 952-953/1545-1546. See Br. Lit. Hist. III, 392, GIPh 359, Bl I 451-452, EIO 2848, R 164-168, etc. Cf. also Elliott. Hist. of India V, 127-135. Transl. by E. Denison Ross. 1895. Cf. also Véliaminov-Zernov. Researches on the Tzars of Kasimof. vol. II. pp. 130-232. and W. Erskine, History of India under Baber and Humayun. vol. I. pp. 38-192, and Appendix B (in the same work), pp. 537-539. The work is divided into two *daftar*s. The present copy, dated 1272 AH. by Bahāu'd-Dīn, is defective, many leaves, or their parts, being left blank. It is divided into *three* vols.

Vol. I (pp. 92) contains the *first daftar* (which, as is known, was composed *after* the *second* part), and deals with the events of 948-953/1541-1546. Beg.

افتتاح تواریخ جهانداري و ابتدای الخ

Vols. II (ff. 258) and III (ff. 53) contain the *second daftar*, dealing with the author's biography and military career, from his birth in 905 1499 down to 948 1541 ending with the story of the occupation of Kashmir.

Beg. of the vol. II :

در حضرت خورده پیدان در خدمت الخ

Beg. of the vol. III :

عزفه میدارم که بگذره عاصی الخ

3 vols.. S 315 × 180, 210 × 100. II 19. Or. pap. Ind. nast. Cond. tol. good Poor vignettes.

(b) *Turkey.*

211.

هشت بهشت

HASHT-BIHISHT.

D 346.

The *seventh*, the *eighth* vols., and the *khâtima* of the well known history of Turkey, comp. in 912 1506-1507 by Idrīs b. Hisāmi'd-Dīn Bidlīsī (d. 926 1520). See Bl I 522-526, EIO 571. ÉB 311, Pr 440, R 216-219, Morl 142, etc. *Ind. libr.* Bk 532-534. Copied in 963 and 964 AH. by Muḥammad Shāh b. Zaynī'l-Ābidīn b. Muḥammad Shāh Fanārī, from the original draft of Bidlīsī, as stated in the colophon : عن نسخة صاحب الكتاب وراقمه ومؤلفه :

The *seventh* vol. beg.

هست بسم الله الرحمن الرحيم الخ ... کتیبہ ہفتم از کتاب ہشت

بہشت الخ

The *eighth* vol. beg.

عجم بسم الله الخ ... کتیبہ ہشتم از کتاب الصفات الثمانية الخ

The *khâtima* beg.

خانمہ کتاب و (sic) تاریخ ہشت بہشت النخ

S 305 × 210, 220 × 145, ll 25. Or. pap. Caucasian nast. Cond. very good. CFW
1809.

II. BIOGRAPHY.

1. Amīrs.

212.

دستور الوزراء

DASTŪRU'L-WUZARĀ.

D 164.

A collection of biographies of eminent wazīrs, beginning with the legendary ancient ministers of Solomon and Anūshīrwān, and ending with those who lived immediately before the ascension of Sulṭān Ḥusayn b. Bayqarā (872/1468). It was composed in 915-1509 by the celebrated historian Ghiyāthu'd-Dīn, surnamed Khwāndamīr (d. 941/1535: see regarding his other works Nos. 34-40 of this cat.). The author's name is given on f. 5v and the title on f. 6. See GIPh 357, R 335, Fl II 371, *Mélanges Asiatiques* IV. 54. Cf. also Elliott, *Hist. of India* IV, 148-153. Copied at Murshidābād (?) in 1222 AH. It begins with the biography of Āṣaf b. Barakhyā, as in R 335, but at the end there is, after the last biography mentioned by Rieu, one more, that of Afdalu'd-Dīn Muḥammad. Beg.

ای نام تو سر دفتر اسرار وجود الخ

S 210 × 150, 160 × 80, ll 15. Or. pap. Ind. nast. Cond. good.

213.

مائثر الامراء

MA'ĀTHIRU'L-UMARĀ.

D 267.

The *first* edition of the well known biographical dictionary of the wazīrs, high officials and noblemen generally, who were associated with the dynasty of the Indian Timurides. The work was written by Shāhnawāz Khān Khwāfī Aurangābādī, whose real name was Mīr 'Abdu'r-Razzāq (d. 1171/1758). These original sketches were arranged and finally compiled by Ghulām-'Alī Āzād Balgrāmī (d. 1200/1786), who added an introduction and a biography of the author. See Bl I 639-641, EIO 622-626, EB 166-167, R 339, Morl 101-105, etc. Cf. also Elliott, *Hist. of India* VIII, 187 sq. Copied at ایلمور, in 1221 AH., by one Ḥaydar. Beg. of the preface by Ghulām 'Alī Āzād with an account of the biography of Shāhnawāz (f. 4v):

حمد شاهنشاهی که اورنگ نشینان سلطنت را الخ

The original preface, by Shāhnawāz, begins on f. 14v :

الحمد لله و سالم علي عباده الذين اعطى النعم

The biographies begin as usual with Ad'ham Khān Kūka and end with Yāqūt Khan Ḥabashī (f. 570v). There is an appendix (on ff. 572-581), on the biography of Āṣafjāh, beg.

از عهد نواب سعد الله وزیر شاه جهان بادشاه تا عهد نظام علي خان سده
یکهزار و یکصد و هفتاد و شش نواب آصفجاه ذفران پناه المتخلص أعف النعم

On ff. 581-585 there is a short account of the history of Daulat-ābād.

Ff. 585, S 300 × 180, 245 × 125, ll 22 Eur. pap. Ind. nast. Cond. good Index on ff. 1-4.

214.

The same.

D 266.

A copy of the *second* edition of the same work, identical in its contents and arrangement with that described in EIO 627. It was completed in 1194/1780 by Mir 'Abdu'l-Ḥayy (d. 1196/1782), the son of Shāhnawāz, who amplified and rearranged the work of his father. It was published in the Bibliotheca Indica, 1887-1895, and translated into English by H. Beveridge (the same series, 1911 and onwards in progress). The copy seems to date from the same time, i.e. the end of the XIIc. AH. The preface of 'Abdu'l-Ḥayy occupies ff. 1v-4, beg.

سنانش بیکران و نیانش بی اندازه النعم

On ff. 4v-5v there is the preface of Āzād, with the biography of Shāhnawāz (ff. 5v-10v), beg. as in No. 213. Ff. 10v-15 contain an index (there is another, at the beginning of the volume, occupying 6 additional ff.). The biographies begin with Isma'il Beg دودی, and end (on f. 573v) with Yalankūsh Khān Bahādur. Ff. 573v-574 contain a brief *khātima*.

Ff. (574), S 320 × 180, 250 × 125, ll 23 Or. pap. Ind. nast. Cond. good.

215.

The same.

D 339.

Another version of the same work, different from both the preceding. It contains a smaller number of biographies than the original version. But those given everywhere correspond literally with the text of the first edition although their order is

sometimes different. The beginning is transcribed by a different and more modern hand and the original folio number on the next leaf here is 56. The first lines of the restored portion are identical with the beginning of Āzād's preface, i.e. حمد شاهنشاهی که اورنگ نشینان سلطنت النج. But the rest of a very short preamble is different, running as follows :

اما بعد این کتابی است ممتاز و کار نامه ایست بی انداز بصنیف این
نیاز مند اله (sic ?) شیخ معروف بهکری متضمن 'حوال' امرا موسوم بذخیره
الخوانین النج

The text begins with : باب الاف ، امانت خان میرک معین الدین : احمد خوانی خان. This first biography differs in wording from the f. 60 of No. 213, and breaks off in the beginning. The f. 2 here corresponds with f. 72v of No. 213 (end of the biography of Amīr Khān Sind'hī). The next biography, that of Īrāj Khān is found on f. 62v of No. 213. The last biography is that of Yāqūt Khān Habashī. Thus it appears that (1) the work is called *Dhakhīratu'l-khawānīn*, (2) that its author is Shaykh Ma'rūf Bhakrī, and (3) that its text coincides with that of *Ma'āthiru'l-umarā*. A possible solution of this enigma lies in the fact that the biography which here stands first is to be found, in the first edition of *Ma'āthiru'l-umarā* in the middle of the section of Alif. It would seem therefore quite probable that the title, author's name, etc., were added to a defective copy of the work of Shāhīnawāz by one of its former possessors who mistook it for a different book of which he had heard.—Copied in the XIIIc. AH.

Ff. 273), 8 275 × 180, 235 × 125. Il 21. Eur. pap. Ind. modern nast. Cond. good.

216.

تذکرۃ الاعزاء

TADHKIRATU'L-UMARĀ.

D 89.

A collection of biographies of various high officials and noblemen, both Muhammadan and Hindu, who served under the Indian Timurides. It was completed by Kiwal Rām son of Baghunath Das in 1194/1780, and divided into two bābs, the *first*, dealing with the Muhammadans and the *second*, with the Hindus. Both are subdivided into two *faṣls*, the first containing biographies of those noblemen who received any honorary title, and the second of those to whom no title was granted. See EIO 629, EB 258, R 339, etc. Cf. also Elliott. Hist. of India VIII. 192, and JASB, vol. 23, p.

239. Copied towards the end of the XIIc. AH. Probably defective in the middle. Beg.

بعد حمد قادری کہ بہ یک امر کن الخ

Ff. (44), S 295 × 150, 245 × 105. ll 23. Or. pap. Bad Ind. shikasta. Cond. tol good.

217.

امیر قاعہ

AMĪR-NĀMA.

D 30.

A biography of an Afghan chief, Amīru'd-Daula Muḥammad Amīr-Khān, with many references to the Indian political life of his time (he died shortly after 1832). Comp. in 1240 1824 by Basāwan Lāl, surnamed Shādān, of Balgrām, and divided into unnumbered *dāstāns*. See R 1019. Cf. H. T. Prinsep, *Memoirs of the Puthan Soldier of fortune Mohummad Ameer Khan*, Calcutta, 1832. Copied in 1251 AH. by Khariyyat Khān. About 50 inartistic illustrations in modern Indian style are inserted in the text. Beg.

بذام سپہ دار کون و مکان الخ

Ff. 208, S 320 × 200, 245 × 125. ll 16. Eur. pap. Ind. nast. Cond. good.

2. Poets.

(a) *Persian poets.*

218.

تذکرۃ اشعراء

TADHKIRATU'SH-SHU'ARĀ.

D 99.

The well known *tadhkira* of Persian poets, completed and dedicated to Mīr 'Alī Shīr in 892 1487, by Daulat-Shāh b. 'Alā'i'd-Daula Bakhtishāh Samarqandī, who died shortly after that date. References to this important collection of biographies may be found in a great many works dealing with Persian literature, beginning with Hammer's *Geschichte der schönen Redekünste Persiens*, Vienna, 1818. The most important are: Br. Lit. Hist. III, 436-437, GlPh 213, Bl II 1129-1141. EIO 656-663. Br 112-114, EB 348-359, Ros 160, Pr 597. R 364. Aum I, Fl II 366. Dorn C. 308, etc. *Ind. libr.* Bh 90. Spr 7-8. St. No. 23. on p. 9. (GC II 447). Edited by E. Browne in the *Persian Historical Text Series*, vol. I. 1901. A good copy, dated 984 AH. Beg. as usual

تحمیدی کہ شاہباز بلند پرواز الخ

Ff. (136), S 235 × 175, 165 × 120, ll 21. Or. pap. Good Khorasani nast. Cond. good. CFW 1809.

219.

مذكر الاحباب

MUDHAKKIRU'L-AḤBĀB.

D 98.

A collection of brief biographical notes on professional poets, and on amirs, officials, divines and others. who occasionally composed poetry, and lived in Bukhārā or its dependencies after Mir Ali Shīr, towards the middle and the second half of the Xc. AH. (XVIc. AD.). Almost invariably a few specimen lines or short extracts from their Persian or Turkish poetry are given. The work was comp. in 974/1566 (chronogram مذكر احباب), by Bahāu'd-Dīn Hasan Khwāja Naqību'l-ashrāf Bukhārī, whose *takhalluṣ* was Nithārī. The work is described in detail with a full list of the biographies in Pr 603-609. See also GIPh 213: cf. Spr 54. The copy dating from the XIc. AH., is very bad and defective. The leaves are badly misplaced, and many are lost. The beginning is very incomplete and although there is a preface, written in a more modern handwriting, it seems to be forged. Beg. of this suspicious introduction (different from that described by Pertsch)

بعد از حمد و ثنای حضرت کبریا النعم

Ff. 154 (intermixed). S: 35 × 155, 145 × 85, ll 15. Or. pap. Khoras. nast. Cond. bad. Damaged by dampness.

220.

تذکره نصرآبادي

TADHKIRA-I-NAṢRĀBĀDĪ.

D 104.

The well known collection of biographical notes on the poets of the second half of the XIc. AH. (XVII AD.), contemporary with the author, Muḥammad Tāhir Naṣrābādī (or Naṣīrābādī). It was comp. between 1083 and 1092/1672-1681. The work is divided into a *muqaddima*, five *ṣaffs*, and a *khātima*. See GIPh 214, Bl II 1148, EIO 669, RS 110, EB 373, Pr 616, R 368. *Ind. libr.* Spr 88-108 (where a list of the biographies is given). Cf. also Bland, JRAS, IX, 137-140. Copied for H. Blochmann in (1287)/1870 by Muḥammad Amjad. Beg. as usual:

سر سبز نهال خامه النعم

Ff. 307, S 275 × 220, 215 × 105, ll 21. Eur. pap. Ind. modern nast. Cond. not good. Paper decayed in many places. Index. Note by Blochmann on the fly-leaf.

221.

کلیات الشعراء

KALIMĀTU'SH-SHU'ARĀ.

M 2.

Biographical notes on poets who lived in the XIc. AH. (XVIIc. AD.) in India, at the courts of the Indian Timurides.

This work, often also called *Tadhkira-i-Sarkhūsh*, was originally comp. in 1093 1682, and subsequently continued down to 1108/1697, by Muḥammad Afdal, whose *takhalluṣ* was Sarkhūsh (d. 1127 1715). The biographies are arranged alphabetically. See GIPh 214. Bl I 1149-1150, EIO 670-672. Pr 617, R 369, etc. *Ind. libr.* Bh 91, Spr 108-115 (where a complete list of the poets is given). (GC II 434-435). Cf. also Bland, JRAS, IX, 168. The copy, dating from the end of the XIIc. AH., contains only a small portion of the whole work. The names of the poets, which were to form headings to the biographical notes and to be written in red ink, are almost all omitted, although some space is reserved for them in each case. Beg.

سخن جانست دیکر گفتگو جانان ز من بشنو النخ ... بعد حمد سخن
آفرینی النخ

Bd. v. Ff 501-522 (of a large anthology). S 435 × 260, 320 × 195, ll 32. Or. pap. Ind. nast. Cond. good.

222.

The same.

D 261.

Another copy of a portion of the same work, very bad and defective. The folios are often misplaced, many lacunas. Transcribed towards the end of the XIIc. AH. Beg. as in No. 221.

Ff. (59). S 209 × 115, 169 × 90, ll 14-15. Or. pap. Bad Indian shikasta and nast. Condition bad.

223.

مرآة الخیال

MIR'ĀTU'L-KHIYĀL.

D 287.

Another important collection of biographical notes on poets and poetesses, arranged chronologically. There are besides extensive discussions on the occult sciences, medicine, cosmogony and other matters. Comp. in 1102 1690-1691 by Shīrkhān b. 'Alī Amjad Khān Lūdī. See GIPh 214. Bl II 1151-1152, EIO 673-674. EB 374-375 (where a complete list of the biographies is given). Ros No. 32. Pr 618, R 369, Aum 3. *Ind. libr.* Spr 115, etc. Cf. also Bland, JRAS, vol. IX, 140-142. Print. in Calcutta, 1831: Bareilly, 1848. Copied in the 10th year of Muḥammad Shāh, i.e. 1141 1729, at Muḥammadābād in Gujrāt, by Muḥammad Nawāz. Beg.

ای ز تو بند بر زبان نطق سخن سراى را النخ

Ff. (193). S 215 × 125, 170 × 80, ll 21. Or. pap. Ind. nast. Cond. good. Index.

224.

The same.

M 2.

Another copy of the same work, incomplete at the end.
Transcribed towards the end of the XIIc. AH. Beg. as above.

Bd. v. Ff. 524v-586v. For measurements etc. see No. 221.

225.

تذكرة الاحوال

TADHKIRATU'L-AḤWĀL.

D 172.

The autobiography of Muḥammad 'Alī Ḥazīn (d. 1180/1766), from his birth (1103/1691-1692.) down to 1154/1741. This work is also sometimes called *Tadhkira-i-Shaykh Muḥammad 'Alī Ḥazīn*, *Ta'rikh-i-aḥwāl-i-Shaykh Ḥazīn*, or *Hālāt-i-Shaykh 'Alī Ḥazīn*. See GIPh 310, EIO 677, EB 383, R 372, etc. *Ind. libr.* Bk 624-625, Spr 141. Edited (1831) and translated (1830) by F. C. Belfour. Copied ca. 1180 AH. (which is the date of some other parts of the same bound vol.). Beg.

نعمدة و نساءه النقي و نعمت الخ

Bd. v. Ff. 1v-101, S 220 × 140, 140 × 90, ll 11. Or. pap. Ind. shikasta. Cond. good.

226.

The same.

D 95.

Another copy of the same work, dating from the end of the XIIc. AH. Beg. as above.

Bd. v. Ff. 57-122, S 250 × 150, 200 × 90, ll 15. Or. pap. Ind. nast. Cond. good.

227.

The same.

D 96.

Another copy of the same work, dating from the XIIIc. AH. Transcribed at Benares by مهكرو لعل. Beg. as in No. 225.

Bd. v. Ff. 1v-121, S 210 × 150, 160 × 85, ll 13. Or. pap. Modern Ind. nast. Cond. good.

228.

تذكرة المعاصرين

TADHKIRATU'L-MU'ĀSIRĪN.

D 95.

Biographies of the poets contemporary with Muḥammad 'Alī Ḥazīn, the author of the preceding work. comp. by him in

1165, 1752. See GIPh 215, EIO 678-679, Pr 621, R 372, etc. *Ind. libr.* Spr 135-141 (where a full list of the biographies is given). Cf. also Bland, JRAS, IX, 177. Copied towards the end of the XIIc. AH. Beg.

تعالی الله حمد بیچونی که اوراق پریشان النخ

Bd. v. Ff. 1v-56v. For measurements etc. see No. 226.

229.

The same.

D 96.

Another copy of the same work, dating from the end of the XIIIc. AH. Beg. as above.

Bd. v. Ff. 145-241v. For measurements etc. see No. 227.

230.

ریاض الشعراء

RIYĀDU'SH-SHU'ARĀ.

D 102.

An extensive anthology with biographical notes on poets, alphabetically arranged. It was comp. in 1161-1748 by 'Alī-Qulī Khān Wālih Dāghistānī (d. 1169-1170 1756-1757). See GIPh 215, RS 112-113, EB 377-378, Pr 656-657, R 371, etc. *Ind. libr.* Bh 92, Spr 132. Cf. Bland, JRAS, IX, 143. A very good copy, one of the oldest, being transcribed in 1171 AH., at Akbarābād, by Qiyāmu'd-Dīn. Beg.

تذکره محفل خاطر قدس مآثر صاحب دلان النخ

On ff. 348v-361, at the end of the *rauḍa* ف two treatises on prosody and rhyme by Shamsu'd-Dīn Faqīr (d. ca. 1181 1767) are appended to the latter's biography. The *first* (ff. 348v-356), completed in 1161 1748 (chronogram دستور کلمات, f. 356), is called رسالة وافیه فی عام العوض و التقایة. It begins with :

بعد از تقدیم حمد مبدعی النخ

The *second* (ff. 356-361), divided into a *muqaddima*, two *faṣls*, and a *khātima*, dealing with the poetical tropes and figures (صنائع شعر), with the title خلاصة البديع. Beg.

سبحان الله من ناقص را (sic) که عمر بی مثال النخ

Ff. 503 (correct order : ff. 11, 14, 15, 12, 13, 16 . . .). S 265 x 150, 235 x 125, ll about 26 (different number, in three or four columns written in diagonal lines). Or. pap. Ind. shikasta-nast. Cond. good.

231.

مجمع النفائس

MAJMA-U'N-NAFĀIS.

D 274.

The beginning (from the section of *alif* to that of *jīm*) of the collection of the biographical notes on poets, arranged alphabetically. comp. in 1164 1750-1751, by Sirāju'd-Dīn 'Alī Ārzū (d. 1169 1756). See GIPh 215, EIO 680, EB 380, etc. *Ind. libr.* Spr 132-134, (GC II 494). Copied in the XIIIc. AH. Beg.

هر چه خوش میاید نه کذاک النخ

Ff. 144, S 310 × 190, 240 × 140, ll 19-20. Eur. pap. Coarse Ind. nast. Cond. good. CFW 1809. Notes on the fly-leaf.

232.

خزانه دامره

KHAZĀNA-I-ĀMIRA.

D 151.

A collection of biographical notes on poets, arranged alphabetically, comp. in 1176-1177/1762-1763 by Ghulām 'Alī Āzād Balgrāmī (d. 1200 1786). See GIPh 215, Bl II 1157-1158, EIO 685-690, Br 115, EB 381 (where a full list of biographies is given), R 373, etc. *Ind. libr.* Spr 143. Cf. also Bland, JRAS, IX, 40-43. Elliott, Hist. of India VIII, 188. Lith. Cawnpore, 1900. Copied in the XIIIc. AH. Beg.

سر کلام را حیفه (جیفه) حمد صانعی که النخ

Ff. (443), S 230 × 145, 175 × 95, ll 14. Or. pap. Ind. nast. Cond. not good. Paper decayed in many places.

(b) *Rekhta poets.*

233.

تذکره شعرای هند

TADHKIRA-I-SHU'ARĀ-I-HIND.

M 2.

Biographical notes on poets who composed their poems in Urdu. Comp. in 1165 1752 by 'Alī Husaynī Gardizī. See EIO 698-700, R 1071. *Ind. libr.* Spr 178, etc. Cf. also Garcin de Tassy, Littérature Hindouie, 2 ed., I, 523 : JA, 5-me s. II, 369. Copied towards the end of the XIIc. AH. Defective at the end. Beg.

ابتدای سخن بحمد سخن آفرینی سزا ست النخ

Bd. v. Ff. 490v-499v. For measurements, etc. see No. 221.

3. Saints.

234.

(طبقات دین الله انصاری)

(ṬABAQĀT-I-ABDU'L-LAH ANṢĀRĪ).

D 232.

One of the earliest Persian works dealing with the lives and teachings of the Sufic saints who lived during the first three centuries after the first appearance of Sufism. It is based on an earlier work, written in Arabic, *Ṭabaqātu's-ṣūfiyyīn*, by Abū 'Abdi'r-Raḥmān Muḥammad b. al-Husayn Sulamī (d. 412/1021) (see concerning the latter work Brock. I, 200-201 and Ahlwardt's Catalogue, No. 9972. There is also another copy of it in the British Museum. Add. 18520, and two in the Constantinople libraries: 'Āshir Efendi, No. 677, and 'Umūmī, No. 157, see L. Massignon. La passion d'al-Hallaj. 1922, vol. II, Bibliographie, No. 170). The author of the Persian version is the great Sufic saint of Herat, Abū Isma'īl 'Abdu'l-lah b. Muḥammad al-Anṣārī, often called Pīr-i-Harī, Pīr-i-Harāt or Pīr-i-Anṣār (d. 481/1088). The fullest account of his life, almost entirely based on the present work, is given by Jami in his *Nafahātu'l-uns* (Nassau-Lees' edition, 1859, pp. 376-380. Cf. also the very meagre glosses of 'Abdu'l-Ghafūr Lārī, in the lith. ed. of the *Nafahāt*, Nawal Kishore, 1323, pp. 303-306, in marg.). Of other biographical works the earlier ones do not mention him at all (cf. Nizāmī 'Arūdī, 'Aufī, Rāwandī, Sam'ānī, Ibn Khallikān, etc.), or refer to him only incidentally when quoting various traditions, cf. *Kashfu'l-maḥjūb*; an early biography of Aḥmad-i-Jām (MS. in the Asiat. Museum, Petrograd), or *Khulāṣatu'l-maqāmāt* (based on the preceding, see No. 245 of this cat.); also *Asrāru't-tauḥīd fī maqāmātī'sh-shaykh Abī Sa'īd* (Vic. AH., ed. V. Zhukovsky, 1899); 'Aṭṭār's *Tadhkira*, etc. More precise information is found in: Dhahabī, *Ṭabaqātu'l-huffāz*, ed. Wüstenfeld, p. 24; Yāfī'i, *Mir'ātu'l-jinān*, MS. ASB, No. 82 (under the year 481 AH.): *Ta'rīkh-i-guzīda*, ed. Browne, pp. 785-786 of the text; *Mujmal-i-Faṣīḥī*, f. 393v (No. 9 in this cat. Unfortunately the year of Anṣārī's death, 481 AH., coincides with a lacuna in this MS.); *Latā'if-i-Ashrafī*, f. 290 (see section on Sufism in this cat.); Suyūṭī, *Ṭabaqātu'l-mufasssīrīn*, ed. Meursinge, p. 15; *Haft iqlīm*, EIO 724, No. 619 (col. 423); *Sajīnatu'l-awliyā*, EIO 647, No. 300 (col. 304), or f. 180v of No. 262 in this cat.; *Mir'ātu'l-asrār*, vol. I, ff. 204-208 of No. 264 in this cat.; *Riyāḍu'sh-shu'arā*, f. 5 of No. 230 in this cat.; *Ātashkada*, EB 384, No. 287 (col. 272); *Makhzanu'l-gharāib*, EB 365, No. 4; *Khulāṣatu'l-afkār*, EB 391, No. 2; *Khazīnatu'l-asfiyā* (by Ghulām-Sarwar Lāhūrī, completed in 1281/1864, lith. Lahore, 1284), p. 889; *Majma'u'l-fuṣaḥā*, lith. Tehran, 1294, vol. I, p. 65; *Ṭarāiqu'l-ḥaqāiq* (lith. Tehran.

1316), vol. II, pp. 162-163, etc. Cf. also Encyclopaedia of Islam, vol. I, p. 358; Br. Lit. Hist. II, 269-270; GĪPh 282; Brock., I, 423; V. Zhukovsky, The songs of the Pir of Herat, in Vostochniya Zamietki for 1895: P. Horn, Gesch. d. Pers. Litteratur, p. 70-71, etc. In these works the older bibliography is given. As to the works which are ascribed to Anṣārī's authorship see concerning his *Munājāt*, his *Risāla*, and *Kanzu's-sālikin* the section on Sufism in this cat.; for *Anīsu'l-murīdīn wa shamsu'l-majālis*—see EIO 1778 (another copy of this work is preserved in the Asiatic Museum, Petrograd); *Ilahī-nāma*—see Pr 33, Fl III 412, for *Zādu'l-ārīfīn*—see R 738; for *Asrār-nāma* (or *Kitāb-i-asrār*)—see R 774; for *Tuhfatu'l-wazarā* (or *Tuhfatu'l-mulūk dar naṣīhat wa pand*)—see EIO 1767, No. 11, EB 1239, Nos. 39 and 45, Fl I 609 and III 412, also Hājji Khalifa, II, p. 243; for *Manāzil-u's-sāirīn* (in Arabic and Persian versions)—see Loth. Ar. Cat., p. 165, Fl III 321, Hājji Khalifa, VI, p. 129; a commentary on the Coran and some other works, as well as many lyrical poems in Persian are also ascribed to Anṣārī's authorship.

From various allusions to be found in this work it would appear that its contents were derived from discourses delivered by Anṣārī to his disciples (cf. ff. 2, 4, 99v, 143v). His comments and explanations were taken down, finally arranged and edited in this book shortly after the Pir's death (cf. f. 114v) by one of his admirers (who does not mention his own name). As is well known, the *Ṭabaqāt* were re-arranged and re-edited by Jami, forming a part of his *Nafahāt* (cf. N. Lecs' edition, p. 2. Concerning the actual extent of Jami's borrowings and methods of editing see W. Ivanow, The sources of Jami's Nafahat, JASB, 1922, pp. 385-391). The only other known copy is found in the Nūrī 'Uthmāniyya library at Constantinople, No. 2500 (dated 539 AH.), see L. Massignon, La passion d'al-Hallaj, 1922, vol. II, Bibliographie, No. 1059. Some passages from it are reproduced and translated by the same author, op. cit., vol. I, pp. 367-369, and plate XIII; also in his Essai sur les origines du lexique technique de la mystique musulmane, 1922, the texts, pp. 99-100. The copy alluded to in St. No. 103 on p. 30, is probably the same as the present one.

One of the most important features of this work is its archaic language, abounding in rustic and colloquial idioms peculiar to the provincial speech of Herat of the Vc AH, XIc AD. All of these are discussed in detail in W. Ivanow's *Ṭabaqat of Ansari in the old language of Herat*, JRAS, 1923, pp. 1-34 and 337-382.

The work is divided into 120 biographical notes on various saints, or rather groups of saints, because in the narratives regarding the principal personages many of their minor associates are also referred to (Jami in his *Nafahāt* usually treats these groups

in several separate notes). They contain much didactic material, not only in the form of quotations of utterances by the shaykhs discussed, but also in that of frequent comments on the subject of ethics by Anṣārī himself. At the end, instead of a *khātima* there is a collection of the sayings of Anṣārī and various shaykhs, with a title (f. 139v) *فصل في المعرفة والتوحيد*. Here follows a list of these separate biographical notes, with a rough identification of the corresponding notes in the *Nafaḥātu'l-uns* (Nos. according to N. Lees' edition). The dates of deaths, etc., are not given because they are usually the same as in the *Naf.*, and only *ṭabaqas* (here abbreviated as ṭ) are shown for the purpose of a collation with Sulamī's book, which will be required for further research.

- 1.(f. 3). Abū Hāshim Ṣūfī (ṭ I) (*Naf.* No. 1). —2.(f. 4). Dhū'n-Nūn Miṣrī (ṭ I *من آخرها*) (*Naf.* Nos. 2-6). —3.(f. 10). Fudayl b. 'Iyād (ṭ I) (*Naf.* Nos. 8-9). —4.(f. 12). Ma'rūf al-Karkhī (ṭ I) (*Naf.* No. 10). —5.(f. 13). Abū Sulaymān ad-Dārānī (ṭ I) (*Naf.* Nos. 11-13). —6.(f. 18v). Ibrāhīm b. Ad'ham (ṭ I) (*Naf.* No. 14). —7.(f. 20v). 'Umar b. Dharr Kūfī (ṭ I) (*Naf.* omitted). —8.(f. 22). Ibrāhīm b. Sa'd al-'Alawī al-Ḥusaynī (ṭ I) (*Naf.* Nos. 15, 16, 26). —9.(f. 23). Bishr b. Ḥārith al-Ḥafī (ṭ I) (*Naf.* Nos. 27, 30). —10.(f. 24). Ḥārith b. Asad al-Muḥāsibī (ṭ I) (*Naf.* No. 32). —11.(f. 24v). Abū Turāb an-Nakhshabī (ṭ I) (*Naf.* No. 33). —12.(f. 25). Abū Hātim al-'Aṭṭār (ṭ I) (*Naf.* No. 35). —13.(f. 26). Sirrī b. al-Muffis as-Saqatī (*Naf.* No. 36). —14.(f. 27). Aḥmad b. Khidrūya al-Balkhī (ṭ I) (*Naf.* No. 39). —15.(f. 27). Yaḥyā b. Ma'ād ar-Rāzī (ṭ I) (*Naf.* No. 40). —16.(f. 27v). Abū Yazīd al-Bisṭāmī (ṭ I) (*Naf.* No. 42). —17.(f. 30). Abū Hafṣ al-Ḥaddād an-Nishābūrī (ṭ I) (*Naf.* Nos. 44-47). —18.(f. 32). 'Abdū'l-lah Mahdī Bāwardī (*Naf.* No. 48). —19.(f. 32). Ḥamdūn b. Aḥmad Ibnu'l-Qaṣṣār (ṭ I) (*Naf.* Nos. 49-50). —20.(f. 33). Maṣṣūr b. 'Ammār (ṭ I) (*Naf.* No. 51). —21.(f. 33). Aḥmad b. 'Āṣim al-Anṭākī (ṭ I) (*Naf.* Nos. 52-54). —22.(f. 35). Sahl b. 'Abdī'l-lah at-Tustarī (ṭ II) (*Naf.* Nos. 58, 142). —23.(f. 36v). 'Abbās b. Ḥamza an-Nishābūrī (ṭ II) (*Naf.* Nos. 59-61). —24.(f. 37v). Abū Ḥamza al-Khurāsānī (ṭ II) (*Naf.* No. 62). —25.(f. 39). Abū Ḥamza al-Baghdādī (ṭ II) (*Naf.* Nos. 63-64). —26.(f. 41). Abū Sa'īd al-Kharrāz (ṭ II) (*Naf.* Nos. 65, 69). —27.(f. 45v). Abū'l-Hasan an-Nūrī (ṭ II) (*Naf.* No. 70). —28.(f. 47). Junayd b. Muḥammad al-Qawāriri (ṭ II) (*Naf.* No. 71). —29.(f. 55). 'Amrw b. 'Uthmān aṣ-Ṣūfī (ṭ II) (*Naf.* No. 74). —30.(f. 56). Shāh Shujā' al-Kirmānī (ṭ II) (*Naf.* No. 75). —31.(f. 56v). Abū 'Uthmān Ḥirī (ṭ II) (*Naf.* No. 76). —32.(f. 57). Abū 'Uthmān Maghribī (ṭ V or VI) (*Naf.* No. 80). —33.(f. 57v). Abū'l-'Abbās b. Maṣrūq (ṭ II) (*Naf.* Nos. 83-84). —34.(f. 58). Abū

'Abdī'l-lah al-Maghribī (ṭ II) (*Naf.* No. 85). —35.(f. 58v). Abū
 'Abdī'l-lah an-Nibā'ī (*Naf.* Nos. 86-87). —36.(f. 59v). Mamshād
 ad-Dīnawarī (ṭ II) (*Naf.* No. 88). —37.(f. 61). Al-Ḥasan b. 'Alī
 as-Sūhī (=Masūhī?) (ṭ II) (*Naf.* Nos. 89-90). —38.(f. 61). Ruw-
 aym b. Aḥmad b. Muḥammad b. Zayd (ṭ II) (*Naf.* No. 91). —39.
 (f. 62v). Yūsuf b. al-Husayn ar-Rāzī (ṭ II) (*Naf.* Nos. 92-93).
 —40.(f. 63v). Samnūn b. Ḥamza al-Kadhhdhāb (ṭ II) (*Naf.* No. 96).
 —41.(f. 65v). 'Alī b. Sahl b. Az'har al-Iṣfahānī (ṭ II) (*Naf.* No.
 102). —42.(f. 67). 'Alī b. al-Muwaffaq al-Baghdādī (ṭ II) (*Naf.*
 No. 108). —43.(f. 67v). Abū Aḥmad al-Qilānīsī (*Naf.* No. 109).
 —44.(f. 68). Abū 'Abdī'l-lah b. al-Jalā (ṭ II) (*Naf.* No. 112).
 —45.(f. 69). Abū 'Abdī'l-lah as-Sijzī (ṭ II) (*Naf.* Nos. 115-118.
 7). —46.(f. 70). Muḥammad b. al-Faḍl al-Balkhī (ṭ II) (*Naf.*
 No. 119). —47.(f. 70v). Abū 'Abdī'l-lah at-Tirmīdhī (ṭ II) (*Naf.*
 Nos. 120-122). —48.(f. 71v). Abū 'Abdī'l-lah as-Sālimī (ṭ IV)
 (*Naf.* Nos. 124. 126). —49.(f. 72v). Abū Bakr al-Warrāq at-
 Tirmīdhī (ṭ II) (*Naf.* Nos. 127-132). —50.(f. 73v). Muḥammad
 b. Ḥasan al-Jauharī (ṭ II) (*Naf.* No. 134-135). —51.(f. 74). Abū
 'Alī al-Jūzjānī (ṭ II) (*Naf.* No. 136). —52.(f. 74v). Muḥammad
 and Aḥmad, sons of Abū'l-Ward (ṭ II) (*Naf.* No. 137). —53.
 (f. 74v). Ṭāhir al-Muqaddasī (ṭ II or III) (*Naf.* No. 138). —54.
 (f. 76). Abū Ya'qūb as-Sūsī (ṭ II) (*Naf.* No. 139). —55.(f. 76v).
 Abū Ya'qūb Nahrjūrī (ṭ II) (*Naf.* Nos. 140, 146, 147). —56.
 (f. 77). (Khayru'n-Nassāj) (ṭ II or III) (*Naf.* No. 150). —57.
 (f. 77v). Maḥfūz b. Maḥmūd (ṭ II or III) (*Naf.* No. 151). —58.
 (f. 78). Ibrāhīm al-Khawwāṣ (ṭ II or III) (*Naf.* No. 153). —59.
 (f. 79). Abū'l-'Abbās b. 'Atā al-Baghdādī (ṭ III) (*Naf.* Nos. 160-
 162). —60.(f. 80v). Abū'l-'Abbās Dīnawarī (ṭ V) (*Naf.* Nos.
 163-166). —61.(f. 81). Abū'l-'Abbās Sayyārī (ṭ V) (*Naf.* Nos.
 167-168). —62.(f. 81v). Abū'l-'Abbās Suhrawardī (*Naf.* No. 169).
 —63.(f. 82). Abū'l-'Abbās Nihāwandī (ṭ VI) (*Naf.* No. 170).
 —64.(f. 82). Abū'l-'Abbās Nisāī (*Naf.* No. 172). —65.(f. 82v).
 Abū'l-'Abbās Qaṣṣāb Āmulī (*Naf.* No. 356). —66.(f. 84). Abū
 Muḥammad al-Jarīrī (ṭ III) (*Naf.* No. 156). —67.(f. 84v). Husayn
 Maṣṣūr al-Bayḍawī (al-Ḥallāj) (ṭ III) (*Naf.* Nos. 175-177). —68.
 (f. 87v). Abū 'Amr ad-Dimishqī (ṭ III) (*Naf.* No. 181). —69.
 (f. 87v). Muḥammad b. Isma'īl (or b. Ḥāmid) at-Tirmīdhī (ṭ III)
 (*Naf.* No. 182). —70.(f. 88). 'Abdu'l-lah b. Muḥammad al-
 Kharrāz (ṭ III) (*Naf.* No. 183). —71.(f. 88). Banān al-Ḥamāil
 (Hammāl) (ṭ III) (*Naf.* No. 184). —72.(f. 88v). Abū'l-Ḥusayn
 Muzayyan (ṭ III or IV) (*Naf.* No. 188). —73.(f. 89v). Abū'l-
 Ḥasan Ṣāigh Dīnawarī (ṭ III) (*Naf.* No. 189). —74.(f. 89v).
 Abū'l Ḥasan aṣ-Ṣayhī (ṭ III) (*Naf.* Nos. 190-193). —75.(f. 90v).
 Ibrāhīm b. Dāūd al-Qaṣṣār ar-Raqqī (ṭ III) (*Naf.* No. 194). —76.
 (f. 91v). Abū Ja'far al-Ḥaffār (ṭ III) (*Naf.* Nos. 195-197). —77.
 (f. 92). Abū Ja'far Aḥmad b. Ḥamdān b. 'Alī b. Sinān (ṭ III)

(*Naf.* Nos. 198-204). —78.(f. 94v). Abū'l-Ḥusayn (Warrāq) († III) (*Naf.* Nos. 206-211). —79.(f. 95). Abū Bakr Wāsiṭī († III) (*Naf.* No. 212). —80.(f. 96v). Abū Bakr Zaqqāq Miṣrī († III) (*Naf.* Nos. 213-214). —81.(f. 96v). Abū Bakr Kattānī († III or IV) (*Naf.* Nos. 215-217). —82.(f. 98). Abū 'Alī Rūdbārī († IV) (*Naf.* No. 247). —83.(f. 98v). Abū Bakr Shiblī († IV) (*Naf.* No. 218). —84.(f. 99v). Abū 'Alī ath-Thaqafī († IV) (*Naf.* No. 248). —85.(f. 100). Abū 'Alī al-Kātib († IV) (*Naf.* Nos. 249-251). —86.(f. 101). Murtaṣiḥ († IV) (*Naf.* No. 254). —87.(f. 101v). 'Abdu'l-lah b. Muḥammad b. Manāzil († IV) (*Naf.* Nos. 255-258). —88.(f. 102). Abū Bakr Yazdānyār Urmawī († IV) (*Naf.* Nos. 219-222). —89.(f. 103). Abū Bakr Ṭāhir al-Abharī († IV) (*Naf.* No. 223). —90.(f. 103). Abū Bakr b. Alī Sa'dān († IV) (*Naf.* Nos. 224-227). —91.(f. 104v). Abū'l-Khayr Tīmātī († IV) (*Naf.* Nos. 259-262). —92.(f. 105v). Ibrāhīm b. Shaybān al-Qarnīsī († IV) (*Naf.* Nos. 263-264). —93.(f. 105) Ibrāhīm b. Aḥmad b. al-Muwallid ar-Raqqī († IV) (*Naf.* Nos. 265-269). —94.(f. 107v). Muẓaffar Kirmānshāhī († IV) (*Naf.* No. 270). —95.(f. 107v). Abū'l-Ḥusayn b. Minān († IV) (*Naf.* No. 271). —96.(f. 107v). Abū'l-Ḥasan b. Hind Fārsī († IV) (*Naf.* Nos. 272-273). —97.(f. 108). Abū Ja'far b. 'Alī an-Nisawī († IV) (*Naf.* No. 274). —98.(f. 108v). Abū Sa'īd Arābī († V) (*Naf.* No. 275). —99.(f. 108v). Abū 'Amr az-Zujājī († V) (*Naf.* Nos. 276-277). —100.(f. 109v). Abū Muḥammad Ja'far b. Muḥammad b. Naṣīr al-Khulḍī († V) (*Naf.* No. 278). —101.(f. 110). Abū'l-Ḥusayn aṣ-Ṣūfī al-Fūshanjī († V) (*Naf.* No. 279). —102.(f. 110v). Bundār b. al-Ḥusayn b. al-Muḥallab al-Arkāmī († V) (*Naf.* No. 280). —103.(f. 111). Abū Bakr ad-Duqqī († V) (*Naf.* No. 229). —104.(f. 112). Abū 'Amr b. Najīd († V) (*Naf.* No. 281). —105.(f. 113v). Abū Bakr Tamis-tānī († V) (*Naf.* No. 230). —106.(f. 114). 'U'aydu'l-lah ar-Rāzī († V) (*Naf.* Nos. 282-286). —107.(f. 115). Abū'l-Qāsim Naṣrā-bādī († V) (*Naf.* Nos. 287-289). —108.(f. 116). Abū'l-Ḥusayn al-Ḥuṣrī († V) (*Naf.* Nos. 290-295). —109.(f. 117v). Abū Bakr Farrā († V) (*Naf.* No. 231). —110.(f. 118). Abū 'Abdu'l-lah Khafīf Shīrāzī († V) (*Naf.* No. 296). —111.(f. 121v). Abū 'Abdu'l-lah Tarūghandī († V) (*Naf.* No. 327). —112.(f. 121v). Abū 'Abdu'l-lah Rūdbārī († V) (*Naf.* Nos. 328-331). —113.(f. 123). Abū 'Abdu'l-lah al-Muqarrī († V) (*Naf.* Nos. 332-333). —114.(f. 123v). Abū Muḥammad Wayṣī (ar-Rāṣībī) († V) (*Naf.* No. 334). —115.(f. 124). Abū 'Abdu'l-lah ad-Dīnawarī († V) (*Naf.* No. 335). —116.(f. 124v). Abū'l-Ḥusayn Sīrwānī († V) (*Naf.* No. 336). —117.(f. 125v). Abū Bakr Aḥmad b. Muḥammad aṭ-Ṭarsūsī († VI) (*Naf.* No. 233). —118.(f. 127). Abū Bakr Sūsī († VI) (*Naf.* No. 234). —119.(f. 132v). Abū'l-Ḥusayn Jahdam Hamadārī († VI) (*Naf.* Nos. 337-342). —120.(f. 134v-139v). Abū'l-Muẓaffar Tīmīdhī († VI) (*Naf.* No. 343-344).

The copy was collated with its original (evidently very soon after its transcription) in 1015 AH., by Afdal b. Ḥamīd Aḥmad Qurayshī (?) Pānīpatī. Beg.

الحمد لله حق حمدة ... قل الشيخ الامير اجل السيد شيخ السلام
 ابو اسمعيل عبد الله ... الانصاري الخ

Ff. 147, S 235 x 155, 180 x 90, ll 21. Or. pap. Ind. good nast. Cond. fairly good, although slightly worm-eaten. Many marginal notes and glosses. CFW 1809.

235.

تذكرة الاولياء

TADHKIRATU'L-AWLIYĀ.

D 90.

The well known hagiological work dealing with the early Sufic saints by Farīdu'd-Dīn 'Aṭṭār (d. ca. 618-627/1221-1230). References in connection with his biography and poetical works are given further on in the section on poetry. With regard to the present work see Br. Lit. Hist. II 507-511, GIPh 286-287, EIO 1051-1054 (where a list of the 97 biographies, according to a particularly complete copy, is given), EB 622, 624, 625, Pr 548-551, R 344, etc. *Ind. libr.* St. No. 98 on p. 30. (GCI 166). Cf. also *Mélanges Asiatiques*, V, 251. The work was lithographed many times in India. Edited by R. Nicholson in vols III and V of the *Persian Historical Texts* series (1905 and 1907). The present copy, comparatively old, dating probably from the end of the IX or beg. of the Xc. AH., is defective at both ends. It opens with vol. I, p. 7, line 9, and ends with vol. II, p. 143, line 3, of Nicholson's edition. Badly damaged by dampness.

Ff. (229), S 255 x 180, 200 x 125, ll 21. Or. pap. Khorasani nast. Cond. bad.

236.

The same.

D 91.

Another copy of the same work, apparently containing a smaller number of biographies. It ends with a note on Hallāj (vol. II, p. 145 of Nicholson's ed.). Transcribed in 1094 (?) AH. (the colophon is written in a different handwriting), by Ḥusayn b. Hasan. Beg. as usual.

الحمد لله الجواد بانضل انواع المعماء الخ

Ff. (291), S 260 x 150, 180 x 85, ll 19. Or. pap. Good Ind. nast. Cond. fairly good. CFW 1809. Index.

237.

The same.

D 92.

Another, and much shorter, copy of the same work, transcribed in 1171 AH., at Seringapatam, by Ghulām Muḥyī'd-Dīn. Beg. as above, in No. 236.

S 210 × 155, 160 × 95, ll 15. Or. pap. Ind. nast. Cond. bad. decayed. CFW 1809. Notes on spare leaves.

238.

The same.

D 93.

A modern copy of the same work, dating from the end of the XIIc. AH. It begins as usual, but the text is much more concise than in the ordinary version, and the language is modernised. From the middle of the copy there appear many brief biographies taken from other sources, such as *Kashf ul-maḥjūb* of Hujwīrī (see the section on Sufism in this cat.) and often from Yāfi'ī's works (d. 768 1367). The author of this continuation does not mention either his name or the date of his revision of the text.

Ff. (120), S 225 × 130, 170 × 80, ll 19. Or. pap. Ind. good nast. Cond. good. Vignette. CFW 1809.

239.

فوائد الغواد

FAWĀ'IDU'L-FU'ĀD.

E 136.

Summaries of the instructive discourses, delivered to assemblies of his disciples, by Nizāmu'd-Dīn Awliyā (d. 725 1325), the celebrated saint of the Chishtī affiliation. As stated by the author, they have been collected during fifteen years and arranged in chronological order, each under a special date. The present copy contains the years 707–719 1307–1319, and 717–720 1317–1320 (the latter section with a heading *از فوائد انوار ديباجة پنجم* on f. 318). They contain, together with various discussions of Sufic matters, much biographical material concerning early Chishti saints. The compiler's name is Ḥasan-i-'Alāī Sanjarī (or Sijzī), or, in its full form, Najmu'd-Dīn Ḥasan b. 'Alāī'd-Dīn Sanjarī, the well known Indian poet, who died *ca.* 727 1327. See R 972. (For references about the author see further on in the section on poetry). The work was several times lith. in India, in Persian and in Urdu. Copied in the 39th year of some prince's reign corresponding to 1017 AH. This is probably to be read 1107 AH.,

exactly the 39th year of Aurangzīb. This latter rendering is well supported by the appearance of the copy. Beg.

این جواهر غیبی و این زواهر لایبب النخ

Ff. (368), S 160 × 115, 110 × 65, ll 11. Or. pap. Ind. nast. Cond. good.

240.

مناقب العارفين

MANĀQIBU'L-ĀRIFĪN.

D 307.

The well known work giving the biographies of the great Persian Sufic poet Jalālu'd-Dīn Muḥammad Balkhī or, as he is usually called, Jalālu'd-Dīn Rūmī (d. 672·1273), and of his father, his son and principal associates. The author of this work, Shamsu'd-Dīn Aflākī, commenced it (see f. 2) in 710 1310 (although the majority of the available copies have 718 1318), and completed it in 754 1353 (as stated in many copies: in the present one this date is not to be found). See Br. Lit. Hist. II. 517, GIPh 290, Bl I 409-416, EIO 630 (where the contents are given in detail), Pr 553, R 344-345, Fl II 371, etc. *Ind. libr. St.* No. 87 on p. 98. Translated recently into French by C. Huart. A large portion of his work was translated by J. Redhouse in the introduction to his English version of the first book of Rūmī's *Mathnavī* (Trübner Or. Ser., 1881). Lith. in Dehli (this edition is exceedingly scarce at present). The work is divided into 10 *faṣls*: 1. Bahāu'd-Dīn Walad (f. 2v).—2. Burhānu'd-Dīn Timrīdhī (f. 25).—3. Jalālu'd-Dīn himself (f. 33).—4. Shamsu'd-Dīn Tabrīzī (f. 132v).—5. Ṣalāḥu'd-Dīn Zarkūb (f. 162v).—6. Hisāmu'd-Dīn Hasan b. Akhī Turk (f. 174v).—7. Bahāu'd-Dīn Sultān Walad (f. 190).—8. Jalālu'd-Dīn Farīdūn, son of Sultān Walad (f. 205v).—9. Shamsu'd-Dīn Amīr Ābid (f. 257).—10. Descendants of Jalālu'd-Dīn Rūmī (f. 263v). Copied in 1177 AH., slightly defective in the middle. Beg. in an unusual manner:

شمع مشهد کذب دوزی و مصباح مشکات النخ

Ff. 266 (correct order of ff. 16, 18-23, 17, 24-34, lacuna, 35-95, another lacuna, 96-266). S 275 × 125, 175 × 80, ll 19. Or. pap. Ind. nast. (different hands). Cond. good. CFW 1809

241.

خلاصة المناقب

KHULĀṢATU'L-MANĀQIB.

M 76.

An abridgment of the preceding work. The abbreviator Aḥmad b. Muḥammad, who, judging from his allusions, was a disciple of Jalālu'd-Dīn Bukhārī (d. 785 1383), states in his brief introduction the reasons for having undertaken a revision of the

text of *Manāqibul-ārifīn*. According to him, it contained various expressions which some bigoted people regarded as unorthodox. The book was therefore adversely criticised and even persecuted, which fact prevented the diffusion amongst the pious of its instructive information as to the life and spiritual attainments of the great saint. He expunged all suspicious passages so that the work might be perused with propriety by every true believer. (There was another revised edition of the same work produced in 947 1540-1541, by 'Abdu'l-Wahhāb b. Jalālī'd-Dīn Muḥammad Hamadānī, with the title *ثواب المذائب لولياء الله* see EIO 631). Copied in the 25th year of some prince's reign (apparently in the XIIc. AH.), at Aurangābād, by Amānu'l-lah. Beg.

الحمد لوليه و الصلوة و السلام على نبيه ... فيقول الفقير الخ

Fi. 145, S 190 x 125, 135 x 80, ll 15. Or. pap. Ind. nast. Cond. good. CFW 1809.

242.

خلاصة المغاخر

KHULĀṢATU'L-MAFĀKHIR.

E 47.

A Persian version of a biography of the celebrated Sufic saint 'Abdu'l-Qādir Jilānī (d. 561 1166), originally written in Arabic by 'Afīfu'd-Dīn 'Abdu'l-lah b. As'ad al-Yāfirī al-Yamanī (d. 768 1367; see regarding his works Brockelmann, II 176 sq.). The translator does not mention his name, but, as he states (f. 2), he undertook his work in accordance with the desire expressed by the celebrated Sufic saint of India, Jalālū'd-Dīn Bukhārī (d. 785 1384). Probably therefore the work was translated towards the second half of the VIIIC. AH. (XIV AD.). See EIO 643. It is divided into 200 *hikāyats*, after which there are many unnumbered sections, with headings '*dhikr*,' expounding the teachings of 'Abdu'l-Qādir. Copied in 1177 AH. Many marginal notes. Beg.

الحمد لله ... قال اضعف العباد الخ

S 240 x 145, 185 x 95, ll 15 and marginal columns. Or. pap. Ind. nast. Cond. good. CFW 1809.

243.

سير الاولياء

SIYARU'L-AWLIYĀ.

D 218.

Biographies of the early saints of the Chishtī affiliation, by Muḥammad b. Mubārak Kirmānī 'Alawī, surnamed امير خور, who wrote them towards the end of the VIIIC. AH. (XIV AD.). See R 976 (where a table of the contents is given). Ind. libr. St. No.

99 on p. 30. It was lith. in India. The last of the ten *bābs*, into which the work is divided, dealing with the utterances of Nizāmu'd-Dīn Awliyā (d. 725 1325), is defective in this copy, and there is a lacuna, after which is found what may be regarded as an appendix, containing a brief review of the history of the sultans of Dehli ending with Fīrūz Shāh III b. Muḥammad (his death is placed here in 789 1387, not 790 1388 as usual). It is difficult to ascertain whether this appendix belongs to the same author as the work itself, because there is no other copy available in the collection for collation. After this follows a note on the ancestors of 'Alī Husaynī Bukhārī and others, comp. in 1013/1604, by Nīmatu'l-lah Nūrī, beginning with :

سنه يکھزار سيڑده سال از هجرت حضرت رسالت ... بود که نماء شد در
ماه رمضان روز چهار شنبه تاريخ بيستم اسرار الاولياء العررض چون فقير نعمت (sic)
الله نورى در کتاب سير الاولياء ديد که ذکر شجره طيبه اجداد بزرگوار حضرت
سلطان المشائخ خواجه علي الكسيني البخاري وجد مادري سلطان المشائخ
خواجه عرب الكسيني البخاري کاتب حروف اين کتاب سيد محمد بن
سيد مبارک بن سيد محمد علي الكسيني الکرمانى مندرج نساخته بود
بنابران اين شجره طيبه اجداد بزرگوار خود خواجه عرب .. رسیده است ...
درين نکته تکرير يافته است الخ

Copied in 1040 AH. by 'Abdu'l-Wahhāb b. Shihābī (probably Shihābu'd-Dīn) Qanūjī. The beginning is lost. Many lacunas in the middle, some folios are misplaced.

Ft. 360, correct order of folios : 1-37, 40, 41, 38, 39, 42, 44-49, 43-141, 144, 142, 143, 146-148, 150-153, 149, 154-238, 242, 243, 239-241, 244-308, 310-313, 309, 314-360. Ff. 350 and 351 are blank. S 235 × 149, 165 × 80, ll 17. Or. pap. Ind. nast. Cond. good. CFW 1809.

244. انيس الطالبين و وعدة السالكين ANĪSU'T-TALIBĪN WA WA'DATU'S-SĀLIKĪN. E 23.

(Sometimes also called *مقامات خواجه نقشبند*). A biography of the founder of the Naqshbandī affiliation of the Sufis, Bahāu'd-Dīn Muḥammad b. Muḥammad, surnamed Naqshband (d. 791 1389). Comp. shortly after the saint's death by one of his disciples. Ṣalāh(u'd-Dīn) b. Muḥarak Bukhārī. See EIO 1851. *Ind. libr.* St. No. 90 on p. 28. (GC I 89). It is divided into four *qisms* :

(f. 2v). ‘فسم اول‘ در تعريف ولايت و ولئ

- قسم دوم، در شرح ابتدای احوال خواجه ما ... و سلسله
(f. 3v). خواجهان الخ
قسم سیوم، در بیان طریقه سلوک و صفت و نتیجه صحبت
و ذکر حقائق و لطائفی که در مجالس صحبت
(f. 22v). بر لفظ خواجه ما گذشته است،
قسم چهارم، در ذکر کرامات و مقامات و احوال و اثری که
(f. 32). از حضرت خواجه ما ... بظهور رسیده است،

A good calligraphic copy, dated 952 AH., transcribed by 'Abdu'r-Rahmān al-Bukhārī. After the colophon there is (on ff. 70-71) a sort of appendix, probably a portion of the text, overlooked in copying and added afterwards. Beg. abruptly:

اما بعد جذباتک در ظهور احوال و آثار الخ

Ff. (71), S 225 × 125, 135 × 75, ll 15. Old or. pap. Good calligr. nast. of Herati type. Cond. good. CFW 1809. Vignette.

245.

خلاصة الرقامات

KHULĀṢATU'L-MAQĀMĀT.

E 64.

A biography of a Sufie saint, Aḥmad-i-Jām, surnamed Zinda-pīl, or Zhinda-pīl, with his full name Abū Naṣr Aḥmad b. Abī'l-Ḥasan of Nāmīq, a village in the district of Jām (d. 536/1141). It was composed *ca.* 840/1436 (this year is mentioned as current on f. 15) by an author who does not mention his name. This work is referred to in *Mir'ātu'l-asrār* (see No. 264 in this cat.), vol. I, f. 209, but the name of the author is not given. In a modern compilation *Tarāīqu'l-ḥaqāiq* (lith. Tehran, 1316), vol. II, p. 261, where another reference to it is found, the author's name appears as Abū'l-Makārim b. 'Alā'i'l-Mulḳ Jāmī; so far, however, there is no evidence supporting this statement. The sources from which the book was compiled are mentioned on ff. 4-5v and 11. They are (1) a work by Imām Muḥammad Ghaznawī, a learned divine, who was a personal friend of Aḥmad; (2) another biography by Aḥmad Tarakhistānī, also a contemporary and a disciple of the Shaykh (one of these two old biographies is apparently contained in a slightly defective MS. in the Asiat. Museum, Petrograd); (3) some biographical material in the works of the Shaykh's son, Zahīru'd-Dīn 'Isā; (4) another biography by Tāju'd-Dīn Muḥammad Būzjānī, and (5) a work by Zaynu'd-Dīn Abū Bakr Taibādī (d. 791/1389, concerning him see *Nafahāt*, N.

Lees' ed., p. 576, also *Majālisu'l-mu'minīn*, lith. Tabriz, p. 263). These early compositions were apparently very little known, because in the hagiological and biographical works before the appearance of the present compilation no information about Aḥmad-i-Jām is given (*Asrāru't-tauhīd*, Nizāmī 'Arūdī, 'Aufī, Rāwandī, Sam'ānī, Ibn Khallikān, *Ta'rikh-i-guzīda*, etc.) It is remarkable that the earliest mention is to be found in *Mujmal-i-Faṣīḥī* (comp. after 840 AH., the probable date of the *Khulāṣatu'l-maqāmāt*), see No. 9 in this cat., f. 394-395 (where Aḥmad's 14 sons and the shaykhs of his spiritual pedigree are enumerated); *Latā'if-i-Ashrafī*, f. 290 (see the section on Sufism); *Nafahāt*, N. Lees' ed. No. 426 (pp. 405-417, also No. 427); (Cf. also the scanty notes in Lārī's *Hawāshī*, MS. ASB. D 319, ff. 225v-226, in *marginē*); Daulatshāh's *Tadhkira*, ed. Browne, p. 348; *Majālisu'l-ushshāq* (lith. Nawal Kishore), pp. 70-73; *Ḥabību's-siyar* (lith. Bombay, 1857) vol. II, p. 71; *Haft-igīm*, EIO 724, No. 667 (col. 426); *Majālisu'l-mu'minīn* (lith. Tabriz), p. 262; *Sullamū's-samarāt* (a MS. in the Asiatic Museum, Petrograd, cf. also EIO 1909); *Safīnatu'l-awliyā*, ff. 182v-184 of No. 262 in this cat., or EIO 647, No. 308 (col. 305); *Mir'ātu'l-asrār*, vol. I, ff. 208-213v of No. 264 in this cat.; *Karāmātu'l-awliyā*, ff. 231-237 of No. 265 in this cat.; *Riyādu'sh-shu'arā*, f. 10 of No. 230 in this cat.; *Ātashkada*, EB 384, No. 155; *Makhzanu'l-gharāib*, EB 395, No. 3; *Khulāṣatu'l-afkār*, EB 391, No. 3; *Suhuf-i-Ibrāhīm*, Pr No. 663, 7 (on p. 668); *Bustānu's-siyāḥat* (lith. Tehran), p. 197; *Majma'u'l-fuṣaḥā* (lith. Tehran, 1294) vol. I, p. 67; *Riyādu'l-ārifin* (lith. Tehran, 1305), p. 31; *Khazīnatu'l-asfiyā* (lith. Lahore, 1284), p. 896; *Ṭarāiqu'l-ḥaqāiq* (lith. Tehran, 1316), vol. II, p. 261, etc. Cf. also Encyclopaedia of Islam, vol. I, p. 197, GIPh 284, EIO 910, 2863, R 551, Spr 323-325, Bk 23, etc. A considerable portion of the present work was edited, and Aḥmad's biography summarised in W. Ivanow's A biography of Shaykh Aḥmad i-Jām, JRAS, 1917, pp. 291-365 (concerning Aḥmad's Diwān of poetry and a very rare prose work *Unsu't-tāibin* see further on in the sections on poetry and Sufism).

A fragment of the same work, corresponding to ff. 4-46 of the present copy, is preserved in the Asiatic Museum, Petrograd (it was published in JRAS, by W. Ivanow, cf. above). The MS. mentioned in St. No. 94 on p. 29 is probably identical with this one.

The work is divided into 10 *bābs* and a *jaṣl*, as follows :

- (f. 6). باب اول ، در نسب حضرت شیخ النخ
 (f. 11). دوم ، در ذکر خرقه و پیران حضرت شیخ الاسلام النخ
 (f. 13). سیوم ، در ذکر اولاد و ازواج شیخ الاسلام

- (f. 17). باب چهارم ' در ذکر تصانیف شیخ الاسلام ' ،
 (f. 19v). پنجم ' در تاریخ ولادت و وفات و توبه شیخ الاسلام ' ،
 ششم ' (در کراماتی که در ابتداء توبه و ایام مجاهدت واقع شده) ' ،

(The beginning of this *bāb* coincides with a lacuna between f. 21 and 22).

- (f. 35). ناک هفتم ' در کراماتی که در شهر سرخس ظاهر شده ' ،
 هشتم ' در واقعاتی که در جام و فیشتابور و غیر ذلک در سفر (و در حضر) واقع شده ' ،
 (f. 41v). نهم ' در کرامات بادیه هرات و ناحیت آن ' ،
 (f. 77). دهم ' در کراماتی که بعد از نقل شیخ الاسلام ظاهر شد ' ،
 (f. 90). فصل ' در کرامات شیخ قطب الدین محمد الخ ' ،
 (f. 98v).

(The latter, a descendant of Aḥmad-i-Jāni, was born in 577 1181, and died in 667 1269).

Copied towards the end of the XIc. AH. The copy is very defective, there are lacunas after ff. 21, 39. Many pages are rendered partly illegible by paper (intended to be transparent) having been pasted over them. Beg.

حمد و ثنای بی منتها که مطیعان حرم الخ

Ff. 106, S 170 × 100, 100 × 55. ll 12. Or. coloured pap. Kashmīri elegant nast Cond. bad. CFW 1800. On 4 initial leaves and on the margins there are scrappy notes

246.

تاریخ حبیبی و تذکره مرشدی

TA'RĪKH-I-ḤABĪBĪ WA TADHKIRA-I-MURSHIDĪ. D 43.

A rare biography of the celebrated Sufic saint of India, Sayyid Muḥammad b. Yūsuf Ḥusaynī, surnamed Gīsūdirāz (d. 825/1422). Several of his works are described in the section on Sufism (q.v.). The author calls himself 'Abdu'l 'Azīz b. سیرملکربین (محمد و) نظی (illegible and partly erased; perhaps to be read Mir Malik b. Muḥammad Wā'izī). He completed it in 849/1445 (see f. 2), in the reign of the Bahmanide prince Aḥmad II (838–862 1435–1457). Probably this particular copy is alluded to in St. No. 102 on p. 30. The work is divided into 10 *bābs*, with a short preamble:

- (f. 4). باب اول ' مبالغت کرامات و خوارق سرورزی ' ،

(In the text the heading is omitted). باب دوم، مواظبت دینداری.

(f. 13). باب سیوم، معالجت مرض قلوب طلاب صادق،

باب چهارم، موافقت (موافق in the text) عقیده پاک

(f. 24v). باحکام سنت و جماعت،

(f. 29). باب پنجم، معاملات در عطف خلافت و اجازت و وکالت،

باب ششم، مذسبت فضایل ابدال متخوم با فضایل سادات

(f. 35v). طریقت،

(f. 43v). باب هفتم، مباحثت و ارادت در علوم و نویسندیدن تصنیفات،

باب هشتم، (ملاحظت) (om. in the text) در عرایس

(f. 51v). و ضیافات،

باب نهم، (مداخلت) (om. in the text) در سماع طریقت

(f. 54v). (و ؟) در سماع بحالات،

(f. 58). باب دهم، مداومت بورد (?) ظاهر آن عارف حق الحقیقة،

Copied at Arkāt in 1159 AH., by Ghulām Muḥammad. Beg.

هزاران حمد حضرت پروردگار را

Fi. 90. S 210 × 140, 145 × 85. ll 15. Or. pap. Ind. nast. Cond tol. good. CFW 1809

247.

ملفوظات احمد مغربی ✓

MALFŪZĀT-I-AḤMAD-I-MAGHRIBĪ.

E 195.

A biography, together with an account of the miraculous deeds and pious utterances of a celebrated Indian Sufic saint Aḥmad K'hatu (کھٹو) Gujrātī, called also Aḥmad Maghribī (born in 738 1338 and d. in 849 1446), whose shrine is much revered in Aḥmadābād. The author, for reasons of pious self-humiliation, does not explicitly state his own name, but alludes to it in the preface (f. 1v) in the following manner:

فقد قال سمی بذنبی الله ابن کنیتہ صلی الله علیه و آله

But incidentally in several places it appears that his name was Muḥammad b. Abī'l-Qāsim. He was a pupil of the saint and composed his book probably shortly after his preceptor's death. The work is written in an unpretentious style and in spite of its specific subject may be of considerable historical interest as

containing many allusions to the state of India at the time of Timur's campaigns. Especially interesting should be the story of the saint's journey from India to the court of Timur at Samarqand and his return to Gujrāt.—Apparently this particular copy is alluded to in St. No. 104 on p. 30. The work is divided into 16 *faṣls* as follows :

- فصل اول ، در منشاء شیخ و کیفیت رسیدن ایشان بمخدوم
حضرت بابا اسحاق بن محمود مغربی پیر و مربی
(f. 3). ایشان ،
- فصل دوم ، در ذکر اقبال و قبولیت و عظمت حضرت مخدوم
و ایشان و نجوید و علو همت ایشان ،
(f. 14v).
- فصل سیوم ، در مذائب بزدکی حضرت شیخ ابو اسحاق بن
محمود مغربی پیر و مربی شیخ جهان قطب زمان ،
(f. 38v).
- فصل چهارم ، در شریع کردن بزدکی حضرت مخدوم شیخ
احمد در انواع علوم ،
(f. 53v).
- فصل پنجم ، در بحثهای علم که علماء نامدار با بزدکی حضرت
مخدوم کرده اند و جوابهایی که بزدکی حضرت مخدوم
ایشانرا فرموده اند ،
(f. 58).
- فصل ششم ، در ذکر خوابها که بزرگان در باب حضرت مخدوم
دیدند و خود معاینه کرده اند ،
(f. 72v).
- فصل هفتم ، در عبادات بزدکی حضرت مخدوم و عیام و ذکر
باخلاص و دفع وسواس در نماز ،
(f. 83).
- فصل هشتم ، در توحید حضرت مخدوم و ایباتی که خود
فرموده اند و بیان مفاسد در ایبات ،
(f. 88).
- فصل نهم ، در فضایل بزدکی مخدوم که با مریدان و معتقدان
و دوستان فرموده اند ،
(f. 94).
- فصل دهم ، در ذکر قلت طعام حضرت مخدوم و مجاهده
و ریاضت و اربعین ایشان ،
(f. 99v).
- فصل یازدهم ، در خوارق و کشف و کرامات و عجائبات
حضرت جهان قطب زمان مخدوم شیخ احمد مغربی ،
(f. 106).

- فصل دوازدهم، در سماع بزدکی حضرت قطب العالم مخدوم
(f. 132). شینیم احمد مغربی،
فصل سیزدهم، در کیفیت روان شدن حضرت مخدوم
(f. 132v). برای حج گزاردن،
فصل چهاردهم، در کیفیت روان شدن حضرت مخدوم در
سموقند برای امر معروف بر بادشاه دوران امیر
(f. 119v). تیمور صاحب فرمان،
فصل پانزدهم، در بازگشتن حضرت مخدوم از خراسان
(f. 156). و در عهد مظفر شاه در کجرات آمدن (آمدند)
فصل شانزدهم، در سفر آخرت بزدکی حضرت شیخ جهان
(f. 162v). قطب زمان علیه الرحمة و الغفران،

Copied in the XIIc. AH. Beg.

الحمد لله الذي خلق آدم على صورته الخ

Ff. 166, S 220 × 120, 160 × 75, ll 15. Or. pap. Ind. nast Cond. good. CFW 1809.

248.

نفحات الانس

NAFAHĀTU'L-UNS.

D 318.

The well known hagiological work by Jami (see concerning him and his works the section on poetry, where another copy of the same work forming a part of his *Kulliyāt* is also described). Its complete title is *Nafahātu'l-uns min ḥaḍarāti'l-quḍs*, but an abbreviated form *Nafahāt* is much more used. It was completed in 883/1478 and contains about 620 separate biographical notes. See Br. Lit. Hist. III. 435, GIPh 306, Bl I 416-420, EIO 1357 (8), 1359, 1367, EB 894 (3), 895 (3), 957-961, Pr 40 (14), 89 (2), 558 sq., R 349 sq., Fleischer, Dresd. Cat. 408, etc. *Ind. libr.* Bh 84. St. No. 100 on p. 30. (GC I 1066 must have contained, according to the printed list, a copy dated 902 AH., bearing the seal of Shāhjahān. But at present there is a defective and worm-eaten quite worthless, modern copy). Cf. also De Sacy, *Notices et Extraits*. XII. pp. 287-336; *Wiener Jahrbücher*, vol. 84, *Auzeitungsblatt*, p. 40 sq. W. Ivanow, the sources of Jami's *Nafahāt*. JASB, 1922, pp. 385-402. Edited by Nassau Lees, Calcutta,

1859. Lith. often. in Tehran, by Nawal Kishore. etc. Copied in the second year of Muḥammad Shāh. i.e. 1133 AH. Beg. as usual.

الحمد لله الذي جعل عمرائي فلوب أوليائه السلام

Ff. (330), S 24" x 140, 170 x 85 ll 17. Or. pap. Ind. nast. Cond. good. Index. CFW 1809.

249.

The same.

D 319.

Another copy of the same work, transcribed at Sikākal (سيكاكل), in the district of Ḥaydarābād. in 1144 AH. by 'Alī-Beg Kātib. Beg. as in the preceding copy. On the margins against the corresponding biographies there are reproduced notes by 'Abdu'l-Ghafūr Lārī (d. 912 1506-1507). Concerning his commentary (which is very meagre and almost of no importance), called *Ḥawāshī-i-Lārī* or *Ḥawāshī-i-Ghafūrīyā*, see GIPh 306, Bl I 421, EB 960, R 350. etc. *Ind. libr.* Bh 85. (CC II 170). Beg. of the commentary (as usual).

سپاس و ستائش خدائرا که آئینه دل دوستان السلام

Ff. (330). S 225 x 140, 145 x 80, ll 19. Or. pap. Good Ind. nast. Cond. good. CFW 1809.

250.

The same.

D 320.

Another copy of the same work, dating from the XIIIc. AH. Beg. as usual. see No. 248.

Ff. (331), S 270 x 170, 180 x 95, ll 17. Or. pap. Ind. nast. Cond. good.

251.

The same.

E 91.

A few extracts from the same work, containing pious utterances by various saints. Transcribed in the XIIIc. AH.

Ff. 5. S 190 x 115, 140 x 80, ll 11. Or. pap. Ind. nast. Cond. good.

252.

رشحات من الحياة

RASHAHĀT 'AYNUL-HAYĀT.

D 183.

The well known work on the lives of the Sufic saints belonging to the Naqshbandī affiliation. It was composed in 909 1504

(chronogram رشحات), but completed a little later, because it contains several later dates up to 914 1508. The author is 'Alī b. Ḥusayn Wā'iz al-Kāshifī, with the *takhalluṣ* Ṣafī (d. after 939 1532-1533). See Br. Lit. His. III, 441-442, GIPh 365, Bl I 422, EIO 633-636, EB 360, Pr 563, R 353, Dorn C. 299, etc. *Ind. libr* Bh 86, St. No. 89 on p. 28, (GC I 460). Cf. also H. Beveridge, JRAS, 1916, pp. 59-75. Lith. several times in India and Turkestan. It is divided into a *maqāla* and three *maqāḍis*, which are subdivided into numerous short *rashahus*. Copied in 995 AH. by Muḥammad b. Sayyid Nūrī-lah al-Ḥusaynī. Beg. as usual :

الحمد لمن رش رشحات الحقائق الخ

Ff. 256, S 230 × 180, 165 × 105, ll 18. Or. pap. Ind. nast. Cond. good. Marginal notes. CFW 1809.

253.

The same.

D 180

Another copy of the same work. It is a calligraphical transcript dated 1005 AH. Beg. as in No. 252.

Ff. 220, S 235 × 150, 155 × 90, ll 22. Or. pap. Khorasani nast. Cond. good. A nice vignette. CFW 1809.

254.

The same.

D 181.

Another copy of the same work, transcribed in 1141 AH, by Ḥājji Muḥammad b. 'Abdī'l-Karīm Astrābādī, an inhabitant of Burhānpūr. Beg. as usual, see No. 252.

Ff. (304), S 245 × 140, 175 × 90, ll 21. Or. pap. Peculiar Ind. nast. Cond. good. CFW 1809.

255.

The same.

D 182.

Another copy of the same work, dating from the XIIIc. AH., defective at both ends.

Ff. (397), S 210 × 110, 160 × 75, ll 15. Or. pap. Ind. modern nast. Cond. tol. good.

256.

The same.

Oa 61

Extracts from the same work, dealing with the biography of the celebrated Naqshbandī saint 'Abdu'l-Khālīq Ghijduwānī, con-

responding to ff. 11v sq. of No. 252, above (D 183). Copied towards the beginning of the XIIIc. AH.

Bd. v. Ff. 9v-18, S 220 × 125, 170 × 80, ll 19. Or. pap. Ind. nast. Cond. good.

257.

The same.

Oa 53.

Another copy of the same extract, dealing with the life and miracles of 'Abdu'l-Khāliq, as in the preceding No. Copied towards the beg. of the XIIIc. AH. At the end there are various scrappy notes and medical prescriptions.

Bd. v. Ff. 1-15, S 200 × 145, 150 × 100, ll 11. Eur. pap. Ind. nast. Cond. good.

258.

اخبار لاخيار في اسرار الابرار

AKHBĀR-ŪL-AKHYĀR FĪ ASRĀR-ŪL-ABRĀR.

D 20.

The well known collection of biographical notes on the Sufic saints of India. It was commenced in 999/1590, but subsequently amplified and completed in 1028 1619. The author is the celebrated Indian divine 'Abdu'l-Haqq b. Sayfī'd-Dīn Turk Dihlawī (d. ca. 1047 1638). See Bl I 431. EIO 640. EB 363, R 355, etc. *Ind. libr.* St. No. 60 on p. 23. Lith. several times in India. Copied towards the beg. of the XIIIc. AH. Beg. as usual:

شكر من حضرت واهب العطايات الخ

S 260 × 145, 175 × 80, ll 15 (and more). Eur. pap. Ind. nast. (different hands). Cond. bad, the paper is decaying. Index. CFW 1899.

259.

كلوار ابرار

GULZĀR-I-ABRĀR.

D 262.

A rare hagiological compilation dealing with lives of the Sufic shaykhs of India, and especially of Gujrāt, who flourished in the seventh, eighth, ninth and tenth centuries AH. (XIII-XVIc. AD.). Although written in an extremely bombastic and inflated style, it is very interesting and valuable because of its exactitude in dates, richness in details, and its abundant information about a great many persons otherwise unknown, but especially for its large number of references to the history of Gujrāt and India in general. It sheds much light upon the spiritual life of Muhammadan India outside the Chishti affiliation on which the Indian hagiologists usually concentrate their attention. The author, who calls himself

Muḥammad Ghūthī b. Ḥaṣan b. Mūsā Shaṭṭārī, contemplated the composition of this work in 998/1590, but various circumstances compelled him to postpone the beginning till after 1010/1602. In fact, the greater part of his book was written between 1020/1611 (cf. f. 29v) and 1022/1613 (cf. ff. 172v. 182v. 184v. etc.). Only once he mentions 1008/1599 as current (f. 65). The work is dedicated to Jahāngīr (f. 4v). It is divided into five *chamans*, the *first* dealing with the saints of the VIIc. AH., the *second* with those of the VIII., the *third*—of the IX., the *fourth*—of the Xc., and the beginning of the XIc. AH. The *fifth* is devoted to the shaykhs of the Shaṭṭārī order. In all there are 575 biographical notes (the last one is devoted to the author's father).

The work is very rare, only a short extract from it is mentioned in R 1041. The copy referred to in St. No. 101 on p. 30 is probably identical with the present one. Its contents form an important addition to the lists of biographies found in other rare works given in the catalogues of the India Office and the Bodleian libraries. Therefore it may be useful to give here a complete list of the persons whose biographies are dealt with. In the majority of them exact dates of death, etc., are found. In others they may be reconstructed from the references to various historical events or their connection with the lives of other persons (only precise dates are quoted in the list).

The *first chamān* (f. 7). The saints of the *seventh c. AH.*

- 1. Shāh Yūsuf Multānī (came to Multan in 550/1155) (f. 7v).—2. Abū'l-Ḥasan 'Alī b. Abī 'Alī (?) 'Uthmān Hujwīrī Jullabī Ghaznawī (the author of *Kashf ul-mahjūb*) (f. 7v-8).—3. Fakhru'd-Dīn Ḥusayn Zinjānī (f. 8).—4. Bābā Ḥājji Ratan b. Naṣr Hindī (came to India in 620/1223) (f. 8-8v).—5. Mu'īnu'd-Dīn Ḥasan Ḥusaynī Chishtī Sanjarī (d. 633/1235) (f. 8v-10). A general note on his descendants and successors is given on ff. 10-11.
- 6. Nizāmu'd-Dīn Nāgūrī (f. 11-11v).—7. Ḥakīm Diyāu'd-Dīn Ḥamīd Balkhī (f. 11v)¹.—8. Ḥamīdu'd-Dīn Dihlawī.—9. Majdu'd-Dīn Sanjarī and Nizām Nāgūrī.—10. Fakhru'd-Dīn Ahmad Ajmīrī (f. 11v-12).—11. 'Abdu'l-lah Rāzī (f. 12).—12. Saḥīyyu'd-Dīn Ibrāhīm b. 'Abdu'l-lah Rāzī.—13. Quṭbu'd-Dīn Bakhtiyār Kākī (d. 633-635/1235-1237) (f. 12-13). Note on his descendants (f. 13).—14. Farīdu'd-Dīn Mas'ūd Ganj-i-shakar (cf. No. 21) (f. 13-13v).—15. Maḥmūd-i-Nahrwāla (f. 13v-14).—16. Majdu'd-Dīn Jājarmī Dihlawī (f. 14).—17. Wajihu'd-Dīn Yahyā Dihlawī.—18. Fakhru'd-Dīn Zāhidī (f. 14-14v).—19. Shihābu'd-Dīn Ḥaqq-gū (f. 14v).—20. Ḥamīdu'd-Dīn Nāgūrī (d. 643/1244) (f. 14v-15).—21. Farīdu'd-Dīn Ganj-i-shakar (*again*, cf. No. 14)

¹ If several biographies are given on the same page the reference to the page is given only under the first of them.

(d. 664/1265) (f. 15-15v). Note on his descendants and successors (Nos. 22-34) (f. 15v).—22. Naṣīru'd-Dīn Naṣru'l-lah (f. 15v-16).—23. Shihābu'd-Dīn (f. 16).—24. Badru'd-Dīn Sulaymān.—25. Nizāmu'd-Dīn.—26. Shaykh Ya'qūb. Wives of Ganj-i-shakar (f. 16-16v).—27. Jamālu'd-Dīn Aḥmad Hānsawī (f. 16v-17).—28. Buhānu'd-Dīn b. Jamālī'd-Dīn Hānsawī (f. 17).—29. 'Alī Ṣābir.—30. 'Alāu'd-Dīn Muḥammad b. Badri'd-Dīn Sulaymān.—31. Tāju'd-Dīn b. Tāji'd-Dīn Muḥammad.—32. Nūru'd-Dīn Muḥammad Mandūwālī.—33. Fakhru'd-Dīn Ganj-i-Asrār Jaunpūrī.—34. 'Alāu'd-Dīn, known as Fil-i-Mast (d. 947/1540).—35. Jamālu'd-Dīn Aḥmad Khaṭīb Hānsawī (f. 17-17v).—36. 'Ārif Multānī (f. 17v).—37. Shamsu'd-Dīn Dāūd Palīnī.—38. Aḥmad Hāfiẓ Dihlawī.—39. Bahāu'd-Dīn سبکی وال (f. 17v-18).—40. Bahāu'd-Dīn Zakariyā Multānī (d. 665/1266) (f. 18).—41. Fakhru'd-Dīn Thānī (f. 18-18v).—42. Jalālu'd-Dīn Bukhārī (the grandfather of Jalālu'd-Dīn Makhdūm-i-Jahāniyān) (f. 18v).—43. Ḥusayn Kāh-bur Multānī (f. 18v-19).—44. بهمر Multānī (f. 19).—45. Ruknu'd-Dīn Abū'l-Faṭḥ b. Ṣadri'd-Dīn b. Bahāi'd-Dīn Zakariyā Multānī (f. 19-20).—46. 'Imādu'd-Dīn Isma'īl Multānī (f. 20-20v).—47. 'Alamu'l-Hudā (f. 20v).—48. Ilāhdād Aḥmadābādī.—49. Mūsā.—50. Ḥamīdu'd-Dīn Ṣūfi Sa'īdī Nāgūrī (d. 673/1274) (f. 20-21v). Note on his ancestors and descendants (f. 21v).—51. Jalālu'd-Dīn (here Jalāu'd-Dīn) Tabrīzī (f. 21v-22).—52. Ṣūfi Bud'hanī (f. 22).—53. Nūru'd-Dīn Dihlawī (f. 22-22v).—54. Muḥammad Turk Nārnaulī (f. 22v).—55. Mu'īnu'd-Dīn 'Amrānī (f. 22v-23).—56. Sayyid Marūf Shahīd (f. 23).—57. Aḥmad-i-Nahrwāla (f. 23-23v).—58. Imāmu'd-Dīn Abdāl Dihlawī (d. 780/1378) (f. 23v).—59. Sayyid Muwayla (?) 'Arab (f. 23v). The *khātima* of the *first chaman* (f. 23v-24).

The *second chaman*.—60. Shāh-Madār, Badī'u'd-Dīn (d. 800/1397, *sic.*) (f. 24-24v). His order (Salsala-i-Madāriyya) and first successors (Nos. 61-71), general remarks (f. 24v-25).—61. The *first* successor, Sayyid Chaman-i-Bihār (f. 25).—62. The *second* Qādī Mahmūd.—63. The *third*. Qādī Shihābu'd-Dīn بهر.—64. The *fourth*, Qādī 'Abdu'l-Malik Bahrāichī.—65. The *fifth*, Sayyid Khāṣṣa (f. 25-25v).—66. The *seventh*, Sayyid Rājī Dihlawī (f. 25v).—67. The *eighth*, Bhak'hā (?)-i-Majdhūb.—68. The *ninth*, Bhakhāi-Thānī.—69. The *tenth*, Shaykh Allā.—70. The *eleventh*, Shaykh Muḥammad.—71. The *twelfth*, Shaykh Muḥammad.—72. Yahyā b. Isrāīl Munyarī.—73. Sayyid Muḥammad Kirmānī (d. 701/1301) (f. 25v-26).—74. Sirāj-i-Minhāj (the historian) (f. 26).—75. Ṣadru'd-Dīn 'Arif b. Bahāi'd-Dīn Zakariyā Multānī (d. 709/1309).—76. Nūru'd-Dīn Malikyār Purān (?) (f. 26-26v).—77. Burhānu'd-Dīn Mahmūd b. Abī'l-Khayr Sa'd Balkhī (f. 26v).—78. Nizāmu'd-Dīn Awliyā, Muḥammad b. Aḥmad b. 'Alī Bukhārī (d.

- 725/1325), his descendants and successors (f. 26v-28v).—79. Abū Bakr (f. 28v).—80. Wajihu'd-Dīn Pātīlī.—81. Jamālu'd-Dīn Dihlawī.—82. Mubārak مریا کوپا.—83. Mu'ayyidu'd-Dīn...—84. Karīmu'd-Dīn Samarqandī (f. 29).—85. 'Alī-Shāh b. Maḥmūd Jāndār.—86. Faṣīḥu'd-Dīn.—87. Qādī Kāshānī (f. 29v).—88. Fakhru'd-Dīn al-Marwazī.—89. Burhānu'd-Dīn Gharīb.—90. Kamālu'd-Dīn Ya'qūb Nahrwālī.—91. Shihābu'd-Dīn (f. 29v-30).—92. Amīr Khusrāw (Yamīnu'd-Dīn Abū'l-Ḥasan b. Sayfī'd-Dīn Ālājīn, d. 725/1325) (f. 30-30v).—93. Amīr Ḥasan 'Alāī Sanjarī (author of *Fawā'idu'l-fawā'id* or, as it is usually called *Fawā'idu'l-fu'ād*, see No. 239 in this catalogue) (f. 30v-31).—94. Nizāmu'd-Dīn Abū'l-Mu'ayyad (f. 31-31v).—95. Quṭbu'd-Dīn Munawwar b. Burhānī'd-Dīn b. Jamāl Hānsawī (f. 31v).—96. Badru'd-Dīn Samarqandī.—97. Ruknu'd-Dīn Firdausī (f. 31v-32).—98. Najību'd-Dīn Firdausī (a *murīd* of the former) (f. 32).—99. Sharaf b. Yahyā b. Isrāīl Munyarī.—100. Badru'd-Dīn Ghaznawī (f. 32-32v).—101. Kamālu'd-Dīn Zāhid (f. 32v).—102. Sharaf Panīpat'hī, surnamed Abū 'Alī Qalandar (f. 32v-33).—103. Nizāmu'd-Dīn Shīrazī (f. 33).—104. Wajihu'd-Dīn Yūsuf جندبری (f. 33-33v).—105. Mu'ayyidu'd-Dīn (f. 33v).—106. Ḥisāmu'd-Dīn Multānī.—107. Ḥisāmu'd-Dīn-i-Nahrwāla (f. 34).—108. Sirāju'd-Dīn 'Uthmānī, surnamed Akhī Sirāj.—109. 'Umar As'ad Lāhūrī.—110. Nūru'd-Dīn Aḥmad, surnamed Nūr-Quṭb-i-Ālam (f. 34-34v).—111. Jalālu'd-Dīn, grandfather of Ḥisāmu'd-Dīn Māngpūrī (see No. 113) (f. 34v).—112. Khwāja, son of the preceding.—113. Ḥisāmu'd-Dīn Māngpūrī (f. 34v-35).—114. Kālū Kamāl (f. 35).—115. Shamsu'd-Dīn Muḥammad.—115. Shaykhun (شیخن) Māngpūrī (f. 35-35v).—116. Jamālu'd-Dīn Šūfī (f. 35v).—117. Shamsu'd-Dīn Yahyā.—118. Fakhru'd-Dīn Zarrādī (f. 35v-36).—119. Shamsu'd-Dīn (f. 36).—120. Ḥaydar.—121. Taqiyyu'd-Dīn Nūḥ.—122. Abū Bakr Muṣallī.—123. Rafī'u'd-Dīn Hārūn.—124. Bābū Chishti (f. 36-36v).—125. Shamsu'd-Dīn Dihlawī (f. 36v).—126. Mughīthu'd-Dīn Dihlawī.—127. Shamsu'd-Dīn Khāmūsh b. Muḥammad Kirmānī (d. 732 1332).—128. Jalālu'd-Dīn Bukhārī, surnamed Makhdūm-i-Jahāniyān (d. 785/1383) (f. 36v-37).—129. Sharafu'd-Dīn Mashhadī (f. 37-37v).—130. Sayyid Aḥmad b. Sayyid Muḥammad Kirmānī (d. 752 1352) (f. 37v).—131. Naṣīru'd-Dīn Maḥmūd Aud'hī (f. 37v-38).—132. Ibrāhīm (f. 38).—133. Sayyid Ḥusayn-i-Nahrwāla (f. 38-38v).—134. Bibī Ārām Ḥudūr (sister of the preceding) (f. 38v).—135. Sayyid Nūru'd-Dīn Mubārak (f. 38v-39).—136. Muḥammad-i-Nahrwāla (f. 39-39v).—137. Ya'qūb b. Khwāja b. Khwājagī (f. 39-40).—138. Qādī 'Alamu'd-Dīn (d. 813 1410) (f. 40-40v).—139. Burhānu'd-Dīn-i-Nahrwāla

(f. 40v).—140. Shihābu'd-Dīn 'Āshiq (f. 40v).—141. 'Imādu'd-Dīn Dihlawī (f. 41).—142. Jalālu'd-Dīn Mujarrad Turkistānī.—143. Sayyid Mu'īnu'd-Dīn 'Irājī.—144. Sayyid Aḥsan (f. 41-41v).—145. Qaḍī Burhānu'd-Dīn (f. 41v-42).—146. Qaḍī Ishāq (f. 42).—147. Khwāja Mu'ayyid Mahīna (ف. 42-42v).—148. Muḥammad b. Ibrāhīm Multānī (f. 42v).—149. Shaykh Sālār.—150. 'Alamu'd-Dīn Sharaf-i-Jahān (f. 42v-43).—151. Banān, a *murīd* of Lāl Qalandar (f. 43).—152. Shahrū'l-lah.—153. Jalāl b. 'Abdu'l-lah Dānishmand (f. 43-43v).—The *khātima* of the second *chaman* (f. 43v-44).

The *third chaman* (f. 44).—154. Bābā Ishāq Maghribī (f. 44v).—155. Aḥmad b. Muḥammad T'hānīsārī (f. 44v-45).—156. Diyāu'd-Dīn Baranī (the author of *Ta'rikh-i-Firūzshāhī*, *Ināyat-nāma-i-ilahī*, *Ma'āthiru's-sādāt*, etc.) (f. 45).—157. Ruknu'd-Dīn Mawdūd Kān-i-shakar-i-Nahrwāla (born 705/1305, d. 811/1408) (f. 45-45v).—158. Muḥammad Gīsūdīrāz (d. 825/1422) (f. 45v).—159. Sayyid Mahmūd b. Samā-i-khūrd b. Samā-i-Buzurg b. Nāṣir Miṣrī (f. 45v-46).—160. Yūsuf Bud'ī 'Irājī (d. 834/1430) (f. 46).—161. 'Alī . . .¹ (d. 835/1431) (f. 46-46v).—162. Nizāmu'd-Dīn Khāmūsh (f. 46v).—163. 'Abdu'l-lah Imām Isfahānī.—164. Jamālu'd-Dīn Aḥmad Katū (usually K'hatū) (born 738/1338, d. 849/1445) (f. 47-47v).—165. Shihābu'd-Dīn 'Umar Zāil Daulatābādī Jaunpūrī (d. 848/1444) (f. 47v).—166. Sayyid Sharaf Jahāngīr Samnānī (f. 47v-48).—167. Ruknu'd-Dīn Khwāfī (f. 48).—168. Sirāj-i-Sūkhta.—169. Quṭb-i-'Ālam Batūh (?), i.e. Burhānu'd-Dīn, grandson of Jalālu'd-Dīn Bukhārī (see No. 128) (born 790/1289) (f. 48-48v).—170. Tāju'd-Dīn Sūhī-i-Nahrwāla (f. 48v).—171. 'Alāu'd-Dīn Ghijduwānī.—172. 'Alāu'd-Dīn Rāt'hī (?).—173. Shaykhu'l-Islām (?) (f. 48v-49).—174. . . .² (d. 870/1465) (f. 49-49v).—175. Nizāmu'd-Dīn-i-Nahrwāla (f. 49v).—176. Sharafu'd-Dīn Shāh Shāhbāz (f. 49v-50).—177. Ibn Muḥammad Asāwālī (born 814/1411, d. 870/1465) (f. 50-50v).—178. Najmu'd-Dīn Mandawī (f. 50v-51).—179. Quṭbu'd-Dīn Naṣir Jaunpūrī (f. 51).—180. Aḥmad b. Muḥammad (d. after 860/1397) (f. 51-52).—181. Faṭhu'l-lah (f. 52).—182. 'Azīzu'l-lah b. Yahyā b. Laṭīfī'd-Dīn Husaynī (f. 52-52v).—183. Shāh 'Ālam Gujrātī, i.e. Sayyid Muḥammad b. Quṭb-i-'Ālam (d. 880/1475) (f. 52v-53).—184. 'Aṭāu'l-lah Chishtī (f. 53).—185. Sa'du'd-Dīn Kāshgharī.—186. 'Abdu'l-lah Shaṭṭārī (f. 53-54v).—187. Nāṣiru'd-Dīn 'Ubaydu'l-lah, surn. Khwāja Aḥrār (d. 895/1489) (f. 54v-56).—188. Hasan (f. 56-56v).—189. Qāsim (d. 891/1485) (f. 56v).—190. Mīr 'Abdu'l-Awwāl (d. 905/1499).—191. Ja'far (d. 893/1487) (f. 56v-57).—192. Burhānu'd-Dīn Khutta-

¹ Illegible.² The name is omitted.

lānī (d. 893 1487) (f. 57).—193. Luṭfu'l-lah Khuttalānī (f. 57-57v).—194. Abū Sa'īd (f. 57v).—194. Mūlā Sulṭān (f. 57v-58).—195. Muḥammad Qāḍī (f. 58).—196. 'Alī Tāshkandī.—197. Ḥabīb Tajir-i-Tāshkandī (f. 58-58v).—198. Nūru'd-Dīn Tāshkandī (d. 840 1436).—199. Muḥammad (b.) 'Abdī'l-lah, surn. Mawlānā-zāda Utrārī (f. 58v).—200. Nāṣiru'd-Dīn Utrārī (f. 58v-59).—201. Nūru'd-Dīn Muḥammad 'Abdu'r-Raḥmān Jāmī (d. 898 1492) (f. 59-62).—202. 'Alāu'd-Dīn Muḥammad Maktab-dār (f. 62-62v).—203. 'Abdu'l-lah Farkūdī (f. 62v).—204. Maṣṣūr Sabzawā'ī.—205. Shamsu'd-Dīn Muḥammad Rūhī. Abū'l-Makārim.—206. Jhājū (? جھجو) Sāwālī (f. 62v-63).—207. Fakhru'd-Dīn Ganj-i-asrār (f. 63).—208. Bahāu'd-Dīn Ganj-i-Rawān.—209. Kamāl-u'd-Dīn Ḥusayn b. Khālīd Ajmīrī Nāgūrī (f. 63-63v).—210. Ḥāmid Ḥusaynī 'Chishtī (f. 63v).—211. Nūru'd-Dīn Ahmad Samāwī (?) (f. 63v-64).—212. Dāūd Asāwālī (f. 64).—213. Shāh Abdāl.—214. Shāh Nu'mān (f. 64-64v).—215. 'Abdu'l-lah b. Yūsuf Bahāī Qurayshī (f. 64v).—216. Ni'matu'l-lah Chishtī.—217. Taj-Muḥammad Dihlawī.—218. Abū'n-najīb Shāh Tayyīb.—219. Shamsu'd-Dīn Raḥmatu'l-lah (f. 64v).—220. Zaynu'd-Dīn Tāibādī (? تايبادي) (f. 64v-65).—221. Sulaymān-banī-Isrā'īl (f. 65-66). (*No khātima*).

The *fourth chaman* (f. 66).—222. Raḥmatu'l-lah b. 'Azīzī'l-lah Mutawakkil (f. 66-66v), and his sons (f. 66v-67).—223. Muḥammad Tābādkānī (f. 67).—224. Dāūd b. Fayḍī'l-lah (d. 982 1574) (f. 67-67v).—225. Bud'hān Shaṭṭārī Jaunpūrī (f. 67v).—226. 'Abdu'r-Raḥmān Kārdgar.—227. Muḥammad Ḥarrānī.—228. Sayyid 'Alī Qawwām (d. 905 1500).—229. Samāu'd-Dīn Dihlawī (d. 909 1504) (f. 67v-68).—230. Jāru'l-lah Makki (f. 68).—231. Khwāja Murtaḍā Tāibādī.—232. Bābā Haydar Abdāl (f. 68-68v).—233. Mu'īnu'd-Dīn Wā'iz Harawī (f. 68v).—234. Bahāu'd-Dīn Shāh Bājan (d. 912 1507) (f. 68v-69v).—235. Nizāmu'd-Dīn Ḥusayn (f. 69v).—236. Ghiyāthu'd-Dīn Aḥmad.—237. Mīr 'Alā-i-Abizī (?) (f. 69v-70).—238. Ghiyāthu'd-Dīn Angūr (f. 70).—239. Maḥmūd Kamāngar Bhadrāī (f. 70-70v).—240. Nūru'l-lah b. Ḥusayn Wā'iz (f. 70v).—241. Shaykh Kabīr Khalīfa-i-Shāhbāz.—242. Miṣṣān Jiw Chishtī (d. 941 1534) (f. 70v-71).—243. Zuhūr Ḥājji Ḥamid (d. 930 1524) (f. 71-72).—244. Abū'l-Faṭḥ Hidāyatu'l-lah Sarmast b. Fāṣ (فاس) Shaṭṭārī (d. after 946 1541) (f. 72-72v).—245. Ruknu'd-Dīn (f. 72v).—246. Bakhshū Khudādūst.—247. 'Aṭan (عطی).—248. 'Abdu'l-lah Biyābānī (f. 72v-73).—249. Jandan Qurayshī (f. 73).—250. Abū Bakr Qurayshī.—251. Jalāl Muḥammad Qāḍirī (d. 928 1522) (f. 73-73v).—252. Aḥmad Nārnavālī (f. 73v-74).—253. 'Abdu'l-Walīhāb Bukhārī Multānī (d. 930/1524) (f. 74-74v).—254. Sālār

- Nāgūrī (f. 74v).—255. Jamāl Tajharī (? تجهری).—256. Sayyid Husayn 'Arab (f. 75).—257. 'Alāu'd-Dīn 'Isā (d. 970/1562).—258. Muḥammad b. Tājī'd-Dīn (d. 931/1525).—259. Maḥmūd Lārī (d. 937/1530) (f. 75-75v).—260. Khānūn (?) 'Alā Tāj Nāgūrī (born 853/1449, d. 940/1533) (f. 75v).—261. Bahlūl, i.e. Farīdu'd-Dīn Aḥmad Jahāngīr-i-Mahīn (d. 947/1540) (f. 75v-76).—262. Sayyid Mu'azzam (f. 76).—263. Ibrāhīm-i-'Umar Sind'hī Abdāl (f. 76-76v).—264. Mubārak Bālādast (f. 76v).—265. Maḥmūd b. حبلده (f. 76v-77).—266. Sayyid Haybatu'l-lah, surn. Shāh-mīr (f. 77).—267. 'Abdu'l-Quddūs Ḥanafī (d. 991/1583) (f. 77-78).—268. Faḍlu'l-lah Gujrātī (f. 78).—269. Naṣīru'd-Dīn Tamīmī Anṣārī (d. 940/1533) (f. 78-78v).—270. Ḥamid وارمیان (f. 78v).—271. Sulaymān b. 'Affān Jāmī (f. 78v-79).—272. Naṣīr Handūnī (f. 79-79v).—273. Husayn (d. 945/1538) (f. 79v-80).—274. 'Alāu'd-Dīn Dihlawī b. Nūrī'd-Dīn (d. 948/1541) (f. 80-80v).—275. 'Abdu'l-Qādir جندجانی (d. 940/1533) (f. 80v).—276. Tājū b. Kamāl (born 885/1480, d. 950/1543) (f. 80v-81).—277. Shaykh Bhakārī Burhānpūrī (d. 972/1564). His sons (Nos. 278-280).—278. Shaykh Sa'dī (d. 982/1574).—279. Shaykh Kamāl (d. 1009/1601) (f. 81).—280. Shaykh Jamāl (d. 1014/1606) (f. 81-81v).—281. Sayyid Nizām Mandawī b. Sayyid Ghiyāth (d. 950/1543) (f. 81v).—282. Sayyid Husayn b. Muḥammad b. Jalāl b. Zahrī (d. 952/1545) (f. 81v-82v).—283. 'Alāu'd-Dīn Majdhūb (f. 82v-83v).—284. Kamāl Qurayshī (f. 83v).—285. Aḥmad b. Ni'mati'l-lah (f. 83v-84).—286. Aḥmad b. Jalālī'd-Dīn b. Dūst-Muḥammad Kāshānī Khiljī (f. 84-84v).—287. Muḥammad Mujaddid (f. 84v).—288. Chandan (چندن) b. Bud'h b. Jhajū Dashūrī (d. 953/1545) (f. 84v-85).—289. Zahīd b. Shāh Bud'h b. Ḥamīz (?) b. Jalāl (f. 85).—290. Qāḍī Khān b. Yūsuf (d. in the second half of the Xc. AH.).—291. Muḥammad 'Aynī (f. 85).—292. Shāh Maṣṣūr (f. 85-85v).—293. 'Uthmān b. Lādan (?) (f. 85v).—294. 'Abdu'l-Malik Qādirī b. 'Abdi'l-lah b. Šālīh b. Maḥmūd Ghaznawī Khālīdī (d. 956/1548) (f. 85v-86).—295. 'Abdu'l-Ḥakīm b. Shāh Bājan (f. 86).—296. Bājan b. Maḥmūd Shīrāzī Anṣārī (f. 86-86v).—297. Ḥasan (d. 956/1548) (f. 86v).—298. Amānu'l-lah Pānīpat'hī (d. 957/1549).—299. Qāḍī Mīnān b. Yūsuf b. Ḥamid b. Abī'l-Mafākhīr b. Yāsīn Mandawālī (f. 86v-87).—300. Chakan K'handūnī (چکن کهندونی) (d. 961/1554) (f. 87).—301. Jalāl b. 'Abdi'l-lah (f. 87-87v).—302. Mubārak Khān Harawī (f. 87).—303. Muḥyī'd-Dīn b. Sayyid Mu'azzam (d. 963/1556) (f. 87v-88).—304. Pyāra b. Kabīr b. Maḥmūd Chishtī (d. 963/1556) (f. 88).—305. Ad'hū Ḥīṣārī (d. in the end of Xc. AH.).—306. Ibrāhīm کلیوارسندی (f. 88-88v).—307. Abū Sa'īd b. Sayyid Rajū Mutawakkil (d. 966/1558) (f. 88v).—308. Khaṭīb

Abū'l-Faḍl Shīrāzī.—309. Luṭfu'l-lah, *murīd* of Khwājagī Kāshānī.—310. Bahāu'd-Dīn Kā (?) Muḥammad b. Khwājagī Kāshānī.—311. Walī Miyānkālī (f. 88v-89).—312. 'Imād Tārimī (f. 89).—313. Qādī Qādā (*sic* ?) Sind'hī.—314. 'Abdu'l-Awwal Daulat-ābādī (f. 89-89v).—315. Shāh Muḥammad b. Ḥasan Zāhir Qādīrī (f. 89v).—316. Pīr Mājirū (?) Mandawālī.—317. Ḥasan بدله Buzurg (d. 958/1550) (f. 89v-90).—318. Jalāl b. Ṭabīb حنایینی (?) (f. 90).—319. Maḥmūd Chishtī Rat'hūrī (f. 90-90v).—320. Jalāl b. Ṣadri'd-Dīn Ḥusaynī (d. 969/1561) (f. 90v).—321. Sayyid Shāh (f. 91).—322. Fakhru'd-Dīn b. Dāūd b. Shāh Ṣadiqī (d. 970/1562) (f. 91-91v).—323. Sa'dī Bud'han Kharābādī (?) (f. 91v-92).—324. Shaykh Bud'h, i.e. 'Abdu'l-Wahhāb (d. 970/1562) (f. 92). (*No khātima*).

The *fifth chamān*, on the Shattāriyya affiliation. Why its members are called *shattār*: در نکارش سلسله شطاریه عشقیه و وجه تسمیه شطار (f. 92-94).—325. Abū'l-Mu'ayyad, surnamed al-Ghūth b. Khaṭrī'd-Dīn (d. 970/1562) (f. 94-97).—326. Sirāj مهن b. Shaykh al-Malak (f. 97).—327. Qādī Quṭb Majdhūb b. Qādī کدن b. Sa'di'l-lah Ashraf Jahānī (d. 970/1562) (f. 97-97v).—328. Qādī Quṭbu'd-Dīn (f. 97v-98).—329. Burhān Anṣārī Kālpawī (f. 98).—330. 'Anāis (?) b. Jalāl Sindī.—331. Shāh 'Alī Aḥmad-ābādī (d. 970/1562) (f. 98-98v).—332. Sīdī Kabīr Rufā'ī (d. 588/1192) (f. 98v).—333. Shaykh Shakar (d. after 970/1562).—334. Dihbān (D'hyān ?) Sind'hī.—335. Kamālu'd-Dīn b. Sulaymān Qurayshī (d. 973/1565).—336. Faḍlu'l-lah b. Ḥusayn Chishtī ماتانی (d. 972/1564) (f. 98v-99).—337. 'Alī Shir Bangālī (d. after 970/1562) (f. 99).—338. Ḥusayn b. Malik Muḥammad (f. 99-99v).—339. 'Abdu'l-Malik Abbāsī (d. after 970/1562) (f. 99v).—340. 'Abdu'l-Azīz, sur. Azīzu'l-Haqq (f. 99v-100).—341. Qādī Khān Yūsuf Nāṣihī Tughrābādī (d. 975/1567) (f. 100).—342. Pāyinda (پایندہ) Qaltī (فلتی).—343. Ad'han b. Bahāi'd-Dīn Jaunpūrī (d. 906/1500).—344. Ḥusayn Baghdādī (d. 977/1569) (f. 100-100v).—345. Bahāu'd-Dīn Muftī b. Shamsi'd-Dīn Maḥbūb Qurayshī Asadī Hāshimī (f. 100v-101).—346. Mubārak Sind'hī (d. 978/1570) (f. 101-101v).—347. Murshidu'd-Dīn b. Rafī'i'd-Dīn Muḥaddith Ṣafawī (f. 101v).—348. Nāṣir Muftī (d. 980/1572).—349. 'Abdu'l-Ḥakīm Gūshanishīn-i-Kālpī (d. 980/1572) (f. 101v-102).—350. Muḥammad 'Aynī b. Shaykh-Khān (d. 1005/1597) (f. 102-102v).—351. Mirzā Shāh Naqshbandī (d. after 980/1572) (f. 102v).—352. Ḥasan Muḥammad b. Miyānjī (d. 982/1574) (f. 102v-103).—353. Khwāja Jūybārī (f. 103).—354. Shaykh Bahra, i.e. 'Abdu'r-Razzāq Khūrd b. Abī'l-Faṭḥ Makki (d. 984/1576).—355. Muḥammad b. Ṭāhir-i-Nahrwāla (f. 103-103v).—

356. 'Abdu'l-lah Anandī (?) Multānī (d. 990/1582) (f. 103v-104).—357. Faqīh 'Alī (f. 104).—358. Qāḍī 'Abdu'l-Qādir 'Alī (d. 1020/1611).—359. Najmu'd-Dīn (f. 104v-105).—360. 'Abdu'l-Hādī (son of the preceding) (f. 105-105v).—361. Khāwand Maḥmūd, son of Najmu'd-Dīn (No. 359) (f. 105v-106).—362. Muḥyi'd-Dīn b. Muḥammad 'Abdi'l-lah (f. 106-106v).—363. 'Abdu'l-Ilm (?) b. Muḥammad 'Abdi'l-lah (f. 106v).—364. 'Abdu-'sh-Shahīd b. Muḥammad 'Abdi'l-lah, surnamed Khwāja کبخلجی (f. 106v-108).—365. Muḥammad b. 'Abdi'l-Malik Qādirī Khālidi (d. 984/1576) (f. 108).—366. Muḥammad b. Abi't-Taḥf (?) (f. 108-108v).—367. Abū n-Naṣr Ṭablāwī Muṭirri Shāfi'ī (f. 108v).—368. 'Alī Quds Hanafī.—369-370. Marrūf and 'Uthmān (f. 108v-109).—371. Muḥammad Faqīh (f. 109).—372. Zāhiru'l-lah b. Umar Mandūwālī.—373. Miḡān Miḡānjī b. Dāūd (the maternal uncle of the author) (f. 109-109v).—374. Burhān-zāda-i-Aḥmadābād-i-Gujrāt (f. 109v).—375. Abū Jīw b. Khidr.—376. Māhir (?) Biyābānī (f. 109v-110).—377. Fatḥu'l-lah Rājirī (f. 110).—378. Mūsā Pāshida Ajīn (?)—379. Walī Muḥammad (d. ca. 985/1577) (f. 110-110v).—380. Ḥamīd Lād (f. 110v).—381. Jamāl b. Shaykhī'l-Islām (f. 110v-111).—382. Taḡiyyu'd-Dīn Muḥammad (f. 111).—383. Shaykh Awliyā b. Sirāj (d. 988/1580) (f. 111-111v).—384. Zakariyā, murīd of 'Abdu'r-Razzāq (f. 111v).—385. Bud'han Nihāndānī (d. 988/1580) (f. 111v-112).—386. Ṣadru'd-Dīn Dhākir b. Shamsi'd-Dīn (d. 989/1581) (f. 112).—387. Jāūn b. 'Umar Chishtī (f. 112-112v).—388. Rūḥu'd-Dīn (f. 112v).—389. Ḥasan Muḥammad (f. 112v-113).—390. 'Abdu'l-Jalīl Jaunpūrī (d. 989/1581) (f. 113).—391. Ḥasan b. 'Abdi'l-lah Qurayshī (d. 989/1581).—392. Sayyid Muṣṭafā b. Mubārak b. Maḥmūd b. Nūr b. Ḥamid Shāh (f. 113-113v).—393. Shamsu'd-Dīn Zinda-dīl (d. 990/1582) (f. 113v-114).—394. 'Abdu'l-Wahhāb Afghān (d. 990/1582) (f. 114).—395. Munawwar b. Nūri'd-Dīn b. Ilahdād b. Muḥammad Sharhī (f. 114-114v).—396. Yūsuf Bangālī (f. 114v-115).—397. Ibrāhīm Qārī (d. 991/1583) (f. 115-115v).—398. Quṭb-i-Jahān Dhākir-i-Nahrwāla (f. 115).—399. Bāyazīd Sarawānī.—400. Lashkar Muḥammad 'Arif (d. 992/1584) (f. 115v-117v).—401. Maḥmūd Mūzanī (f. 117v).—402. Shaykh Awliyā.—403. Ruknu'd-Dīn Maḥmūd (f. 117v-118).—404. Yūsuf Qādirī (f. 118).—405. Ḥasan Chishtī.—406. Muḥammad Ḥasan Chishtī.—407. Shāh Majhan b. 'Abdi'l-lah b. Qāḍī Khayri'd-Dīn Naḥwī (?) (f. 118-118v).—408. Khwāja Kalān (d. 992/1584) (f. 118v-119).—409. Yūsuf b. 'Abdi'l-lah Tanīmī Anṣārī (f. 119).—410. Kāsir (?) b. كمرلی Mir Aminu'd-Dīn Khurāsānī (d. 994/1586).—411. Makhdūm Ja'far (f. 119-119v).—412. Makhdūm Bāyazīd (f. 119v).—413. Bilāl Sind'hī.—414. Khirad Diwāna.—415. Ṣadiq صدیق (d. 997/1589)

- (f. 119v-120).—416. ‘Abdu’r-Rahman Šūfī Sarhindī (d. 995 1587) (f. 120).—417. Tayb-i-Tāb (طیب طب) (f. 120-120v).—418. ‘Arabī دملہ Sind’hī (f. 120v).—419. Sa‘du’l-lah Dihlawī Chishtī.—420. Haydar.—421. Kanan Lāk’b (کنی لاک) (f. 120v-121).—422. Majhan Khāna (f. 121).—423. Zuhūru’d-Dīn Maḥmūd b. Jalāl (d. 996 1588).—424. Muḥabbat, a Jew (f. 121-121v).—425. Badru’d-Dīn b. Jalāl (d. 998 1590) (f. 121v-122).—426. Rāji Muḥammad (was alive in 1001/1593) (f. 122).—427. Miḡān Abā Ibrāhīm (d. 998 1590) (f. 122-122v).—428. Hājji Ibrāhīm Sarhindī (f. 122v).—429. Wadūdu’l-lah Shattārī b. Marūf Saḍīqī (still living in the author’s time) (f. 122v-123).—430. Miḡān Wajīhu’d-Dīn Sind’hī (f. 123).—431. Aḥmad Mutawakkil Jinnī (?) Misrī (d. 998/1590) (f. 123-123v).—432. Marūf b. Qāḍi Sa‘du’l-lah (d. 998 1590) (f. 123v-124).—433. Isma‘il Sūmra (d. 998-999 1590-1591) (f. 124).—434. ‘Abdu’l-lah Kalwās.—435. Dūst Muḥammad Ṣaḥḥāf (d. after 990 1582).—436. Junayd Muftī b. Bahā’-d-Dīn Qurayshī Asadī Ḥāshimī (d. 998 1590).—437. Nizām b. ‘Abdī’l-Karīm Nārnawālī (d. 997 1589) (f. 124-124v).—438. Pyāra Nūr (f. 124v).—439. Ibrāhīm Bhakrī (d. 998 1590) (f. 124v-125).—440. ‘Abdu’l-lah Qadīmī (d. 999 1591) (f. 125-125v).—441. Makhdūm Nūḥ Ḥalākandī (f. 125v).—442. Sayyid Ḥabību’l-lah.—443. ‘Abdu’l-Jalīl Nāgūrī (d. 1000 1592) (f. 125v-126).—444. Muṣṭafā Maḥbūbu’l-lah (f. 126).—445. Muḥammad¹ Bābā Ūshī (f. 126-126v).—446. Qāsim b. Yūsuf Sind’hī (f. 126v).—447. Jamāl Mudarris-i-masjid-i-Ibrāhīm (f. 126v-127).—448. Ilahdād هلاحداد (?) (f. 127).—449. Maḥmūd Bichāra.—450. ‘Abdī, or Agra.—451. Shihābu’d-Dīn Wāṣil.—452. ‘Abdu’l-Malik ‘Allāma (f. 122-127v).—453. Ilaḥbakhsh Chishtī (d. ca. 970/1562) (f. 127v).—454. ‘Alī Mutaqqī b. Ḥisāmī’d-Dīn Jaunpūrī (d. 975/1567) (f. 127v-128).—455. Khwāja ‘Ālam (f. 128).—456. Shaykh Ḥayāt (or Jiwa ?) ‘Abdu’l-Ḥayy (f. 128-128v).—457. Wajīhu’d-Dīn Aḥmad b. Naṣrī’l-lah ‘Alawī (f. 128v-130).—458. Jalālu’d-Dīn Multānī (d. 990 1582) (f. 130-130v).—459. Ṣadru’d-Dīn Lāhūrī (d. 990 1582) (f. 130v-131).—460. Malik Shīr Khalwātī (d. ca. 1005 1597), (f. 131).—461. Zaynu’d-Dīn b. Munawwar (d. 1005 1597).—462. ‘Abdu’r-Raḥīm Kabīr (d. 1005 1597).—463. Sayyid Ḥasan.—464. Yūsuf Lang b. Dāūd Multānī (f. 131v-132).—465. ‘Ādam Šūfī (f. 132).—466. Muḥammad b. Abīl-Ḥasan Shāfi‘ī (f. 132-133).—467. Ḥānsū Bukhārī (d. 1005 or 1006 1597-1598) (f. 133-133v).—468. Ḥamza (همزة) b. Shaykh Qurayshī (d. 1005 1597) (f. 133v).—469. Nūru’d-Dīn Diyāu’l-lah (f. 133v-134v).—470. Ibrāhīm Muhaddith-i-Qādirī (d. 1001/1593) (f. 134v).—471. Amānu’l-lah Afghān (d.

- 1010/1602) (f. 134v-135).—472. Afdal Muḥammad (d. 1000/1592) (f. 135).—473. Tāhir b. Yūsuf b. Ruknī'd-Dīn b. Ma'rūf b. Shihābī'd-Dīn Sind'hī (f. 135-136v).—474. Maḥmūd b. 'Abdī'l-lah Gujrātī (d. 1004/1596) (f. 136v-137).—475. Ibrāhīm b. Maḥmūd (d. 1004/1596) (f. 137-137v).—476. Fathu'l-lah..... بهرونجي (d. 1004/1596).—477. Karamu'l-lah (d. 1004/1596) (f. 137v).—478. 'Abdu'l-Karīm b. Khalīfa Shāh Shahbāz (f. 137v-138).—479. Miyān Jamūji Nūr Malik Chāndā (f. 138-138v).—480. Pīr-Sayyidi b. Sayyid 'Alī (f. 138v).—481. Khwāja D'hāndī b. Khwājagī Kāshānī (d. 1006/1598) (f. 138v-139).—482. 'Alāu'd-Dīn Thānī (f. 139).—483. Bābā Jiw b. Jiw (d. 1006/1598) (f. 139-139v).—484. Tāju'd-Dīn Qādirī Nahrwālī (f. 139v).—485. Khwāja Kalān b. Khwājagī (d. 1007/1599) (f. 139v).—486. Lād Jiw Sind'hī (d. 1007/1599) (f. 139v-140).—487. Bābā Bahrang (بهرنك) Shirīn (d. 1007/1599) (f. 140).—488. 'Uthmān b. 'Īsā b. Ibrāhīm Ṣadiqī (f. 140-140v).—489. Ishāq b. Khwājagī (d. 1020/1611) (f. 140v-141).—490. Abū'l-Faṭḥ b. Jamālī'd-Dīn Makkī 'Abbāsī Qādirī (f. 141-141v).—491. Dāūd Bararī (d. 1008/1600) (f. 141v-142).—492. Kamāl b. Ibrāhīm (d. 1009/1601) (f. 142).—493. Diyāu'd-Dīn Isma'īl Chishtī (d. 1009/1601).—494. 'Abdu'l-Ghānī (d. 1009/1601).—495. Nizām (d. 1009/1601).—496. 'Abdu'r-Razzāq Tāi (d. after 1000/1592).—497. Tāju'd-Dīn b. Bahāī'd-Dīn Zakariyā b. 'Īsā Dihlawī (f. 142v).—498. Fayḍī (or) Fayyādī, i.e. Abū'l-Fayḍ b. Mubārak (f. 142v-143).—499. Burhān 'Alawī (brother of Wajīhu'd-Dīn Aḥmadābādī (f. 143).—500. 'Abdu'l-lah Ṣūfī Shikārī (d. 1010/1602) (f. 143-144).—501. Walī Muḥammad b. Qāḍī-zāda Aḥmadābādī Gujrātī (d. 1010/1602) (f. 144-144v).—502. Māk'hū (ماکھو) (d. 1010/1602) (f. 144v).—503. Sirāj Muḥammad بتاناي (d. 1010/1602).—504. Husayn Jhārī (جهاري) (f. 145-145v).—505. 'Abdu'l-Qādir (d. 1011/1603) (f. 145v).—506. Mubārak Ṣadiqī Shaṭṭārī (d. 1010/1602).—507. 'Alamu'd-Dīn (f. 145v-146).—508. 'Alī Afghān (f. 146).—509. Kamālū'd-Dīn Muḥammad 'Abbāsī (f. 146-146v).—510. Tāju'l-'āshiqīn b. 'Abdī'l-lah Sind'hī (d. 1013/1605) (f. 146v).—511. Abū Sa'īd b. Jakan K'hadūi (جكن كهدي) (d. 1016/1607) (f. 146v-147).—512. Murtaḍā b. Sayyid Muhyī'd-Dīn b. Sayyid Yahyā Gujrātī (f. 147).—513. Naṣīr Khān.—514. 'Abdu'l-Laṭīf b. Malik Shāh Gūrī (d. 1007/1599) (f. 147-148).—515. Pīr Muḥammad b. 'Abdī'l-Karīm b. Jalāl Muḥammad Qādirī Burhānpūrī (d. 1013/1605) (f. 148).—516. 'Abdu'l-lah b. Wajīhu'd-Dīn Aḥmadābādī (f. 148-148v).—517. Munawwar b. 'Abdī'l-Majīd b. 'Abdī-sh-Shakūr b. Ḥājji Sulaymān Banī Isrāīl (f. 148v-149).—518. Shamsu'd-Dīn 'Alī Gīlānī (d. 1011/1602) (f. 149-

- 149v).—519. Dāūd Ḥallāj (d. 1012 1603) (f. 149v-150v).—520. Muḥammad Baqī b. ‘Abdī’s-Salām (d. 1012 1603) (f. 150v-151).—521. Daulat Gujrātī (d. 1015 1606) (f. 151).—522. Ṣadr-i-Jahān b. Abī’l-Faṭḥ (d. 1019 1610) (f. 151-152).—523. Amīn b. Nahrwala (*sic* ?) (d. 1017 1608) (f. 152-152v).—524. Maḥmūd b. Sayyid Malik (d. 1019 1610) (f. 152v).—525. Bhāī Ishāq Huḍūr b. Ḥaṭiẓ Isma‘īl Sind’hī (f. 152v-153).—526. Muḥammad Ḥasanī Barahna-Sar (f. 153).—527. ‘Abdu’l-Wāḥid Tāriku’l-mā’ (d. 1017 1608) (f. 153-153v).—528. Khwāja ‘Alī Shaykhī (سیحی) (f. 153v).—529. Bud’h ‘Abdu’l-lah (d. 1021 1612) (f. 153v-154v).—530. ‘Uthmān b. Ilahdād Barkī (f. 154v-155).—531. Abū’l-Faṭḥ Dihlawī [also his predecessors Mas‘ūd-Beg. Hujjatu’l-lah Multānī. ‘Alim Dihlawī, Samāu’d-Dīn Jaunpūrī. ‘Abdu’l-Qādir Ṣābūnī. ‘Abdu’l-lah b. Shamsi’d-Dīn Anṣārī Lāhūrī. Abū’l-Baqā b. ‘Abdu’l-Baqī b. Taqiyyi’d-Dīn Muḥammad. ‘Abdu’r-Raḥman (d. 950 1543), Ḥisāmu’d-Dīn Surkh (d. 970/1562). Badru’d-Dīn Ishāq, ‘Abdu’s-Salām (d. 983 1575), Nūru’d-Dīn and Shamsu’d-Dīn, sons of Ya‘qūb b. Ruknī’d-Dīn, Qādī Shāh Lāhūrī. Isma‘īl (d. 980 1572). Kamālu’d-Dīn Dāūd, Miẓānu’l-lah b. Ghāzī (غازی) Sarhindī (سرہندی)] (f. 155-158).—532. Kabīr Bakhtiyār (f. 158-158v).—533. Sayyid Shaykh b. ‘Abdī’l-lah ^{عدوسی} Ṣādiqī Yamanī Ḥaḍramawātī (d. 984/1576) (f. 158v).—534. ‘Aṭā Muḥammad (b.) ‘Alāi’d-Dīn (d. 986 1578) (f. 158v-159).—535. Naṣru’d-Dīn Jamāl (f. 159-160).—536. ‘Isā b. Qāsim Sind’hī (f. 160-165v).—537. Aḥmad b. ‘Abdī’l-Aḥad Fārūqī Sarhindī (سرہندی) (f. 165v-167v).—538. Khudābakhsh Mandawī (f. 167v-169).—539. ‘Abdu’l-Qādir b. Abī Muḥammad b. Walī Ḥāmūn (*sic* ?) Baghdādī (f. 169-169v).—540. Aḥmad Afghān (f. 169v-171).—541. Dāim Nūrī (f. 171-171v).—542. Nīmatu’l-lah Shabchūlūrī (?) (شبحچولوری) (f. 171v-172).—543. Nūr-Khān Muḥammad b. Tāj-Muḥammad (in 1022 1613 was more than 40 years old) (f. 172-172v).—544. Aḥmad Qārī (f. 172v).—545. Ḥasan Mandawī b. Ilahbakhsh Chishtī (a friend of the author) (f. 172v-173).—546. Bābū b. ^{حیدون} Bhāī (بہائی) Jān ^{بہلیم} (a friend of the author) (f. 173).—547. Zinda Ḥājji Majdhūb ^{حدالشا} (f. 173-173v).—548. ‘Abdu’l-lah Majdhūb Qādirī Baghdādī (f. 173v).—549. Chandan (f. 173v-174).—550. Shaykh Tā ? (f. 174).—551. Humāyūn Majdhūb Bihārī (f. 174-174v).—552. Shāh ‘Umar Khūshṭgarī (f. 174v).—553. Jamāl Biṣyābānī.—554. Ilahdād of Nāida.—555. Karamu’l-lah Multānī.—556. Gadāī ^{ما یبوی} (f. 175).—557. Barkhūrdār Gujrātī (f. 175-176v).—558. Nizām Amtīnī (f. 176v-177).—559. Shāh Muḥammad Akhsikātī (f. 177-177v).—560. Jalāl Maḥmūd T’hānisarī (f. 177v-178).—

عیدوسی

561. Muḥammad-Dīn (b.) ʿĀrif Chishtī (f. 178-178v).—562. Aḥmad Khalīfa-i-Jalāl Pānīpat'hī (f. 178v-179).—563. ʿAbdu'l-Wāḥid b. Ibrāhīm Futūhī (f. 179-179v).—564. Šifatu'l-lah Bihārūjī (f. 179v-180v).—565. Jalāl Wāsil Kālpawī (f. 180v).—566. Bābū Sind'hī (f. 180v-181).—567. Ṭayyīb Bihārī (f. 181-181v).—568. Daulat b. ʿAbdu'l-Malik Minyarī (f. 181v-182).—569. Muḥammad Faḍlu'l-lah (f. 182-186v).—570. Ad'han b. Māh (d. 972 1534) (f. 182v).—571. ʿAbdu'l-Haqq Haqqī, with the *takhalluṣ* Qādirī, of Dihli (f. 182v-183).—572. Muḥammad Riḍā with the *takhalluṣ* Shakkī (?), b. Shāh ʿAbdu'l-lah Iṣfahānī (d. 1020 1611) (f. 183-184).—573. Qarīn (?) b. ʿAbdu'l-Hakīm b. Shāh Bājan (?) Chishtī Burhānpūrī (f. 184v).—574. Dāūd Shaṭṭārī b. Hā(mid) Muḥammad (f. 185-185v).—575. Ḥasan b. Mūsā Aḥmadābādī, the father of the author (f. 185v-192). (No *khātima*).

The copy is apparently unfinished. Its orthography often shows that the scribe did not always properly understand what he wrote. The style of the handwriting belongs to the XIc. AH., and therefore a note on the fly-leaf stating that the work was copied in 1155 AH. at Sikākul, the district Ḥaydarābād, by Madīna-Beg, seems trustworthy. Beg.

این خطبہ من سکہ شاہی دارد ... در محمّدت کده وان من شیء
 ۱۲ یسبح بحمده النعم

Ff. 192, s 300 × 20 . 220 × 135, ll 25. Or pap Ind. good nast. Cond good CFW 1809.

260. (تذکرہ مشائخ کشمیر) (TADHKIRA-I-MASHĀIKH-I-KASHMĪR). E 81.

A rare hagiological work dealing with the Muhammadan saints of Kashmir, who lived there in VIII-Xc. AH./XIV-XVc. AD. At the end of the preface (f. 168) the author calls himself نصیب کشمیر without further details. The following indications can be gathered from the text to aid the definition of the period in which he lived: he refers several times to Mirzā Ḥaydar Kāshgharī, i.e. Muḥammad Ḥaydar b. Muḥammad Mirzā, surnamed Duḡhlāt, the author of *Ta'rikh-i-Rashīdī* (see No. 210 in this cat.), who ruled in Kashmir from 947 to 958/1540-1551, when he died. The terms, in which these references are made, imply that he passed away a long time ago. On f. 469 the author quotes his own chronogram for the year 968 1569: مسجد با برکت . بادا و پیر, which he composed when still very young. This seems sufficient for his identification with Bābā Naṣīb, or Mullā Naṣīb, who died, according to R 1085, in 1047 1638.

His book which in the present copy is defective at the beginning and does not contain the title, may be identical with *Rishī-nāma* known to have been composed by Naṣīb. It may have been called so after the surname of Nūru'd-Dīn Walī. Rīshī, who is the central figure in this compilation. Cf. the reference to it in *Wāqī'āt-i-Kashmīr*, R 390. The *Darvīsh-nāma*, mentioned as one of the sources of *Gauhar-nāma-i-ālam* (see No. 189 in this cat., and EB 320) may be a corruption of the *Rishī-nāma*. It contains an excessively long preface, of which only the second half (169 folios) is preserved in this copy, dealing with glorifications of the first four khalifs and general ethical discussions in a Sufic strain. The first biography (ff. 169v-332) is that of Nūru'd-Dīn Walī, born at كمر in 779/1379, and d. in the middle of the IXc. AH. XVc. AD. (cf. concerning him Lawrence, Valley of Kashmir, pp. 287-288). Then follow: Bābā Bāmu'd-Dīn (f. 332): Zaynu'd-Dīn (f. 354): Bābā Latīf (f. 367v): Rajabu'd-Dīn (f. 371): Bābā Shakarīn (f. 388v): Latīfu'd-Dīn (f. 404v): Bābā Rīshī (f. 411): the pīr of the author, Shaykh Ḥamza, with several of his disciples (f. 420). The narrative deals almost exclusively with legends and miracles, and contains very few exact dates.

Besides materials for the study of Sufism in Kashmir, there is much information with regard to the general style of life in mediæval India, and especially concerning local folk-lore. The language in which the book is written, is very peculiar. It is Persian strongly influenced by some foreign syntax, probably Turkish or Kashmīrī. There are also many poetical quotations in the old language of Kashmir, now almost forgotten. They are very corrupt, because in addition to being written in the Arabic character, quite unsuitable to that language, they are badly misspelt, apparently because the scribe did not understand them properly. Several of them were communicated by me to Sir George Grierson who (in his letter of 20 July, 1921) is of opinion that many of them are still popular in Kashmir, and some of them are ascribed to Lallā-Vākyānī. Several of them are actually found in her book of poems (see S. G. Grierson and L. Barnett, Lallā-Vākyānī, 1929, R. As. Soc. Monographs, vol. 17).

Copied early in the XIc., in Kashmir, by Shāh Muḥammad. As mentioned above, it is defective at the beginning. There are also many lacunas in the middle. Many pages are rendered illegible by 'repairs,' consisting of pieces of paper pasted over them. Beg.

ذکر مذائب خلفاء اربع، ای درویش فضائل و مذائب خلفاء آنسور النجم

Ff. (519), S. 190 x 110, 130 x 65, ll 12. Or. coloured paper. Good Kashmīrī nast. Cond. bad. CFW 1809

261.

مجمع الاولياء

MAJMA'U'L-AWLIYĀ.

D 273.

A small portion of a rare and extensive collection of biographical notes on saints of various affiliations. It was comp. in 1043-1634 by Mir 'Alī Akbar Ḥusaynī Ardistānī, and dedicated to Shāh-jahān. See EIO 645-646. The work is divided into a preface, 12 *bābs* and a *khātima*, but the present copy contains only the first four *bābs*, which deal with the well-known legends of the saints of the earliest period of Sufism, and therefore yield little new information. Copied apparently towards the end of the XIIc. AH., but a large number of folios are written in a more modern hand-writing. Beg. as in the copy described in EIO 645.

الحمد لله ... برغماتر متعالیه طالبان مآثر و مناقب مقربان النعم

Ff. 367, S 340 × 175, 225 × 105, ll 19. Or. pap. Ind. nast. (different hands) Cond. bad. Vignette.

262.

سفینه الاولياء

SAFĪNATU'L-AWLIYĀ.

D 216.

The well-known collection of biographical notes on Sufic saints of India, arranged according to the popular affiliations to which they belonged. Comp. in 1049/1640 by Dārā Shikūhī (d. 1068/1658). See Bl I 432, EIO 647-649 (where a complete list of the biographies is given), Pr 58, 546, R 356, Aum 140, etc. *Ind. libr.* St. No. 72 on p. 25. Lith. several times in India in Persian and in an Urdu translation. The colophon of the present copy states that it was transcribed in 1137 AH., at Arkāt, by 'Abdu'l-Qādir b. Muḥammad Ḥusayn, but the appearance of the MS. and the character of the handwriting suggest a much later date, possibly about the middle of the XIIIc. AH. It is not improbable that the colophon in question was copied from the original of this transcript to which it belongs. Beg. as usual:

الحمد لله ... اگر چه احوال و معجزات النعم

Ff. 177, S 195 × 130, 150 × 85, ll 15. Eur. pap. Modern Ind. nast. Cond. tol. good.

263.

مرآت بدیعی

MIR'ĀT-I-BADĪ'Ī.

D 288.

(Also called *مداریه*). A biography of a half-legendary Sufic saint Badī'u'd-Dīn, surnamed Shāh-Madār, still most popular

all over India. He is worshipped as a *pīr* of the jugglers, a patron saint of a kind of syncretic Hindu-Muhammadan sects like those of the Madāriyya, etc. His death is usually fixed at 840-1437. The work was composed in 1053/1644 by 'Abdu'r-Raḥmān b. Qāsim b. Shāh Bud'h 'Abbāsī 'Alawī Chishtī. See R 361, etc. *Ind. libr.* Bh 88. Lith. in India. Copied at Gwaliār, in 1146 AH. by Sharafu'd-Dīn. Beg.

الحمد لله الذي خلق الاشياء وهو عيناها الخ

Bd. v. Ff. 1-13v, S 280 × 175. 220 × 120, II 25. Or. pap. Ind. nast. Cond. good. CFW 1801.

264.

مرآة الاسرار

MIR'ĀTU'L-ASRĀR.

D 286.

A collection of biographical notes on Sufic saints, from the appearance of the Sufic movement to the author's time, with special reference to the shaykhs of India. Comp. in 1065/1655 by the same 'Abdu'r-Raḥmān Chishtī who is the author of the preceding work. See R 359-361. *Ind. libr.* Bh 89. The work is divided into 23 *ṭabaqas*, or generations, arranged chronologically and according to various popular affiliations. It is based chiefly on Jami's *Nafahātu'l-uns*, 'Aṭṭār's *Tadhkira*, etc., and contains apparently very little first hand information. Copied in 1088 AH., by Muḥammad Ṭāhir, and bound in two vols. (although there is no division in the text). Beg.

الحمد لله رب المشرق والمغرب الخ

2 vols. Ff. 574, S 295 × 185, 220 × 105. II 22-25. Or. pap. Ind. nast. Cond. good. CFW 1809.

265.

كرامات الاولياء

KARĀMĀTU'L-AWLIYĀ.

D 260.

A collection of the biographies and pious utterances of various Sufic saints, as well as stories about their miracles, from the earliest period of the Sufic movement to the compiler's time. The author, Niẓāmu'd-Dīn Aḥmad b. Muḥammad Ṣāliḥ Ṣādiqī Ḥusaynī, composed his work in 1068/1658. See R 974. On ff. 3v-4 he mentions his sources (enumerated in R 974: almost all of them are well known works). It is divided into a *tamhīd*, discussing the nature of holiness and miracles, a *muqaddima*, and 11 *ṭabaqas*. The latter deal not with the generations of the contemporary saints, as usually implied by this term, but with the principal Sufic affiliations. Special regard is paid to the shaykhs who lived in India :

- تمهید، در بیان ولی و اثبات کرامات،
 (f. 8).
 مقدمه، فصل اول، در ذکر خلفاء الراشدين و ائمة المعصومين الخ. (f. 13).
 „ فصل دوم، در ذکر جمعی از اصحاب کبار، (f. 45).
 „ فصل سیوم، در ذکر بعضی از کرامات قطب
 صمدانی... عبد القادر جیلانی، (f. 50v)
 طبقة اول، در ذکر کرامات جمعی از تابعین و تبع تابعین، (f. 80).
 „ دوم، (مالک دینار beg. with (f. 93).
 „ سیوم، (بایزید بسطامی beg. with (f. 131).
 „ چهارم، (جنید بغدادی beg. with (f. 158).
 „ پنجم، (ابو العباس قصاب beg. with (f. 201).
 „ ششم، (ابو مدین مغربی beg. with (f. 253).
 „ هفتم، (خواجه علو دینوری beg. with (f. 281v).
 „ هشتم، (ابو نجیب سهروردی beg. with (f. 383).
 „ نهم، (یوسف همدانی beg. with (f. 422).
 „ دهم، در ذکر کرامات بعضی از مشائخ هند، (f. 482).
 „ یازدهم، در ذکر عقلای مجانبین و فساه و اعات، (f. 504v).
 (not found in this copy خاتمه، در ذکر حکایات متفرقة)

Copied towards the middle of the XIIc. AH. by Ghulām Muḥammad (b.) Muḥyī'd-Dīn b. Ḥāfiẓ 'Iwād. Beg.

سپاس از ل و ابد خالق را سزا ست الخ

Fi. 522. S 190 x 120. 140 x 75. Il 13. Or. pap. Ind nast. Cond. tol. good. CFW 1899.

266.

تحفة قادریہ

TUḤFA-I-QĀDIRIYYA.

D 85.

A biography of 'Abdu'l-Qādir Jilānī, a Sufic saint, d. 561/1166. The author, Abū'l-Ma'ālī Muḥammad, surnamed Muslimī, gives no indication as to the date of the composition of his work, but it is probable that it was written like many other similar compilations towards the end of the XIc. AH., or later, when the Qādirī affiliation began to flourish in India. The work is divided

into 21 *bābs*, corresponding exactly in their headings and order to the list given in EIO 1803. Another copy in GC II 448. The present copy dates from the end of the XIIc. AH. Beg.

هاتفم كفتا بكو وصف كريم النخ

S 215 x 155, 170 x 100, ll 13. Eur. pap. Ind. coarse nast. Cond. good. CFW 1809.

267.

مختصر تحفة قادريه

MUKHTAṢAR-I-TUḤFA-I-QĀDIRIYYA.

Oa 25.

A condensed version of the same work as above, prepared by the same Abū'l-Ma'ālī Muḥammad Muslimī. It is divided into two *qisms*, the *first* dealing with the biography of 'Abdu'l-Qādir himself, and the *second* with notes on his associates. Copied in 1101 AH. at Kalkala (كلك), near Bijāpūr, by Amānu'l-lah b. Muhammad Bāqir b. Hājji Daulatshāh 'Ālimī. Beg.

يارب بكمالات عبد جيلاني النخ

Bd. v. Fi. 25v-85v, S 115 x 65, 75 x 35, ll 9. Or. pap. Ind. coarse nast. Cond. very bad.

268.

مناقب غوثيه

MANĀQLB-I-GHŪTHIYYA.

E 198.

The well known biography of the same 'Abdu'l-Qādir Jīlānī. The author, Muḥammad Ṣādiq Shihābī Sa'dī Qādirī, does not mention the date of composition. H. Ethé, in EIO 1799, where a copy of this work is described, comes to the conclusion that it was compiled later than the IXc. AH. All three copies in this collection contain an allusion, which shows clearly that the work could not have been composed earlier than the second half of the XIc. AH. XVIIc. AD., i.e. a reference to *Takmilu'l-īmān* by 'Abdu'l-Ḥaqq Dihlawī, who d. in 1053 or 1054/1643-1644, cf. EIO 2583, etc. Another copy in GC II 437. Copied in the XIIc. AH. Beg. as usual:

الحمد لله الذي جعل كرامات الولي النخ

S 205 x 120, 160 x 65, ll 17. Or. pap. Ind. nast. Cond. good.

269.

The same.

E 199.

Another copy of the same work, also dating from the XIIc. AH. Beg. as in the preceding No.

S 225 x 135, 140 x 75, ll 10. Or. pap. Ind. nast. Cond. good. CFW 1809. Scrappy poetical quotations and notes on additional leaves.

270.

The same.

E 200.

Another copy of the same work, dating from the end of the XIIc. AH. Beg. as in No. 268.

Ff. (77), S 180 × 100, 130 × 55, ll 15. Or. pap. Ind. nast. Cond. good.

271.

نسائم خوثيد

NASĀIM-I-GHŪTHIYYA.

Oa 15.

Another biography of the same 'Abdu'l-Qādir Jilānī, containing also a number of discussions on general Sufic matters. The author mentions neither his name, nor the date of composition. This work is described in EIO 1801. It is divided into eleven *nasāims*. Copied in the XIIc. AH. Beg.

يا مالک الملوك لئذا انت مقصد النعم

Bd. v. Ff. (1v-97v), S 200 × 125, 150 × 75, ll 15. Or. pap. Ind. nast. Cond. good. CFW 1809.

272.

نوادير السفر

NAWĀDIRU'S-SAFAR.

D 323.

A collection of biographical notes on shaykhs of the Chishtī affiliation, with descriptions of their shrines, etc., 22 in number. The saints mentioned are placed in chronological order and end with the celebrated Chirāgh-i-Dihlī (d. 757/1357) (*saḡar* 21), and Gīṣūdirāz (d. 825/1422) (*saḡar* 22). The author's name appears on f. 5 as Farīdu'd-Dīn, without any details as to himself or the date of composition of his work. Its style is modern. Copied in the XIIc. AH., apparently left unfinished. Beg.

سپاس عبادت اسلس و شكر سعادت لباس النعم

Ff. 93, S 240 × 130, 200 × 95, ll 17. Or. pap. Ind. nast. Cond. not good.

273.

اخبار الاولياء من لسان الاصفياء

AKHBĀRU'L-AWLIYĀ MIN LISĀNI'L-AṢFIYĀ.

D 22.

Biographical notes of saints who belonged to the Khwīshagī clan of Afghans settled near Lahore, together with general discussion on the origin of the Afghans, an autobiography of the author, etc. The latter calls himself 'Abdu'l-lah Khalīfa-jī b. 'Abdi'l-Ḥaqq, known as 'Abdu'l-Qādir Khwīshagī. The compilation is quite modern, and is divided into six *bābs*, as follows :

- (f. 3). باب اول ، در بیان احوال خویشکیان (72 shaykhs)
 (f. 139v). باب دوم ، در بیان مشائخ سائر افغانان (75 shaykhs)
 (f. 213v). باب سیوم ، در بیان احوال نساء عارفات (11 names)
 باب چهارم ، در نسب افغانان و سبب آمدن از بیت المقدس
 (f. 221v). بکوهستان ،
 (f. 251). باب پنجم ، در احوال مشائخ قصور و نواحی آن (30 names)
 باب ششم ، در احوال این احقر عباد الله (عبد الله
 (f. 277). خویشکی چشتی)

Copied in 1294/1877 for H. Blochmann, at Qaşūr (Kasur, as he writes in his note on the fly-leaf). Beg.

حمد و سپاس خداوندی را که باطن عارفان را انعم

Ff. 302, S 185 x 120, 130 x 85, ll 9. Or. pap. Vulgar Ind. nast. Cond. tol. good
 Headings in red ink are much faded. Index.

4. Miscellaneous biographical works.

274.

ترجمه تاریخ حکما

TARJUMA-I-TA'RĪKH-I-HUKAMĀ.

D 111.

A Persian version of a treatise (originally written in Arabic), dealing with traditions regarding the ancient sages, Greek philosophers and early scholars of the Muḥammadan period. The exact title of the original work is not mentioned, only the name of the author, Shamsu'd-Dīn Muḥammad b. Maḥmūd Shahrizūrī (flourished in the VIIc. AH. XIIIc. AD.). Apparently it was his *Raudatu'l-afrah wa nuz'hatu'l-arwah* (Brockelmann I, 468), as it is of similar contents. The compiler of the Persian version, Maḥsūd 'Alī Tabrizī, wrote it in 1011/1602 but it was evidently not completed till after 1014/1605 because Jahāngīr, to whom it is dedicated, is addressed as an already ruling prince. See EIO 614-617 (to which the present copy is similar in its arrangement). RS 100, etc. The preface of the translator begins with:

ای حکیم علی الاطلاق و ای دانایاستحقاق انعم

Then follows the translation (f. 5), beg.

اغاز کتاب ، سپاس و ستائش خدا را که اول بی اول است انعم

On f. 171 there is an appendix (as in EIO 614), on the early Muḥammadan scholars, beg.

خواستم که بتاریخ حکماء پیشین انعم

Copied in 1033 AH. (?), but various portions are transcribed by different hands, apparently at different times.

Ff. 230, (the correct order of folios: 208, 210, 209, 212, 211, 214, 213, 215). S 235 × 140, 175 × 80, ll 17. Or. pap. Ind. nast. (diff. hands). Cond. tol. good.

275.

The same.

D 179.

A condensed version, or perhaps merely a portion of the preceding work. A similar compilation is mentioned in EIO 618, where the name of the abbreviator is given as Ṣadru'd-Dīn b. Mīr Muḥammad Ṣādiq b. Mīr Muḥammad Amīn. Copied in 1100 AH. (?). Beg.

سپاس و ستائش حکیمی را که اول بی اول است الخ

Ff. 79, S 245 × 135, 165 × 95, ll 15. Or. pap. Coarse Ind. nast. Cond. good.

276.

مجالس المؤمنین

MAJĀLISU'L-MU'MINĪN.

E 172.

The well known compilation of the biographies of various eminent persons who belonged to Shi'ism, by Qādī Nūru'l-lah b. Sharīf al-Ḥusaynī al-Mar'ashī Shūshtarī, who comp. it between 993 and 1010/1585-1602. See BI I 429-430, EIO 704, EB 367-370, Pr 564, R 337, etc. Cf. also I. Goldziher, Beiträge zur Litteraturgeschichte der Schi'a und der sunnitischen Polemik, Sitz.-ber. d. K. Acad. d. Wissensch., phil.-hist. cl., vol. 78 (1874), p. 439 sq.: O. Loth. ZDMG. vol. 29, p. 676 sq. Lith. several times in Persia. The present copy is excellent, calligraphically written, and dates from the earlier half of the XIc. AH., but it contains only the first five *majlis*, out of 12, namely: I (f. 13v), II (f. 68), III (f. 86), IV (f. 156v), V (f. 188). Many marginal notes. Beg. as usual:

نفعات دلکشای حمد و رشحات جان فزای الخ

Ff. 360, S 300 × 180, 185 × 100, ll 21. Or. pap. Good Ind. nast. Cond. tol. good. Index in the beginning. A vignette of mediocre quality.

277.

شراؤف عثمانی

✓ SHARĀIF-I-UTHMĀNĪ.

D 227.

Biographies of the eminent men who were natives of Balgrām, especially of some particular families of priests and qāḍīs of that city. The author, Ghulām Hasan Ṣiddiqī Farshūrī Balgrāmī

compiled this work for the purpose of correcting the information found in another compilation of similar contents, by Ghulām 'Alī Āzād Balgrāmī (d. 1200 1786, cf. also No. 213 in this cat.), namely his *Ma'āthir ul-ki.ām* (originally comp. in 1151. 1738. but finally edited in 1166 1753. see EIO 682, Pr 566-569. where a list of biographies contained in the *second* vol. is given; also R 971, Bland, JRAS. IX, 150. etc). Apparently some personal feeling constituted the chief reason for undertaking this work (cf. Nos. 397-398). The author explains this in the following manner (f. 2-2v):

میر سید غلام علی متخلص بآزاد ... کتاب بسبیل نسب نامه جمع فرمودند و بی اطلاع ما مردم اکثر اقوال سمعی و قیاسی که معتمد علیه نبودند درج نمودند و بعد چندی یوم بزیارت حرمین شریفین از بلگرام براہ دکن روانہ سفر حجاز کردیدند ... الان بحسب آب خور در آن ملک (دکن) استقامت دارند و از انجا کتابی مسمی بمآثر الکرام فی تاریخ بلگرام و نسخه سرو آزاد نام تالیف فرموده ببلگرام فرستادند، چون بنظر جمعی از فضلا و بعضی از رؤسای بلگرام گذشت بسبب آنکه اکثر اقوال خلاف واقع تاریخ و اسناد و وثائق و فرامین بودند هر یک بزرگان بملاحظہ آن بکردار حیرت در افتادند کہ ہرکالہ بذیان ایشان سرتا سر خلاف واقع و مخالف اسناد و تواریخ سلف است بجزر آنکہ ساقط از اعتبار است، چہ توان گفت قطع نظر بذاتی، کتاب محتوی بر صدق و صواب میماند (read میباید) تا جماعہ خلق را دلیل یقینی باشد و معتمد علیہ گردد الخ

Then follows the stereotyped story of the insistent demands by his friends that he should write such an ideally reliable composition. He inserted into it numerous copies of documents, firmans, seals, etc. The date of composition, 1159 1746, mentioned in the preface (f. 2), refers apparently to the commencement of the work, because later dates are incidentally found in the text (as 1178 1765 on f. 139v). It is divided into a *muqaddima*, two *maṭla's* and a *khātima*:

- (f. 5). مقدمہ، در ذکر اسلام و قدمای بلگرام،
مطلع اول، در ذکر بعضی فضائل و شہادت حضرت
(f. 16). امیر المؤمنین عثمان،
مطلع دوم، در ذکر احوال قاضی محمد یوسف ... و ذکر
(f. 34). تمامی اولاد او الخ
(خاتمہ) وقائع در ذکر سلاطین کہ در دہلی سلطنت کردند

از عهد سلطان محمود غزنوی غازی تا عهد جلال الدین

(f. 149).

اکبر پادشاه الخ

Copied for H. Blochmann, as stated in a note by him on the fly leaf, in (1292) 1875, from a unique MS. at Balgrām. It must have been very defective because the present copy leaves many spaces blank, probably reserved to be filled in afterwards. Beg.

حمد مر خدای را عز اسمہ کہ طوطی الخ

Ff. 187, S 325 × 220, 200 × 120. ll 17. Eur. pap. Ind. nast. Cond. good.

278.

مرآة الاحوال جهان نما

MIR'ĀTU'L-AḤWĀL-I-JAHĀN-NAMĀ.

D 285.

An autobiography of Aḥmad b. Muḥammad 'Alī b. Muḥammad Bāqir Iṣfahānī Bahbahānī, together with biographical notes on his ancestors, various divines and eminent men in Persia and India, an account of his journey to India, and historical notes on European nations. The narrative is brought down to 1225/1810. See R 385. *Ind. libr.* Bh 96, Bk 628-629 (where a detailed list of contents is given). The work is divided into five *maṭlabs*, the first four (beg. on ff. 3v, 11, 19v, and 31) deal with the author's ancestors. The *fifth maṭlab* is divided into three *maqṣads*: the *first* (f. 54) on the author's life till his departure to India; the *second* (f. 80) on his impressions of India; the *third* (f. 235v) on the history of European nations, especially the English and their conquest of India. The *khātima* (on f. 351v) deals with admonitions to rulers. In the beginning there is a sort of 'table of contents,' apparently not by the author himself, occupying 17 folios. It begins with:

الحمد لله ... چون مجلد اول کتات مرآة الاحوال جهان نما الخ

The work itself begins with:

الحمد لله الذي جعل العلماء ورثة الانبياء الخ

It is interesting that in this table of contents, as well as in the colophon, this volume is called the *first volume* of the work. If so, the second part of it remains unknown. The copy is very good, being one of the earliest known, transcribed only two years after the completion of the work, in 1227 AH., by Nawāzish 'Alī Ḥusaynī Ja'farī 'Aridī.

Ff. 17 and 387, S 270 × 170, 170 × 85, ll 17. Or. pap. Ind. nast. Cond. good.

III. GEOGRAPHY AND TRAVELS.

279.

سفر نامه

SAFAR-NĀMA.

D 215.

The well known description of a seven years' journey from Marw to Syria, Egypt, Mecca and back to Persia, performed in 437-444/1045-1052. The author. Abū Mu'in Nāṣir b. Khusrau 'Alawī is usually regarded as identical with the great propagandist of Ismailism and eminent Persian poet, Nāṣir-i-Khusraw, with the *takhalluṣ* Hujjat. For his biography (as well as for the controversy concerning the identity of the two Nāṣir-b.-Khusraws) see Br. Lit. Hist. II, 218-245; GIPh 278-281; also H. Ethé, Nāṣir bin Khusrau's Leben, Denken und Dichten. Leyden, 1884. Concerning the *Safar-nāma* see Bl I 644-645, R 379-381, Dorn. in *Mélanges Asiatiques*, vol. VII, p. 33-36, etc. The book was edited and translated into French, with an important introduction and notes, by C. Schefer, *Sefer Nameh*, Paris, 1888. Translated partly. into English in A. R. Fuller's *Account of Jerusalem*, JRAS, 1872, pp. 142-164; Guy le Strange, *Nāṣir-i-Khusrau, Diary of a Journey through Syria and Palestine* (Pilgrim's Text Society), 1888. Of other works by the same author his *Rūshanāi-nāma* was edited and translated into German by H. Ethé, ZDMG, 1879, pp. 645-665, 1880, pp. 428-464 and 617-642. His *Sa'adat-nāma* ed. and transl. into French by E. Fagnan, *Le livre de la félicité*, ZDMG, 1880, pp. 643-674. Notes on these two works. by F. Teufel. *ibid.*, 1882, pp. 96-114. His *Dīwān* of poetry was lith. in Tabriz, 1280. Some of his poems were edited and translated by H. Ethé. *Göttinger Nachrichten*, 1882, pp. 124-152 and ZDMG, 1882, pp. 478-508; and by V. Zhukovskī, *Zapiski*, 1890, pp. 386-393. A very important work in prose. *Wajh-i-dīn*, expounding the dogmas of moderate Ismailism and also ascribed to Nāṣir-i-Khusraw (which Ethé regards as being lost, cf. GIPh 280), is preserved in two modern copies in the Asiatic Museum at Petrograd. One of them is described and a list of contents of it is given in W. Ivanow's *Ismailitic MSS. of the Asiatic Museum* (in Russian), *Bulletin de l'Académie Russe*, 1917, pp. 359-386 (cf. also a review of this paper in English, by S. E. Denison-Ross, JRAS, 1919, pp. 429-435). There are many other works, obviously apocryphal, which are at present ascribed to Nāṣir by sectarians, such as *Haft-bāb*, *Mir'ātu'l-muḥaqqiqīn*, *Irshādu's-sālikīn*, *Ṣahāif*. etc. (For their description see W. Ivanow, *op. cit.*). All of them contain

anachronisms which preclude their connection with Nāṣir. His *Kitāb Dalīlu'l-mutaḥayyirīn* seems to be lost and another, *Zādu'l-musāfirīn*, very rare, remains unpublished.

The present copy was transcribed for H. Blochmann, in 1292/1875, by Muḥammad Amjad, from a MS. in possession of T. Beale, as stated in Blochmann's note on a fly-leaf. Beg.

چنین کوید ابو معین ناصر بن خسرو النج

Ff. 91. S 210 × 150, 170 × 85. Il 18. Eur. pap. Modern Ind. nast. Cond. good.

280.

عوار الاقالیم

SUWARU'L-AQĀLĪM.

D 228.

A compendium on general geography with special reference to 'wonders' of various kinds. It was composed in 748/1347-1348 and dedicated to the Muzaffaride prince Mubārizu'd-Dīn Muḥammad (713-760 1313-1359) of Fārs and Kirmān. The author does not mention his own name. According to Br. Lit. Hist. III, 99, he was Abū Zayd Aḥmad b. Sahl Balkhī. See Bl I 664-666, EIO 708, R 420-421. Cf. *Mélanges Asiatiques* IV, 54, V, 574, VII, 43. Probably this particular copy is referred to in St. No. 14 on p. 85. The work is divided into two *bābs*. The *first* is divided into two *faṣls*:

فصل اول، در ذکر کرمه زمین و مقدار و مساحت آن
(f. 3v). و معرفت طول و عرض بلدان و خواص مواضع،

فصل دوم، در ذکر آفاق جنوبی و خط استوا و ما يتعلق
(f. 14v). و ينسب اليه،

The second *bāb* is divided into seven *faṣls*, each dealing with one of the seven *iqlims*: I (f. 27), II (f. 47v), III (f. 59v), IV (f. 95v), V (f. 118v), VI (f. 125v), VII (f. 130). The copy was transcribed in 1054 AH., and contains 39 small and inartistic miniature paintings, depicting the 'wonders.' They are found on ff. 16, 16v, 18v, 20v, 21, 22, 24v, 28, 32v, 33, 35, 36, 38, 43, 45, 48, 49, 50, 53, 58, 60, 60v, 63v, 64, 66v, 69, 72v, 74v, 82, 85, 99v, 105v, 106v, 109, 117v, 133v, 138, 139, 141. Beg.

الحمد لله در توازنیه آمده که چون سکندر بن فیلقوس (sic) النج

Ff. 144. S 215 × 120, 160 × 75, Il 11. Or. pap. Ind. nast. Cond. good.

281.

اخبار حسینه در اخبار مدینه

AKHBĀR-I-ḤASĪNA DAR AKBĀR-I-MADĪNA.

D 23.

A Persian version of Abū'l-Hasan 'Alī b. 'Abdī'l-lah Samhūdī's (d. 911/1506) work *Khulāṣatu'l-wafā bi akhbār dāri'l-Muṣṭafā*,

dealing with the history and topography of the holy places at Madina, abridged by the author himself in 893/1488 from his large work on the same subject *Wafā'u'l-wafā bi akhbār dārī'l-Mustafā* (see Brockelmann II. 174). The translator does not mention his own name. See EIO 719. EB 138-139. Aum 144. H. Kh. II. 144 (No. 2302) and VI. 450 (No. 14294). *Ind. libr.* St. No. 66 on p. 24, (GC II 17). Cf. also Wüstenfeld, Geschichte der Stadt Medina, Abhandl. d. K. Geselsch. d. Wissensch. zu Göttingen. vol. IX (h.-ph. cl.). p. 1-156. Cf. also Wiener Jahrbücher. 1835. vol. 70, Anzeigeblatt. p. 88.

The work is divided into eight *bābs*. Copied in the XIth c. AH. Beg.

سپاس بسیار و ستائش بی شمار پروردگارِ انیم

Ff. 122, S 270 × 145, 205 × 105, II 23. Or. pap. Ind. nast. Cond. good. CFW 1809.

282.

هفت اقلیم

HAFT-IQLĪM.

D 327.

A good copy of the well known and very important geographico-biographical encyclopaedia, completed in 1002/1594 by Amīn Aḥmad Rāzī. A complete table of the contents of this work is given in EIO 724. See GIPh 213, Bl I 642-643, EIO 724-726. Br 110. EB 416-420. R 335-337, etc. *Ind. libr.* Bk 636, St. No. 50 on p. 20. (GC II 433). Cf. also Sitz.-Berichte d. bayr. Acad., ph.-phil. cl., 1873. p. 626. Publ. in the Bibl. Indica, 1918 (thus far only one fasc. issued). Copied in 1166 AH., by Ghulām Naṣīru'd-Dīn. Beg.

خرد هر کجا کنجی آرد پدید انیم

Ff. (373), S 300 × 195. 220 × 115, II 25. Old Eur. pap. Ind. nast. Cond. good. Vignette.

283.

The same.

D 326.

Another copy of the same work, transcribed for H. Blochmann in (1288)/1871 by Muḥammad Amjad. An index is appended. Beg. as in the preceding No.

Ff. (657), S 275 × 225, 215 × 105, II 21. Eur. pap. Modern Ind. nast. Cond. good.

284.

زینة المجالس

ZĪNATU'L-MAJĀLIS.

D 211.

An extensive collection of anecdotes connected with geographical and historical matters. It was completed in 1004/1595 by

Majdu'd-Dīn Muḥammad Husaynī, with the *takhallus* Majdī. See (JPh 332, Br 317, RS 395, Pr 979-980, R 758-759, etc. (GC I 483). Cf. also *Mélanges Asiatiques* III, 679, V, 246, 519: Barbier de Meynard, *Dict. Geogr.*, pref., p. 20; Elliott, *Hist. of India* II, 506. Lith. Tehran, 1262. The work is divided into 9 *bābs*: I (lacuna), II (f. 97), III (f. 146), IV (f. 166v), V (f. 183v), VI (f. 199v), VII (f. 214), VIII (f. 231), IX (f. 256v). A bad and defective copy, dating from the XIIIc. AH. There are lacunas, partly restored in a more modern handwriting, in the beginning and after ff. 69, 149 and 295. Beg.

حمد ببعد و داد و شکر نا معدود النج

Fi. 308, S 350 × 230, 205 × 170, ll 24. Or. pap. Ind. nast. Cond. bad. Dirty.

✓ 285.

(SAWĀNIH).

(سوانح)

D 217.

A collection of notes on various local saints buried in the vicinity of Aurangābād, together with a description of their graves, an account of the city, its remarkable buildings, etc. The author calls himself simply *Khāksār-i-Sabzawārī*, without giving any further details as to his name. He neither mentions the title of his work, nor the time of its composition. From various incidental allusions in his book it is possible to conclude that he wrote shortly after 1188-1774 (cf. f. 33v). Apparently no other copy of this work is known, as the one referred to in St. No. 108 on p. 31 is probably identical with the present. The work is divided into 31 *sāniḥas* (originally unnumbered):

1. Burhānu'd-Dīn Gharīb (d. 738/1337) (f. 3v-6v). —2. Muntakhabu'd-Dīn Zarzārī, surnamed Zarbakhsh (d. 719/1319) (f. 6v-8, 19, 9-11). —3. Zaynu'd-Dīn Dāūd (b.) Husayn Shirazī (d. 771/1370) (f. 11-14v). —4. Grave of Aurangzīb (f. 14v, 20-20v). —5. Shāh Rājū Qattāl (d. 731/1331) (f. 20v, 15-16). —6. Khwāja Husayn (f. 16-16v). —7. Amīr Ḥasan Shā'ir, i.e. Najmu'd-Dīn Ḥasan (b.) 'Alā'i's-Sanjari ad-Dihlawī (f. 16v-18v, 21-22). —8. Sayyid Jalāl Ganj-i-Rawān (f. 22-23v). —9. Kalla Rawān (f. 23v-24). —10. Hājji Nizām (f. 24-24v). —11. Shāh Gharq (f. 24v). —12. Mu'min 'Arif (f. 24v-25). —13. Description of the city of Aurangābād (f. 25v-27). —14. Description of the mosque Shāh-Ganj (founded in 1135/1723, chron. *خجسته بنیاد*) (f. 27-28). —15. The *chauk* of the city (f. 28-30v). —16. Grave of one of Aurangzīb's wives (f. 31-32). —17. Shāh Maḥmūd (d. 1175/1761) (f. 32-33v). —18. Shāh Sa'id Palang Pūsh (d. 1120/1708) (f. 33v-34). —19. Nizāmu'd-

Dīn Chishtī (d. 1144/1731) (f. 34-34v). —20. Shaykhun-Şāhib (d. 1151/1738) (f. 34v-35v). —21. Sayyid Ghulām Ḥasan (d. 1188/1774) (f. 35v-36). —22. Shāh ‘Alī Şāhib-Nahr (d. 1176/1762) (f. 36-36v). —23. Shāh Nūr Hamāmī (d. 1104/1693) (f. 36v-37v). —24. Sayyid ‘Abdu’l-Qādir-Şāhib (d. 1102/1691) (f. 37v-38). —25. Shāh Sirāju’d-Dīn Maghfūr (f. 38-38v). —26. Sayyid Qamaru’d-Dīn (still living in the author’s time) (f. 38v-39). —27. Mīr Ghulām ‘Alī Ḥusaynī Āzād Balgrāmī (also still living) (f. 39-39v). —28. Miyyān Muḥammad Shākīr (still living) (f. 39v-40). —29. Shāh Farīdu’d-Dīn (still living) (f. 40-40v). —30. Miyyān Muḥammad Şafdar (still living) (f. 40v-41). —31. Miyyān Ghulām Ḥusaynī (still living) (f. 41-42).

The copy was apparently transcribed in the author’s time, as it dates from the end of the XIIc. AH. Beg.

حمد مبدئي كه بيك كلمه كن النخ

Ff. 42 (correct order of folios 1-8, 19, 9-14, 20, 15-18, 21-42). S 200 x 120, 160 x 70. ll 13. Or. pap. Ind. nast. Cond. tol. good. CFW 1809.

286.

حديث الاقاليم

HADĪQATU’L-AQĀLĪM.

D 140.

A modern imitation of the *Haft-iqīm* (see above, No. 282), completed in 1202/1787-1788 by Qādi Murtaḍā Ḥusayn, surnamed Allahyār ‘Uthmānī Balgrāmī. This work, compiled at the request of Capt. Jonathan Scott, whose employee the author was, contains much information about the geography and history of India, especially for the more modern periods. See BI I 670-672. EIO 730. EB 422 (where a detailed list of its contents is given). Pr 414-417, R 992-994 (where the biography of the author is given in detail). etc. *Ind. libr.* Bk 637-641. Cf. also Elliott. Hist. of India VIII, 180-183. Lith. several times in Lucknow. In the ‘Government collection’ (II) in the library of the A.S.B. there is a work with the same title, *Hadīqatu’l-aqālīm* (No. 402), forming an appendix to Allahyār’s work, written by an author who does not mention his own name. It is compiled from English sources and chiefly deals with the European countries and America. The present copy is very defective, does not contain the introduction and has many lacunas in the middle of the text. It opens abruptly with the *first Iqīm* (f. 1v); the *second* begins on f. 18; the beg. of the *third* apparently coincides with a lacuna; the *fourth*—on f. 95; the *fifth*—on f. 130; the beg. of the *sixth* also is lost; the *seventh*—on f. 128. Many blank spaces. Copied in 1211 AH., in Lucknow, by a scribe who did not realise that his ugly and dotless shikasta, though pretending to elegance, made this

transcript quite worthless as numerous proper names became undecipherable. Beg.

(افليم اول) بزحل منسوب است النخ

Ff. 151. S 380 × 220, 285 × 150, ll 20. Or. pap. Ind. shikasta (in some places nast, diff. hands). Cond. tol good.

287.

عنازل حج
D 306.

MANĀZIL-I-ḤAJJ.

A concise account of a pilgrimage from Persia to the Shīrite holy places in Mesopotamia and further to Mecca and Madina. It was composed in 1214/1799 (chronogram جاده آخرت on f. 5v), by 'Alī b. Mirzā Khayrāt-'Alī, who dedicated it to the grandson of Ṭahmāsp II, the Safawide (1135-1144, 1722-1731), Muḥammad Mirzā b. Ḥusayn. Copied in the beg of the XIIIc. AH. Beg.

الحمد لله الذي جعل منازل الحج النخ

Ff. 26, S 195 × 105, 140 × 70, ll 12. Or. pap. Good Pers. nast. Cond. tol. good.

✓ 288.

تفريغ العمارات
D 119.

TAFRĪḤU'L-IMĀRĀT.

A description of the remarkable buildings of Agra together with short historical notes of the persons with whom they are connected. Composed, in the most bombastic and inflated style, by Sīl Chand, who dedicated his work to J. S. Lushington, collector and magistrate in Agra in 1825-1826. Apparently the same work is described under the title مستقر الخلافة in EIO 731, and R 1031 (حالات اكبرآباد). Ind. libr. Bk 648. Copied towards the end of the XIIIc. AH. Six drawings are inserted, all in European style, of mediocre quality. Beg.

سبحان الله ذرة بيتاب را النخ

Ff. 251, S 280 × 165, 195 × 100, ll 17. Or. pap. Modern Ind. nast. Cond. good.

289.

تاريخ يوسفی
D 82.

TA'RĪKH-I-YŪSUFĪ.

An account of a journey from India to Europe, with special descriptions of England. Comp. in 1259 1843 (chronogram چه حال غریب on f. 3), and dedicated to Her Majesty the late

Queen Victoria (f. 2v), by Yūsuf Khān Galīm Pūsh. He started his journey from Ḥaydarābād in (1244) 1828. Copied towards the end of the XIIIc. AH. Beg.

ستانش بیرون از قیاس مریکتائی را النح

Fr. 235, S 170×120, 125×75, ll 11. Or. pap. Ind. nast. Cond. good. Bad vignette.

IV. FAIRY TALES, ANECDOTES, LEGENDS, ETC.

I. Moral, didactic and historical stories and anecdotes.

a. Versions of the book of Kalīla and Dimna.

290.

انوار سہیلی

ANWĀR-I-SUHAYLĪ.

E 21.

The well known modern version of the book of Kalīla and Dimna, comp. in a very bombastic and inflated style by Husayn b. 'Alī al-Wā'iz al-Kāshifī (d. 910 1505). He based his work on an earlier Persian version by Naṣru'l-lah b. Muḥammad b. al-Ḥamīd (comp. ca. 539 1144-1145). It is divided into fourteen *bābs*. See Br. Lit. Hist. III, 504, GIPh 327, EIO 757-766, Br 310-313, EB 431-437, Ros 284-285, Pr 970-974, R 756, Aum 46, Dorn C. 409, H. Kh. V, p. 239. *Ind. libr.* St. No. 1 on p. 82-83. Printed and lithographed many times in India (Calcutta, 1804, 1816, 1824, etc.), and in England (Hertford, 1805, by Ch. Stewart, also 1851, by J. Ousley). Transl. into English in full by E. Eastwick, 1854, and by A. Wollaston, 1878. Extracts from this work have been printed and translated in many chrestomathies and similar publications. The present copy was transcribed in 1087 AH. at Mungipatam (مونکپ پتن). Beg. as usual :

حضرت حکیم علی الاطلاق جلت حکمتہ العزیز

S 245 x 145, 190 x 95, ll 19. Or. pap. Ind. nast. (diff. hands). Cond. good, CFW 1825.

291.

The same.

E 71.

The *preface* to the same work, corresponding to ff. 1v-6v of the preceding copy (No. 290). Transcribed at Calcutta, 1251 AH. Beg. as above, in No. 290.

S 210 x 135, 130 x 75, ll 7. Or. pap. Ind. nast. and shikasta. Cond. tol. good.

292.

حمیار دافش

‘IYĀR-I-DĀNISH.

E 132.

A more modern version of the same translation, by Naṣru'l-lah, of the book of Kalīla and Dimna, compiled by Abū'l-Faḍl b.

Mubārak 'Allāmī (d. 1011/1602, cf. concerning his works Nos. 122-134 and 352-354 in this cat.). It was written in a more plain language than that of Kāshifī's version, at the request of Akbar, and completed in 996/1588. It is divided into 16 *bābs* and a *khātima*. See GIPh 328, EIO 767-777, Br 314-316, EB 438-440. Pr 974 sq., R 756-757, Aum 47, Fl III 286, etc. *Ind. libr.* Bh 445. Madr 153, (GC II 391). Cf. also Notices et Extraits X, 197-225. Lith. Cawnpore, 1879. It was translated into Urdu under the title of *Khīrad-afrūz*. Lith. Lucknow, 1892. The present copy dates from the XIIc. AH. Beg. as usual:

سپاس از وابد خداوندی را که انج

Ff. (432), S 240 × 140. 170 × 85, ll 15. Or. pap. Ind. nast. (diff. hands). Cond. tol. good.

293.

The same.

E 133.

Another copy of the same work, defective at the beginning. It opens with the *sixth bāb*, corresponding to f. 217v of the preceding copy, No. 292. Transcribed in XIIIc. AH.

Ff. (192), S 220 × 150, 145 × 95, ll 14 Or. pap. Ind. nast. Cond. good.

294.

b. *Versions of the 'ukasaptati.*

عوطی نامه

TŪṬI-NĀMA.

d 22.

The abridged version of the 'Tales of a Parrot,' by Muḥammad Qādirī, who composed it in the XI/XVIIc. It is based on the bombastic version of Diyāu'd-Dīn Nakhshabī, comp. in 730/1330. See GIPh 324-325, EIO 752-754, EB 1975, 2028. R 754. Aum 54, etc. Edited and transl. into English by Gladwin. Calcutta, 1800, and London, 1801. Transl. into German by Iken. 1822. The present copy dates from the end of the XIIc. or beg. of the XIIIc. AH. Beg. as usual:

بعد از جنس جنس ثنا و صفت انج

S 200 × 135, 160 × 90, ll 16. Or. pap. Ind. nast. Cond. tol. good. Notes in English by J. Hannay, 1800, etc. (faded).

295.

The same.

d 21.

Another copy of the same work, dating from the XIIIc. AH. Beg. as in the preceding copy, No. 294.

Ff. (90), S 205 × 135, 150 × 90. ll 12. Or. pap. Ind. nast. Cond. good.

c. *Other collections of tales and anecdotes.*

296.

ترجمة الفرج بعد الشدة

TARJUMATU'L-FARAJ BA'DA 'SH-SHIDDA.

E 221.

A collection of instructive anecdotes, dealing with cases of deliverance from difficult and dangerous situations. It was originally comp. by Abū 'Alī al-Muḥassin b. Abī'l-Qāsim, surnamed Qāḍī at-Tanūkhī (d. 384/994), with the title *الفرج بعد الشدة والضيق*. The authorship of this book, however, is attributed in all other known copies of this work, as in the present one, to Abū'l-Ḥasan 'Alī b. Muḥammad al-Madā'īnī (d. 224 or 225/839-840). The Persian version was compiled probably about the middle, or in the second half, of the VI/XIIc. (see EIO 733), by Ḥusayn b. As'ad b. al-Ḥusayn Dihistānī al-Mu'ayyadī, at the request of 'Izzu'd-Dīn Ṭāhir b. Zangī.¹ It is divided into 13 *bābs*. See GIPh 329-330, EIO 733-736, RS 389, Pr 981-982, R 752, Aum 56, Dorn C. 408, Fl III 451, etc. *Ind. libr.* St. No. 5 on p. 84. The present copy dates from the XIIc. AH. Beg. as usual :

حمد و ثناء فيومي را جل جلاله كه عجز عقول ذريات آدم اليه

S 400 x 230, 270 x 145, ll 15. Or. pap. Coarse Ind. nast. Cond. good.

297.

لطائف الطوائف

LATĀIFU'T-TAWĀIF.

M 132.

Anecdotes about princes, amirs, saints and further of people belonging to different professions and classes of society. This collection, often also called *Latāifu'z-Zarāif*, divided into 14 *bābs*, was compiled shortly after 939/1532-1533 by 'Alī b. Ḥusayn al-Wā'iz al-Kāshifī, with the *takhalluṣ* Ṣafī (the author of the *Rashahāt*, see Nos. 252-257 of this cat.), who died shortly after its completion. See GIPh 332, EIO 778-779, RS 100, EB 454-457, Pr 975-978, R 757-758, etc. *Ind. libr.* Bh 443-444, St. No. 74 on p. 26. Edited by Ch. Schefer in his *Chrestomathie Persane*, vol. I, 1883, pp. 106-130 (texts), with an introduction and notes on pp. 95-131. Lith. in Persia. The present copy is very good and dating from the end of the Xc. or beg. of the XIc. AH. Beg. as usual :

بعد از ادای لطائف تحمیدات الهی الیه

S 195 x 120, 135 x 70, ll 19. Or. pap. Khorasani nast. Cond. good. CFW 1809.

¹ Zangī b. Maudūd, the Salgharide ruler of Fars, reigned in 557-571/1162-1175.

298.

نگارستان

NIGĀRISTĀN.

M 142.

A collection of didactic and historical anecdotes about various eminent men from ancient times to the beginning of the tenth c. AH., arranged chronologically under the respective dynasties. It was compiled in 959/1552 (chronogram واقع نگارستان) by Ahmad b. Muḥammad b. 'Abdī'l-Ghaffār al-Ghaffārī al-Qazwīnī (d. 975/1567-1568). A complete list of the contents of this work is given in EB 337. See GIPh 267, EIO 606-613, Br 59, EB 337-340, Pr 404, R 106-107, Dorn C. 276, Morl 50, etc. *Ind. libr.* Bh 7, Bk 470. Cf. also Elliott, *Hist. of India*, II, 504-506. Lith. Bombay, 1245, 1275 and later. Copied in the XIc. AH. (سنه ۳) by Muḥammad Kāẓim b. Muḥammad Mūsā Kākī. Beg. as usual :

ای طرازندۀ بهارستان وای نگارندۀ نگارستان النح

Ff. (301), S 265 × 150, 175 × 85, ll 15. Or. pap. Good Ind. nast. Cond. good.

299.

The same.

D 322.

Another copy of the same work, dating from the end of the XIIc. or beg. of the XIIIc. AH. Beg. as usual, see No. 298.

S 305 × 210, 210 × 120, ll 21. Or. pap. Ind. nast. Cond. good.

300.

معدن الجواهر

MA'DANU'L-JAWĀHIR.

E 184.

A collection of didactic stories, compiled in 1025 1616 by Mullā Tarzī and dedicated to Jahāngīr. It is divided into 22 *bābs* and a *khātima*, each illustrating some particular moral virtue. A complete list of the contents is given in EIO 793. See GIPh 333, EIO 793-796, EB 464-465, Pr 983, R 1038-1039, Aum 60, etc. *Ind. libr.* Bh 447, Madr 182, St. No. 62 on p. 42. A bad copy, transcribed in 1153 AH. by Ḥusayn Kharman (?). Beg. as usual :

جهان جهان نیایش جہانداری را سزد النح

S 215 × 145, 190 × 115, ll 13. Or. pap. Vulgar Ind. nast. Cond. good;

301.

(جامع الحكایات)

(JĀMI'U'L-HIKĀYĀT).

d 16.

A collection of fairy tales, mostly with some moral maxim to be proved, compiled from various sources by an unknown author. It corresponds to a portion of the work described in FIO 797. which was composed in the middle of the XIc. AH. (different tales are dated there 1025/1616, 1028 1619 and 1046/1636). The copy in the India Office library, transcribed not later than 1055 AH., contains 52 stories. The present one, dating from the end of the XIIc. or the beg. of the XIIIc. AH., is much shorter and contains less than half that number of stories, their order being slightly different. The introduction and the initial tales are not to be found here and the narrative opens with the tale apparently corresponding to the *eleventh* story in EIO 797 :

1. حکایت شاه جنیان و پسر او و شیخ صنعان و شیخ
(f. 1v). حسن بن شیخ محمود
2. (12 in I.O. copy). حکایت چهار کس رفیق
(f. 25).
3. (14 in I.O. c.). حکایت شاهزاده جوان بخت
(f. 42).
4. (15 in I.O. c.). حکایت بهرام کور و بهرام خارکش
(f. 63).
5. (16 in I.O. c.). حکایت شاهزاده نوجوان و دختر
(f. 69v). شاه یمن
6. (18 in I.O. c.). حکایت رضوان شاه الخ
(f. 89).
7. (19 in I.O. c.). حکایت خلیفه هارون الرشید الخ
(f. 102).
8. (6 in I.O. c. ?). حکایت شاهزاده مجید الملک
(f. 107v).
9. (20 in I.O. c.). حکایت آن پادشاهزاده که پدر و مادر
(f. 129). را میفرورخت الخ
10. (21 in I.O. c.). حکایت پادشاه زاده شمشیر بند
(f. 151).
11. The heading is illegible (-?).
(f. 167).
12. (-?). حکایت شاهزادهای (sic) و صاحب شتر کور
(f. 206). و قاضی الخ
13. (-?). حکایت عابد شب زنده دار الخ
(f. 211).
14. (52 in I.O. c. ?). حکایت تاجر الخ
(f. 217v).
15. (-?). حکایت جوان اصفهان و جوان هرات
(f. 222v).

Three short stories on ff. 164v-165v may correspond to Nos. 22-24 in the copy described in EIO 797, and there is an illegible heading on f. 33, which may belong to a separate tale. A bad copy, carelessly written in an illegible form of vulgar shikasta. Beg. of the first story:

آورده اند که در مغرب زمین جني بود النخ

Fi. 228. S 210-135, 170 × 100, II 15. Or. pap. Vulgar Ind. shikasta. Cond. tol. good.

302.

بهار دانش

BIHĀR-I-DĀNISH.

E 34.

A collection of didactic tales interwoven with the story of Jahāndār Sulṭān and Bahrawar Bānū, comp. in 1061/1651 by 'Ināyatu'l-lah Kanbū (d. 1082/1671), the brother of Muḥammad Ṣāliḥ Kanbū, see above, Nos. 152-154 in this cat. See GĪPh 325, EIO 806-817, Br 320-322. EB 466-472, 1976, Pr 999-1000. R 765-766. Aum 54-55, Mehren 32, etc. *Ind. libr.* St. No. 4 on p. 84: (GC II 387). It was translated into English by A. Dow. 1768, and by J. Scott, 1799; into German by A. Hartmann, 1802. Many extracts from this work have been edited and translated. see the bibliography given in EIO 806. Often lith. in India. The present copy was transcribed in 1134 AH. by Muḥammad Askarī b. Muḥammad Ibrāhīm b. Muḥammad Kāẓim b. Ṣaḡar Qulī Aqā. at Karnaul. Beg. as usual:

فاتحه کتاب مستطاب آفرینش و پیرایه صحیفه دانش النخ

S 325 × 215, 270 × 160, II 19. Or. pap. Ind. nast. and shikasta. Cond. tol. good. Many marginal notes and glosses.

303.

The same.

E 35.

Another copy of the same work, dating from the XIIc. AH., defective at the beginning and at the end.

S 240 × 165, 190 × 100, II 19. Or. pap. Ind. nast. Cond. good.

304.

داستان کنجشک و لعل پری

DĀSTĀN-I-GUNJISHK WA LA'L-PARĪ.

d 9.

A collection of moral tales in the usual framework of a special story, this time of a sparrow and the fairy La'l-parī. The author, Ranjīt-Rāy, completed it in 1144/1731, in the reign of

Muḥammad Shāh (1131-1161/1719-1748), as stated on f. lv. He mentions in his preface his connection with Ḥusayn Qlich Khān Bahādur, Āṣaf-Jāh and other noblemen. Copied in the XIIc. AH. Beg.

کوهرين ثنائی کہ بانتظام سلک صفات ذات الخ

Ff. 144 (correct order of folios 1-18, 26, 19-25, 27-59, 69-74, 68, 60-67, 75-end), S 180 × 110, 120 × 60, ll 15. Or. pap. Bad. Ind. shikasta-nast. Cond. good.

305.

بوستان خیال

✓ BŪSTĀN-I-KHIYĀL.

D 34.

An isolated vol. (only one out of the 15) of a huge collection of fairy tales, compiled between 1155 and 1169 1742-1756 by Mir Muḥammad Taqī Aḥmadābādī Gujrātī, with the *takhalluṣ* Khīyāl, d. 1173/1760. His work, which is sometimes also called *Farmāish-i-Rashīdī*, was composed at the request of Nawwāb Rashīd Khān. It is divided into three *bihārs*, the second and third of which are sometimes called respectively the first and the second *gulistān*. To add still more confusion, the first *bihār* of this over-titled production is also called *Mahdī-nāma*, and so forth. See GIPh 320, EIO 833-845, EB 480 (where an almost complete copy of this work is described), Pr 993, R 770-772, Aum 57. etc. *Ind. libr.* Bh 448-461. Cf. also Spr 193. The present copy, dating from the XIIc. AH., contains the *first gulshan* of the *second bihār* or *first gulistān*, corresponding to the IV and V vols. of the whole work. It is the same as the one described in EIO 836 and Aum 57 (in addition to EB 480). Beg. as usual :

نخلبندان (here نخلیدان) حدائق (here خلائق) اخبار و کلشن آرایان

شقائے آثار الخ

Ff. (416), S 250 × 150, 190 × 105. ll 12-15. Or. pap. Ind. shikasta. Cond. good.

306.

2. Fairy tales.

قصه چار درویش

QIṢṢA-I-CHĀR DARWĪSH.

d 10.

The well-known tales of the four darwīshes and Āzādbakht, sultān of Rūm, etc., usually ascribed to the authorship of the celebrated poet, Amīr Khusraw of Dehli, d. 725/1325 (see for his poetical works the section on poetry). See GIPh 324, EIO 739-742, Br 323, EB 443, R 762, Mehren 32, etc. *Ind. libr.* Bh 439. Cf. also the preface to Eastwick's translation of Bāgh-o-Bahār,

1852, p. VII. Copied in the XIIIc. AH. Beg. in a different way from the usual one :

الهي در ديار مختم حشمت پناهي ده، النخ

Ff. 214, S 245 × 150, 145 × 85, ll 13. Or. pap. Ind. nast. Cond. good. CFW 1808.

307.

کلریز

GULRİZ.

d 18.

The love story of Ma'sūm-shāh, Nūshlab and 'Ajabmalik. by Diyāu'd-Dīn Nakhshabī (d. *ca.* 751/1351), written in his usual extremely bombastic and inflated style. See GIPh 324, EIO 2852, etc. *Ind. libr.* St. No. 10 on p. 85. Cf. the article by W. Pertsch in ZDMG, XXI, p. 511. Publ. in the Bibliotheca Indica, 1912. The present copy, dating from the XIIc. AH., is defective at the beg. and end. The initial passage of the extant portion is found on p. 13, fourth line from the top, and the end—on p. 190, 12th line from the top, of the printed edition.

Ff. 109 (lacunas after ff. 50, 78, 100), S 230 × 120, 180 × 80. ll 15. Or. pap. Coarse Ind. nast. Cond. tol. good.

308.

قصه حاتم طائي

QIṢṢA-I-ḤĀTIM ṬĀĪ.

d 13

The story of Ḥātim Ṭāī, the legendary Arab hero. The name of the author is not known. Apparently the same version is described in EIO 780–782, Br 319, EB 449 (2), 451, Pr 991, R 764, Aum 55, Mehren 33. Translated into English by D. Forbes, 1828, and since reprinted, Bombay. 1911. An abridged edition was published by J. Atkinson. 1818. Printed and lith. several times in Constantinople and India. For various other versions see GIPh 319. Copied in the beg. of the XIIIc. AH. Beg.

سپاس بيتياس مر پروردگار جل شأنه را النخ

Ff. (133), S 220 × 160, 160 × 90, ll 15. Or. pap. Ind. nast. Cond. good.

309.

The same.

d 11.

Another copy of the same tale, occasionally very, slightly differing in wording from the preceding, No. 308. It was transcribed in 1187 AH., at Burdwan (?), by Kifāyatu'l-lah b. Muḥammad Ma'sūm b. Muḥammad Hāshim (حاشم). Beg. abruptly

(corresponding to the 4th line from the top in the preceding copy) as in EB 449 (2) :

قصه حاتم ، پدر آن دختر عم خود را در نکاح خود آورده النخ

Ff. 225, S 270 × 180, 190 × 100, ll 15. Eur. pap. Ind. modern nast. and shikasta. Cond. good.

310.

قصه مهر و ماه

QIṢṢA-I-MIHR-U MĀH.

d 14.

A love story of prince Mihr and princess Māh. The author is unknown. See GIPh 321, EIO 805, EB 1241 (1), R 765, Dorn C. 410, etc. Cf. also Garcin de Tassy, *Histoire de la littérature Hindouie*, 2nd ed., II, 550. Copied towards the end of the XIIc. AH. Beg.

راویان اخبار ... چنین روایت میکنند که پادشاهی بود النخ

Ff. 146 (the last three ff. are misplaced, their proper order is 145, 146, 144), S 190 × 115, 150 × 75, ll 13. Or. pap. Good Ind. nast. Cond. good. Scrappy notes on fly-leaves.

311.

کل بکاولی

GUL-I-BAKĀWALĪ.

d 8.

A love story of Tāju'l-mulūk and Bakāwalī, translated from Hindustani into Persian *ca.* 1134 1722 by 'Izzatu'l-lah Bangālī. See GIPh 322, EIO 828-829, Pr 996-998, etc. Cf. also J. Gilchrist's preface to the edition of the Hindustani translation of this tale (with the title *Madhhab-i-ishq*) (1804); also Spr 629, where another Hindustani version, in verse, with the title *Gulzār-i-nasīm*, is mentioned. Copied in 1215 AH. Beg. (as in EIO 829).

زینت دیباچه سخن بنام سخن آفرینی که النخ

S 225 × 155, 160 × 95. ll 18. Or. pap. Ind. nast. Cond. tol. good.

312.

قصه فیروز شاه

QIṢṢA-I-FĪRŪZ-SHĀH.

d 17.

The story of the wonderful exploits of the son of the king of Badakhshān, apparently identical with the tale with the same title, described in EIO 803 (1) and 804. In the latter its authorship is ascribed to one 'Alī Naurūz Khān. Copied in 1207 AH..

at Bihirūj, by Sayyid Maḥmūd b. Sayyid Bahā'il-lah Riḍawī. Beg.

راویان اخبار و حاکیان اسماء چینی آورده اند که النج

Ff (32). S 205 × 125, 155 × 70. ll 15. Eur. pap. Modern Ind. nast. Cond. good.

313.

قصه اکروکل

QIṢṢA-I-AGAR-U GUL.

d 6.

A love story of Agar (female) and Gul (male). See GIPH 321. Pp 995-996, R 772, etc. Copied in 1207 AH. by 'Abbās 'Alī Khān. Beg.

الحمد لله ... راویان ... روایت کرده اند که در شهر خشکاش النج

Fi. (18). S 225 × 130, 165 × 80. ll 15. Or. pap. Ind. shikasta. Cond. good.

314.

قیصه (قصه) سمرون گدّه

QIṢṢA-I-SUMRŪN-GAD' HA.

d 15.

A short popular Indian tale, translated from Hindi into a curious form of Persian at the request of a little English girl :

قیصه سمرون گدّه که در زبان هندی بود آنرا بموجب حکم میم صاحبه
خورد در فارسی درست نموده شد

Neither the name of the translator nor the person for whom the translation was prepared are to be found in the text. The copy, or possibly autograph, dates from the XIIIc. AH. Beg. (as a continuation of the passage quoted above) :

برین نوعه دارد که دیوان راجه سمرون گدّه دو برادر حقیقی بود النج

Fi. 6 (all misplaced! Correctly : 1, 4, 5, 2, 3, 6). S 240 × 155, 200 × 110, ll 13. Europ. pap. Ind. nast. Cond. tol. good. Worm eaten.

315.

هشت کلکشت

HASHT GULGASHT.

D 177.

One of the very numerous versions of the popular story of the adventures of Bahrām and Gulandām. Compiled in 1215/1800 (chronogram (طریخانۀ بهرام) by Sayyid Ḥusayn Shāh, and dedicated to Charles Byron. Cf. R 877. Copied in 1217 AH. Beg.

بعد حمد خدای که بهشت و دوزخ نمونه از لطف و بهراوست النج

Fi. (78). S 225 × 140, 160 × 90, ll 13. Or. pap. Ind. nast. Cond. good.

316.

قصه دزد و قاضی

✓ QIṢṢA-I-DUZZD-U QĀDĪ

Ob 11.

A very popular Persian humorous story of the adventures of a judge and of a thief, which exists, and has often been lithographed, in various prose and verse redactions. The present one may be identical with that described in EIO 857. Cf. also GIPh 322-323, EB 490-491, Pr 117, R 773, etc. Copied in the XIIc. AH. Beg.

راویان اخبار ... چنین روایت کرده اند الخ

Bd. v. S 310 × 180, 210 × 115. ll 23. Or pap. Ind. nast. Cond. good.

317.

قصه نوش آفرین

QIṢṢA-I-NŪSH-ĀFARĪN.

d 4.

A story of the adventures of princess Nūsh-āfarīn and her lovers. The author remains unknown. It is extremely popular in Persia, and was lith. there at last once. See GIPh 322, Pr 989, etc. The present copy was transcribed in 1230 (or 1203) AH. Beg.

الحمد لله ... چون بوزجمهر وفات یافت الخ

It contains very peculiar colophon, in the form of an incantation :

این کتاب نوش آفرین مال اقا رستم کلاهوز، هرکس بدرد و یا طمع کند و یا
ببرد پس ندهد یا بفروشد یا در پیش خود بسیار نگاه دارد بلعنت خدا و نفرین
رسول گرفتار شود، امین

There are 45 miniature pictures of very inferior quality, in the modern Persian style. Ff. 5, 8, 11v, 12v, 21v, 22, 28, 31, 38, 44v, 49, 55v, 65v, 72, 74v, 79v, 83, 89, 91v, 97, 104v, 107v, 113v, 117, 122, 125, 127v, 132, 139v, 140, 152v, 165, 173, 187v, 188v, 197v, 200v, 209v, 221, 224, 229, 240, 247v, 252, 255v.

Ff. 268 (correct order : 1-146, 148-150, 147, 151-217, lac., 218-253, 260-264, 254-259, 265-268), S 210 × 150, 150 × 100, ll 13. Eur. pap. Pers. nast. (diff. hands). Cond. tol. good, but decayed in several places, and some pictures effaced.

318.

(مجموعه)

{MAJMU'Ā}.

Oc 1.

A collection of short articles and fragments on various subjects. Several of them, containing fairy tales, are as follows :

1. (ff. 1v-39). *Qiṣṣa-i-Hazār-gīsū*. A popular Persian story of the adventures of a beauty, Hazār-gīsū, and her lovers. Cf. GIPh 322, Ros No. 108, etc. Beg.

راویان اخبار و ناولان آثار و کذارندگی داستانها النخ

2. (ff. 39v-70v). *Qiṣṣa-i-Sayfu'l-mulūk wa Badī'u'l-jamāl*. Another popular Persian love story of prince Sayfu'l-mulūk and princess Badī'u'l-jamāl. See GIPh 320-321. Cf. EIO 788-792, EB 461, Pr 996, R 764, Fl II 27. One of these versions was lith. in Persia. Beg.

حکمای روزگار و فضلی نامدار در حکایت آورده اند النخ

3. (ff. 70v-88v). *Qiṣṣa az qadā wa qadr az (wa ?) sīmurg*. A fairy tale in which king Solomon plays a prominent part. Beg.

در خبر است که روزی حضرت سلیمان النخ

4. (ff. 88v-126v). *Qiṣṣa-i-Bahrām-Gūr*. One of the numerous versions of the story of Bahrām Gūr (cf. No. 315 in this cat.), apparently the same as EIO 849-851. Cf. also Pr 989. Defective at the end. Beg.

راویان اخبار و ناولان آثار ... روایت کرده اند النخ

5. (ff. 151-173). Some fragmentary epistolary specimens. In the beginning the following title is given: منشاء عبد الرسول. After the letters follows the story of Tamīm Anṣārī (here written ترمیم), a very popular tale, cf. GIPh 322, EIO 858, etc. It is not clear, where the epistles end and the story begins. Cf. No. 417 in this cat.

The MS. contains also other articles, described in their proper places in this cat. It was transcribed in the XIIc. AH.

Bd. v. (ff. 127-136 are left blank), S 325 × 160, 265 × 115, ll 21. Or. pap. Ind. nast. Cond. good.

319.

(مجموعه)

(MAJMU'Ā).

Na 99.

An accumulation of short tales and anecdotes in a Sufico-didactic strain. They form a small portion of a large album. containing chiefly extracts from various poets, and dating from the end of the XIc. or beg. of the XIIc. AH.

Bd. vol. Ff. 6-30v. S 430 × 255, 335 × 155, ll different. in 5 columns. Or. pap. Ind. nast. diff. hands. Cond. tol. good.

320.

(مجموعه)

(MAJMU'Ā).

M 16.

Another album, chiefly filled with fairy tales, but containing also poetical extracts and scrappy notes on various subjects. Transcribed apparently in XIIIc. AH.

1. (ff. 1-14v). Scrappy specimens of epistolary style.
2. (ff. 15v-111v). A long collection of short tales, without title or author's name, in a moralizing strain. Beg.

در قدیم الایام باقصی ممالک چین پادشاهی بود النخ

3. (ff. 111v-122). Another tale in similar style. Beg.

در قدیم الایام درویشی کاسب بود النخ

4. (ff. 123-125). A few scrappy poems.
5. (ff. 128-134). *Naql-i-firmān-i-qal'a-dārī*. A copy of a document regarding the title to some landed property, and *Firmān-i-fauj-dārī*, another document on some military appointment.
6. (ff. 134v-140). Fragments of various religious and moral anecdotes, a few *ḥadīthes*, etc. (ff. 140-143v are left blank).
7. (ff. 144-161v). Poetical and prose fragments, quite scrappy.

Ff. 161, S 150 × 105, varying numbers of lines. Or. pap. Vulgar Ind. shikasta and nast. Cond. good.

321.

3. Old historical romances.

اخبار داراب

AKHBĀR-I-DĀRĀB.

D 55.

A comparatively rare and old romance of Alexander and Darius, with enormous accretions of the most fantastic accidents, without any connection with the historical facts. Its authorship is ascribed in the text to Abū Tāhir Muḥammad b. Hasan b. 'Alī b. Mūsā aṭ-Ṭarsūsī. The exact period when he lived is not known. The work was translated some time before 1026 1617, which year is the date of the India Office copy. See GIPh 318, EIO 787, RS 384, 385, etc. Cf. also Mohl. *Le Livre des Rois*, vol. I, preface, pp. 74-75, Dorn. *Mélanges Asiatiques*, VII, 174-175 and 406-407. On other works of the same Abū Tāhir Ṭarsūsī see EIO 787. The present copy dates from the XIc. AH. and is quite good. The language is somewhat peculiar, but not archaic. Beg.

الحمد لله ... راویان اخبار و نقلان آثار و خداوندگان تواریخ استاد فاضل

ابوطاهر ... الطرسوسی النخ

S 245 × 145, 195 × 100, ll 25. Or. pap. Good Ind. nast. Cond. good. Faded, but good vignette.

322.

(قصه مسعود سالار غازي)

(QIṢṢA-I-MAS'UD SĀLĀR-GHĀZĪ).

D 47.

A historico-religious romance, narrating the miraculous exploits of Sultān Mas'ūd Ghāzī, a contemporary of Maḥmūd of Ghazna (388-421 998-1030), represented in popular legend as a saint and a martyr. The date of his death is usually fixed as at 424 1033. Cf. R 1015 where another copy of the same legend is described. Sālār-ghāzī is regarded as one of the most popular saints of India, both amongst Muhammadans and Hindus: he is one of the five *pīrs* of the widespread sect of Panjpīriyya. Copied towards the end of the XIIc. or beg. of the XIIIc. AH. Beg.

الحمد لله ... اما بعد اظهار فضل كريمه و لقد كريمنا بني آدم الخ

S 225 × 180, 180 × 140, ll 17. Or. pap. Vulgar Ind. nast. Cond. good.

323.

4. Religious legends.

تاريخ موسى

TA'RĪKH-I-MŪSAWĪ.

D 76.

A collection of the Muhammadan legends of Moses, completed in 904 1498-1499 by the well-known Mu'īnu'd-Dīn Muḥammad Amīn al-Farāhī al-Harawī, with the *takhalluṣ* Mu'īn Miskīn (d. 907 1501-1502). Cf. for other his works in this collection Nos. 50-52 and 325. This book is also called *Qisṣa-i-Mūsawī*, *Qisṣa-i-Mūsawīyya*, *Qisṣa-i-Hadrat-i-Mūsā*, and *Murjizat-i-Mūsawī*. See GIPh 319, EIO 605, 2853-2854, etc. Ind. libr. Bh 24, St. No. 13 on p. 7. Copied towards the end of the XIIc. AH. Apparently defective at the end. Beg. as usual:

بينا اننا من لدنك رحمت (sic) ... و بعد همين كويد بنده ضعيف الخ

S 200 × 115, 165 × 85, ll 15. Or. pap. Good Ind. nast. Cond. good. CFW 1809.

324.

The same.

D 75.

Another copy of the same work, dating from the XIIc. AH. Beg. as in the preceding copy, see No. 323.

Fr. (181). S 205 × 110, 165 × 75, ll 21. Or. pap. Ind. nast. Cond. good. CFW 1809.

325.

(قصه معراج)

(QIṢṢA-I-MI'RĀJ).

D 222.

A work on traditional cosmogony, dealing with the usual legend of the creation of the world, and chiefly with the marvellous tales about various things seen by Muḥammad in his Mi'rāj. Neither the title nor the author's name appear in their proper places. In the text, however, there are many poetical quotations, and some of them contain the *takhalluṣ* Mu'in Miskīn (as on ff. 25, 185, etc.). Therefore it seems probable that this work is due to the same Mu'in al-Farāhī, who is the author of the preceding one. It contains a lengthy and verbose preface and is divided into several *bābs*, subdivided into *faṣls*. The headings however number these sections only as far as on f. 95v (the third *bāb*). Copied in the XIc. AH. Beg. of the preface:

الحمد لله اما بعد چنین گوید که کتاب در تقریر النج

Beg. of the work itself (f. 26):

لا اله الا الله ... حضرت سید سادات النج

Ff. (193), S 240 × 160, 165 × 95, ll 15. Or. pap. Ind. nast. Cond. tol. good.

326.

قصص الانبياء

(QIṢAṢU'L-ANBIYĀ).

d 1.

Legends of the prophets from Adam to Muḥammad, compiled at Bījāpūr in 993/1585, by Aḥmad Munshī (f. 4). It is apparently the same work as the one described in EIO 591-592, EB 342 (there called *Tāju'l-qīṣaṣ*). Sometimes it is also called *Ta'rikh-i-anbiyā*. The author gives a few details of his life in the preface and refers to his other work *Baḥr-i-la'ālī* (f. 4). Copied towards the end of the XIIc. AH. Beg.

الحمد لله الذي توحد بالملكوت و تعزز بالجبروت النج

Ff. (198), S 310 × 210, 225 × 120, ll 19. Eur. pap. Ind. nast. Cond. good. CFW 1809, Index.

327.

(انتخاب در قصص انبيا)

(INTIKHĀB DAR QIṢAṢ-I-ANBIYĀ).

D 168.

Legends of the creation of the world, prophets, etc., together with some theological discussions. Neither the author's name nor the exact title are to be found in this copy. In the colophon the

work is described as انتخاب اكثر از كتب نوادر متقدمين. Copied at Sād'hūra in 1027 (?) AH. Beg.

الحمد لله الذي جعل الحمد مفتاحاً لذكره الخ

Ff. (245), S 265 × 155, 185 × 95, ll 17. Or. pap. Ind. nast. Cond. tol. good.

328.

مدينة الانبياء

MADĪNATU'L-ANBIYĀ.

D 284.

Legends of the pre-Islamic prophets and Muḥammad, arranged in 82 *bābs* (unnumbered). The author's name is not to be found. The present copy, dates from the XIIc. AH. It may be an autograph, judging from the great number of emendations, alterations, marginal notes, etc. Beg.

ستائش و سپاس بیقیاس و شکر و حمد بیرون از حد احساس الخ

Ff. (173), S 235 × 130, 185 × 90, ll 27. Or. pap. Ind. nast. (diff. hands). Cond. bad. CFW 1809.

329.

قصص الانبياء

QIṢAṢU'L-ANBIYĀ.

d 2.

Legends of the creation of the world, pre-Islamic prophets, etc. There is no preface, and the work begins abruptly. The title is found in the colophon, where the author is also mentioned, and called Allahyār Khān Ghilzay. The work seems to be of quite modern origin. Copied in the XIIIc. AH. by 'Abdu'r-Rasūl b. Ḥājji Aḥmad (who was a very bad scribe). Beg.

الحمد لله ... بلغنا عن صحيح البخاري الخ

Ff. 377 (lacunas after ff. 276, 306, 316), S 255 × 150, 185 × 90, ll 15. Or. pap. Vulgar Ind. nast. Cond. tol. good. CFW 1809.

330.

(جنگ نامه)

(JANG-NĀMA).

D 127.

A fairy tale with Muḥammad and 'Alī as principal *dramatis personae*, of their fight against Pādshāh-i-Zaqūm (or Zarqūm), etc. Neither the exact title, nor the author's name are mentioned. Copied towards the end of the XIIc. AH. Beg.

الحمد لله على نعمائه ... روزي آن سلطان انبيا و برهان اصفياء الخ

S 300 × 185, 210 × 120, ll 18. Or. pap. Ind. nast. Cond. tol. good.

331.

(جنک نامہ علي مرتضى)

(JANG-NĀMA-I-‘ALĪ MURTADĀ).

D 338.

Fantastic stories about the adventures of ‘Alī. Neither the exact title, nor the author’s name are to be found. Copied in the XIIc. AH. Beg.

آغاز داستان جنگنامہ حضرت امیر المؤمنین علي الخ

Bd. v. S 230 × 155, 180 × 85, ll 15-12. Or. pap. Ind. nast. Cond. good.

332.

جنک نامہ حضرت امیر محمد حنیف

JANG-NĀMA-I-ḤADRAT-I-AMĪR MUḤAMMAD ḤANĪF.

D 128.

Similar fantastic tales about the adventures of the third son of ‘Alī, Muḥammad ibn Ḥanafīyya, and his love affairs with Zaytūn, or Zayfūn-i-Pāk-dāman, the daughter of Chandal Shāh. Cf. Bh 464. Copied at Farrukhābād. in 1188 AH. by Sayyid Mir Asadu’l-lah Pishāwarī. Beg.

چنین آورده اند چون امیر المؤمنین علي الخ

At the end there is another short story about the same Muḥammad ibn Ḥanafīyya, beg.

اما راویان اخبار ... چون امیرزاده محمد حنیف الخ

S 200 × 125, 150 × 85, ll 15. Or. pap. Ind. good nast. Cond. good.

333.

قصہ اصحاب کھف

QIṢṢA-I-AṢḤĀB-I-KAHF.

d 5.

A Persian version of the well known Coranic legend of the seven Ephesians, in the very popular form of questions put by Jews to ‘Alī or Muḥammad, and triumphantly replied to by them. In this book the revelation of the details of the story are ascribed to ‘Alī. Copied apparently in the XIIc. AH. Beg.

روایت میکند علي کرم الله وجهه الخ

Ff. (25), S 275 × 150, 210 × 95, ll 17. Or. pap. Ind. nast. Cond. bad.

V. ORNATE PROSE, EPISTLES AND COLLECTIONS OF OFFICIAL LETTERS, POETICS, RHETORIC AND LOGOGRIPHS.

334.

اعجاز خسروی

I-JĀZ-I-KHUSRAWĪ.

M 75.

A work on elegant prose writing and epistolography, comp. in 716 or 719/1316-1319 by the famous poet Amīr Khusrāw of Dehli, whose full name was Yamīnu'd-Dīn Abū'l-Ḥasan b. Lājīn (d. 725/1325). His treatise, which is often also called *Rasā'ilu'l-i-jāz* (cf. f. 42), is divided into a preface, an introduction and five *risālas*, and gives forms for private and official letters. This copy contains only the introduction and the *first risāla* (beg. on f. 42v). See GIPh 245, 338, Bl II 1053, EIO 1219-1220, EB 1337. Pr 1006, R 527, etc. *Ind. libr.* Bh 267-268, St. No. 10 on p. 89. Cf. also Elliott, *Hist. of India*, III, 566. Lith. several times in India. Copied in (1273)/1855 by Ganesh Rāy son of Hākīm Rāy. Beg. as usual:

هذا الكتاب بفضل الله ذي الكرم الخ

Ff. (156), S 125 × 100, 105 × 60, ll 12. French pap. Modern Ind. nast. Cond. bad, many pages half effaced.

335.

ناموس اکبر

NĀMŪS-I-AKBAR.

F 54.

A collection of elaborate poetical figures, epithets, etc., connected with descriptions of various parts of the human body. Compiled between 717 and 721/1317-1321 by Ḍiyāu'd-Dīn Nakhshabī (d. 751/1351), cf. above, No. 307. The work is also called *Juz'īyyāt wa kullīyyāt*, or *Chil nāmūs*. It is divided into 40 *nāmūs'es*, each dealing with a particular member or part of the

body: 1. موی f. 9. —2. سر f. 15. —3. دماغ f. 18v. —4. مژه f. 22v. —5. ابرو f. 25v. —6. پلک f. 29. —7. بینی f. 33. —8. چشم f. 35v. —9. اشک f. 42. —10. بینی f. 47v. —11. رخساره f. 54. —12. گوش f. 58. —13. زلف f. 63v. —14. دندان f. 66v. —15. لب f. 69v. —16. دهان f. 72v. —17. دندان

- f. 76v. —18. زبان f. 82. —19. زنج f. 86v. —20. روی f. 89v.
 —21. خال f. 94. —22. کلو f. 97v. —23. کردن f. 106v. —24.
 پشت f. 109v. —25. استخوان f. 113. —26. بازو f. 116v. —27.
 رک f. 120. —28. خون f. 127. —29. دست f. 131v. —30.
 انگشت f. 135. —31. ناخن f. 139. —32. سینه f. 143. —33.
 دل f. 147v. —34. جان f. 154v. —35. پهلوئی f. 161. —36.
 شکم f. 164. —37. کمر f. 169. —38. زانو f. 173v. —39. ساق f.
 175v. —40. پای f. 179v. See GIPh 335, EIO 2034, R 740, etc.

Copied in 1129 AH. by Sakat Sing'h, son of Tahtmal (?) bin (?)
 Rāyẓāda Jūd'hrī. Beg. as in R 740:

تحمید حمید احمد که قل هر الله احد النح

Ff. (189), S 295 × 185, 220 × 130. ll 17 Or. pap. Bold Ind. nast. Cond. good.

336.

The same.

F 55.

Another copy of the same work, also dating from the XIIc. AH. It is defective at the beginning, probably only the first leaf being lost, and its first folio corresponds to f. 2 in the preceding copy. The work is called in the colophon *Ṭabaqāt-i-Akbarī* (!).

S 250 × 160. 175 × 90, ll 19. Or. pap. Good Ind. nast. Cond. good.

337.

انیس العشاق

ANĪSU'L-USHSHĀQ.

M 1.

A collection of explanations of various metaphors, epithets, etc., dealing with the poetical descriptions of various parts of the human body, compiled by Hasan b. Muḥammad ash-Sharaf (or Sharafu'd-Din) Rāmī. He dedicated it to Shaykh Uways of the Īlkhānī dynasty (757–776 1356–1375) (this dedication is not found in the present copy). The work is divided into 19 *bābs*, arranged as in the *Nāmūs-i-Akbar*. See Br. Lit. Hist. III, 462 (where the date of composition is given as 826 1423, apparently according to H. Kh., I. p. 487, No. 1414), GIPh 335, EIO 2035, Br 182 (2), RS 420–421. EB 1339, Pr 85, R 814, Aum 122, FI I 414, etc. *Ind. libr.* St. No. 87 on p. 71; (GC I 90, where it is called, as in EB 1339, *Anīsu'l-āshiqīn*). Cf. also Wiener Jahrbücher, vol. 83, Anzeigeblatt, p. 23. Translated into French by C. Huart, Anīs-el-

'ochchâq. *Traité des termes figurés relatifs à la beauté*, par Cheref-eddîn Rāmī (Bibl. de l'école des hautes études, fasc. 25, 1875): also Pavet de Courteille, JA. 1876, 588-591. Copied in 1081 AH., incomplete. Beg. as usual:

حمد و ثنا خالقى را علت كلمته كه در مبداء خلقت وجود خاكدنرا اله

Fi. 28, S 295 × 130, 180 × 85, ll 18. Or. pap. Coarse Ind. nast. Cond. not good Index.

338.

(منشآت ماهر)

(MUNSHA'ĀT-I-MĀHRŪ).

F 11.

An interesting, and apparently extremely rare collection of official documents and private letters dating from the end of the VIII XIVc. They were primarily intended by the author to serve generally as models for elegant official correspondence, and therefore some of them are either sufficiently vague, stating no definite facts, or the dates and the names of persons and places are intentionally omitted. But in spite of this the collection as a whole contains a great number of interesting allusions and references to many people who played a prominent part in the history of India in the second half of the eighth century AH. The student of the Indian life of that period could here find much information, especially with regard to conditions in Sind.

The author often mentions his own name, but usually in an abbreviated form, as 'Ayn-i-Māhrū, more rarely as 'Abdu'l-lah Māhrū. But on two occasions his name is found in the book in a fuller form: on f. 16v it appears with his official titles as Maliku'sh-sharq wa'l-wuzarā 'Aynu'l-Mulk 'Aynu'd-Daula wa'd-Dīn ... 'Abdu'l-lah Māhrū. In another letter, on f. 209v he himself mentions his own name as 'Abdu'l-lah Muḥammad Sharaf.

Almost no exact dates appear in his book, only on f. 47v a document concerning some *raqf* property is dated 11th Šafar 763 1362: in another place, on f. 227, the year 59 (possibly for 759 1358) is referred to. But there are many historical persons mentioned, such as: (f. 45v) Mu'izzu'd-Dīn Muḥammad Ghūrī (d. 602 1206), on f. 22v probably Shamsu'd-Dīn Iltutmish, sultan of Dehli, who d. in 607/1210 (here سلطان شمس الدين مرحوم): on f. 58v Sultān 'Alāu'd-Dīn (d. 639 1242); on f. 113 Toghlūq-Shāh, who reigned 720-725/1320-1325 (here فرمان تغلقشاهی): on ff. 33v-34v a letter gives an account of the death of the same Toghlūq-Shāh, and conveys the glad tidings of the ascension of Muḥammad-Shāh, which precisely refers to the events of 725 1325 (see further in the list of the letters, No. 14): on f. 32 Fīrūz-Shāh III (752-790/1351-1388) is referred to.

Several letters are addressed by the author to the sons of Fīrūz-Shāh; one, on f. 3 (No. 2), to Fath-Khān, who d. at Kanthūr in 775/1374, cf. Elliott, *History of India*, VI, 228, or in 776/1375, op. cit., IV, 12. Three others (Nos. 40-42, on ff. 110v-114v) are addressed to Zafar Khān Ḥasan, who d. in Gujrat in 773/1372, cf. Elliott, op. cit., IV, 12.

All this leaves no room for doubt as to the identity of the author with 'Aynu'l-Mulk, referred to several times in the *Ta'rīkh-i-Fīrūz-Shāhī* by Diyāu'd-Dīn Baranī (see Elliott, op. cit., III, 246, 247, 248). Shams-i-Sirāj calls him 'Ayn-i-Māhrū, and even ascribes to him an important book with the title '*Aynu'l-mulkī*' (ibid., III, 369); he also tells of Māhrū's appointment to the governorship of Sind (ibid., 370), which agrees precisely with the contents of document No. 4 on ff. 16-17.

Of this work apparently no other copies are known. It is only referred to in St. No. 24 on p. 91, but there can be little or no doubt that the copy mentioned there is the same as the present one. It is very defective at the beg., in the middle and end. The lost portions were partly restored in a more modern hand-writing and on more modern paper. It was transcribed towards the end of the IXc. or beg. of the Xc. AH., in India, in the peculiar nasta'liq of that time full of shikasta-like ligatures, sometimes almost illegible. The correct order of folios, as given at the end of this note, is to be taken into consideration when referring to the letters.

There are 124 letters in all, arranged more or less systematically: first are given the documents issued from the central government, and then the author's own letters, (a) addressed to divines, sufis, qādis, etc.; (b) to princes, noblemen, officials; (c) to friends, relatives, and subordinates. Here is a list of them:

a. Letters from the central government:

1. (f. 1). The end of an official letter.
2. (f. 3). تفویض اقلیم سند بر مجلس عالی خان اعظم و خاقان
معظم اعظم همیون فتیحخان لا زال عالیاً الخ
(Apparently the son of Fīrūz-Shāh, who d. in 776
1375, see above).
3. (f. 11v). تفویض شغل وزارت از حضرت خدایگان بجانب مسند
عالی اعظم همیون الخ
4. (f. 16). تفویض ثبات اقطاع ملتان کہ بجانب بندہ درگاه اعلیٰ
صادر شدہ بود

The order conferring the appointment of the author as a governor of Multān.

5. (f. 17v). Concerning the grant of a *khānqāh* :

مقرر داشت ... سید محمد معجونی النخ

6. (f. 19). Another document of the same kind. The *khānqāh* is granted here to Shaykh-zāda Abū Bakr b. Shihābī'd-Dīn Yazdī, at Nahrwala.

7. (f. 20) بجانب ائمه و سادات و مشائخ و خاندان و ملوک و كافة دعايا و عامة براي ملك لکهنوتي

8. (f. 23). Appointment of an official at Multan for شغل داد بکي with instructions to watch over public morals which had become loose.

9. (f. 25). The petition of an amir with regard to his appointment as a military chief in Sind.

10. (f. 27v). Another document giving the appointment of an official. The dates and the names of persons and places are omitted and replaced by the word *fulān*.

11. (f. 28v) and 12. (f. 29v). Letters to various Hindu chiefs.

13. (f. 30). عهد نامه برای ملوک گاه و امراء نامدار و مخلصان درگاه و خوانین بارگاه

14. (f. 33v). عرغه داشت از زبان ملک الریاق شهاب الدوله ... متضمن تعزیت سلطان شهید و تهنیت جلوس محمد شاه

(Toghluq's death is caused by the collapse of the *kūshk* at Afghānpūr).

It is said, further :

خداوند عالم خلد الله ملکه بعد تقدیم رسوم عزل برای صلاح کار جهانیان باستخاره خاندان و ملوک افسر جهانپانی را بشرق همیون نهاد

ع

- b. From here almost all letters are composed by the author himself.

15. (f. 34v). عرغه داشت در جواب فتحنامه جاجنکر که بجانب بندقه درگاه اعلى صادر بود

(Apparently dealing with the victorious campaign of Fīrūz-Shāh in Behar in 761/1360. Cf. *Ta'rikh-i-Mubārak-Shāhī* in Elliott, Hist. of India IV, 10).

- 16-36. (ff. 42-107) are occupied by letters to various divines, qādīs, etc. and deal with matters connected with *waqfs* and other similar questions (f. 42. Ṣadrū'd-Dīn

- Muḥammad Isma'īl: f. 49. Raḍiyyu'd-Dīn: f. 61v. Sayyid Jalālu'd-Dīn Aḥmad Bukhārī: f. 67. Ḥasan Sar-barahna: f. 68. Qāḍī Minhāju'd-Dīn 'Abdu'l-lah: f. 69. Jalālu'd-Dīn (perhaps the same as on f. 61v): f. 70v. Mu'izzu'd-Dīn, governor of the town of Uchh: f. 72v. Qāḍī Ruknu'd-Dīn: f. 76v. Shamsu'd-Dīn Mutawakkilī: f. 89. Shihābu'd-Dīn: f. 99. Rafī'u'd-Dīn: f. 100. Shamsu'd-Dīn Yahyā Gardīzī; f. 104v. A'azzu'd-Dīn b. Quṭbī'd-Dīn).
- 37-39. (ff. 107-110v). To Nāṣiru'd-Dīn, governor of Lahore.
- 40-42. (ff. 110v-114v). To Zafar Khān, apparently the son of Firūz-Shāh (see above), judging from the titles 'مجلس عالی خان کبیر و خاتان کنور کبر اعظم ظفر خان'.
- 43-48. (ff. 114v-126v). To Farīdu'd-Dīn Ṣāhib-Diḡān.
- 49-51. (ff. 126v-131v). To Shamsu'd-Dīn Maḥmūd, malik-mulūki'sh-Sharq, here sometimes called Shamsu'd-Daula Maḥmūd-Beg.
- 52-53. (ff. 131v-135). To Sayyidu'l-hujjāb Waḥīd Qurayshī.
54. (f. 135). To Sayyidu'l-hujjāb Naṣru'd-Dīn (or Nāṣiru'd-Dīn).
- 55-56. (f. 136v-140v). To Burhānu'd-Dīn Akḥaṣṣu'l-khawāṣṣ Ulugh Qutluḡ Khāṣṣhājib.
- 57-59. (ff. 140v-146). To Hājji Dabīr.
- 60-63. (ff. 146-154v). To Nūru'd-Dīn, governor of the district (*khaṭṭa*) of Multān.
64. (f. 154v). To Tājū'l-Mulk.
65. (f. 155v). To Ṣāhib-Diḡān.
66. (f. 156v). To Naṣru'd-Dīn Maḥmūd Beg (see Nos. 49-51).
- 67-69. (ff. 160v-170v). To Kamālu'd-Dīn Jājarmī.
- 70-74. (ff. 170v-180). To 'Imādu'd-Dīn, son of the author.
- 75-76. (ff. 180-183). To Bahāu'd-Dīn, another son of the author.
- 77-124. (ff. 183-267). Letters to the friends, relations and subordinates of the author, as well as some official documents of local importance. In addition to two sons mentioned above, there was another, Kabīru'd-Dīn (f. 226). The author also refers to his brothers Fakhrū'd-Dīn (f. 211), Mu'izzu'd-Dīn (f. 212), Nizāmu'd-Dīn (f. 211v). On f. 247 there is his letter to a local author Ḥusayn Multānī, or Kuhandīzī (که‌ندری), whom he calls 'the Second Harīrī' (حزری ثانی).

Fi. 267. (Correct order of folios: 1-30, 32-37, 31, 44, 38-40, lac., 45-86, 90, 89, 88, 57, 91-95, 97, 96, 98-174, 176, lac., 177-179, 175, 180-204, 207, lac., 205, 206, 208, lac.?, 209, lac.?, 210-250, 258, 252-257, 251, 259-267). S 265 x 150, 200 x 120. ll 13. Old Or. (Chinese?) pap. Cond. still fairly good. Interlinear glosses in red ink throughout the copy, explaining the Arabic and obsolete Persian words in more simple terms.

339.

شبهستان نکات و گلستان لغات

SHABISTĀN-I-NUKĀT WA GULISTĀN-I-LUGHĀT. E 111

A collection of elaborate word plays etc., compiled *ca.* 843-1439-1440, by Yahyā Sībak of Nishāpūr, with the *takhalluses* Fattāhī, Khumārī and Asrārī (d. 852/1448). This work is sometimes also called *Shabistān-i-khiyāl*, or *Shabistān-i-nukāt*, and is divided into 8 *bābs* and a *khātima*. See GPh 335-336, EIO 2037-2039, EB 1344, Pr 986, Ros 283, R 741, FI I 587, Fleischer 399, Mehren 31, etc. The first *bāb* was edited and translated into German by H. Ethé. 1868. Excellent copy, dated 1082 AH, with many notes and glosses. Beg. as usual:

حمد خدای را که چشمه میم حمدش دریائیسـت در حد کمال کرم انج

Bd. v. Ff. 1-89, S 235 × 130, 155 × 65, ll 16. Or. pap. Ind. calligr. nast. Cond. good. Scrappy notes on the fly-leaves.

340.

The same.

E 110.

Another copy of the same work. The colophon contains the date 1080 AH., which is very suspicious. Beg. as in the preceding No.

S 200 × 125, 125 × 70, ll 23. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. CFW 1825.

341.

The same.

E 109.

Another copy of the same work, dating from the end of the XIc, or the beg. of the XIIc. AH., defective at the end. Beg. as in No. 339.

S 270 × 160, 185 × 105, ll 15. Or. pap. Ind. nast. Cond. good.

342.

مناظر الانشاء

MANĀZIRU'L-INSHĀ.

F 47.

An exposition of the theoretical principles of the elegant style in prose compositions, and of rhetoric, prosody etc., by Imādu'd-Dīn Maḥmūd b. Muḥammad Gilānī, with the surnames Khwāja-i-Jahān or Khwāja Maḥmūd Gāwān (d. 886/1481). It is divided into a *muqaddima*, two *maqāmas* and a *khātima*. See GPh 339,

Bl II 1056, EIO 2042-2043, EB 1348. R 527-528, Fl I 237-240 (where a full description is given), etc. *Ind. libr.* St. No. 19 on p. 90. Cf. also Wiener Jahrbücher, vol. 62. Anzeigebblatt, p. 16 sq. Copied in 1187 AH. by Amīnu'd-Dīn Muḥammad Ḥusaynī. Many glosses and notes. Beg. as usual :

يا مبدئ الانشاء ببسط نور الوجود النخ

S 210 × 150, 160 × 100, ll 17. Eur. pap. Ind. nast. Cond. good.

343.

رياض الانشاء

RIYĀDU'L-INSHĀ.

F 30.

Another work by the same Maḥmūd-i-Gāwān, who comp. the preceding. It is sometimes also called *Randatu'l-inshā*, and contains forms of various kinds of letters, showing methods for the practical application of the theoretical principles and instructions concerning the technique of composition, expounded in the *Manāẓiru'l-inshā*. The author's name is to be found on f. 6v and the title on f. 9. See GIPh 338-339, Bl I 689-690, EIO 2044-2045, EB 1349. R 983. Fl I 261-264, Dorn C. 416, Krafft 26. *Ind. libr.* St. No. 13 on p. 89; (GC II 326). Copied in the Xc. AH. in excellent Khorasani nast. Beg. as usual :

يا من توحد ببدايع الإبداع و الانشاء النخ

Ff. (215), S 245 × 155, 175 × 100, ll 15. Or. pap. Good nast. of Khorasani type. Cond. good.

344.

The same.

F 31.

Another copy of the same work. It is defective, and its beg. corresponds to f. 16, the 11th line from the top, in the preceding copy. The order of letters seems to be occasionally different from that in No. 343. Many lacunas, blank spaces; folios are often misplaced. Transcribed towards the end of the XIc. or beg. of the XIIc. AH.

Ff. (192). S 240 × 150, 190 × 105, ll 17. Or. pap. Ind. Good nast. Cond. tol. good.

345.

The same.

F 32

Another copy of the same work. dating from the XIIc. AH. and slightly defective at the end. Beg. as usual. see No. 343. Scrappy notes and verses on the margins.

S 200 × 115, 150 × 65, ll 13. Or. pap. Bad Ind. shikasta Cond. tol. good.

346.

(کتاب معما)

(KITĀB-I-MU'AMMĀ).

M 104.

A collection of logogriphs for a number of names, titles etc., dedicated to Sultān Ḥusayn, the Timuride (873-911/1468-1506). Unfortunately the copy is defective in the beginning so that neither the author's name, nor the title of the work are to be found. On several fly-leaves it is called *Mu'ammā-i-Ḥusaynī*, and it is very likely that this is the title, although at present this cannot be determined with certainty as there is no other copy of the work for collation. The *Mu'ammā-i-Ḥusaynī* was comp. by Ḥusayn b. Muḥammad al-Ḥusaynī Nīshāpūrī (d. 904/1499). See for its description: Bl II 1070, EIO 2049, RS 191, 194, EB 1353-1355, Pr 81, R 650, Aum 43, etc. Cf. also Rückert's article in Wiener Jahrbücher, vol. 44, p. 89: Garcin de Tassy. JA. 1847, p. 357.

Copied towards the beg. of the XIc. AH.

Bd. v. Ff. 1-142v. S 200 × 105, 160 × 60, ll 15. Or. pap. Ind. nast. Cond. tol. good.

347.

(رساله معما)

(RISĀLA-I-MU'AMMĀ).

Na. 52.

A treatise on the composition of logogriphs (*mu'ammā*) and poetical figures, metaphors, etc. It is an imitation of Jami's and Ḥusaynī's well known treatises dealing with the same matters. The author's name is not to be found in this copy. From many references to various historical persons in whose honour several logogriphs are composed, such as Mir 'Alī Shīr Nawāī (f. 1v), Sultān Ḥusayn (f. 3), Bābur (f. 2) and others it may be concluded that the author belonged to the Herati circle of poets and writers of the end of the IXc. and beg. of the Xc. AH. There is in a piece of poetry at the end of the work (on f. 53) the *takhalluṣ* Mu'in, which may belong to him. The work was written *before* 898/1492, the year in which Jami died, because, as is stated on f. 53, Jami when seeing this treatise, improvised this *qit'a*:

این پاره کبر که کسته فائق ' بر هر کبری بذور بخششست
هر کس که بدید آب و رنگش ' دادست که کوهر بدخششست

The work is divided into 14 (unnumbered) *amals*, each subdivided into several *dābiṭa*, with many poetical specimens. The *amal* 1. (f. 4v) deals with تالیف; 2. (f. 10) with اسنات; 3. (f. 13v) — فن; 4. (f. 19) — تحاویل; 5. (f. 22v) — ترکیب; 6. (f. 24v) — تسمیه; 7. (f. 28) — تخصیص and تبذیر; 8. (f. 30) — تبذیر; 9.

(f. 31) — تلمیح : 10. (f. 36) — تَرْدَف and اَشْتَرَاک : 11. (f. 40v) —
تَصْغِيف : 12. (f. 42) — اَنْتَدَاد : 13 (f. 46v) — تَنْبِيْه and سَاعِرَة : 14.
(f. 49) — حَسَابِي : (f. 53) *Khātima*.

Copied in excellent Indo-Herati nast. of the XIc. AH. It is defective, there are many lacunas, some places are rendered illegible by the bookbinder. Beg.

ای واسطه جوهر اشیا نامت النخ

Ff. (53), S 170 × 90, 125 × 35, ll 15. Or. pap Calligraphie Indo-Herati nast. Cond. tol. good.

348.

نسخه بابری

NUSKHA-I-BĀBURĪ.

M 104.

A concise treatise on logographs (some of them in Jaghat ii, or the Eastern Turkish language). Unfortunately the beginning of it is lost in the present copy and therefore the author's name, which was possibly mentioned there, cannot be ascertained. It was comp. in 930 1524 and dedicated to Bābur-Shāh (d. 932 1526) as stated in the concluding passage:

‘منی نسخه بنشاه بابر آمد منسوب’ ‘زان نسخه بابری نهادم نامش’
‘زیج تمامیش چه برسی دیگر’ ‘نامش شده تاریخ چو بر اتمامش’

Copied in the XIc. AH. by ‘Abdu’l-Ghafūr b. ‘Abdīl-Mu‘min.

Bd. v. Ff. 143-158v, S 200 × 105, 160 × 60, ll 15. Or. pap. Ind. nast. Cond. tol. good.

349.

بنائع الانشاء

BADĀ'U'L-INSHĀ.

F 12.

The well known treatise on epistolography, comp. in 940 1534, by the eminent physician Yūsuf b. Muḥammad Harātī, surnamed Yūsufī. See GPh 340, EIO 2057-2060, Br 183, EB 1364-1367, Pr 135, 1014, R 529, etc. *Ind. libr.* St. No. 20 on p. 90. Lith. at Dehli. 1843, under the title *Inshā-i-Yūsufī*. For his various medical works see the section on medicine in this Cat. Copied in the beg. of the XIIc. AH. Many glosses and marginal notes. On the spare leaves 208v-215, and occasionally in other places there are scrappy poetical extracts, medical prescriptions, etc. Beg.

بدست عنوان هر نامه و زیور دیباچه هر صحیفه کرامی الخ

Ff. (215), S 260 × 145, 170 × 90, ll 9. Or. pap. Ind. nast. Cond. tol. good.

350.

انشای قاسم طابسی

INSHĀ-I-QĀSİM ṬABBASĪ.

F 9

A rare collection of official documents and private letters, written in an extremely flowery style. Many of them are written on behalf of, or addressed to, Ibrāhīm Quṭb-Shāh of Golconda (957-989 1550-1581). Some of them are state documents addressed to various princes, such as two letters (on ff. 14v and 38v) to Tahmāsp I, the Safawide (930-984 1524-1576); several of them (on ff. 64v, 93v, 100v, 106, 107, 130) are addressed to Alī Ḥabīb, Ibrāhīm, the Ādil-Shāh of Bījāpūr (965-987 1557-1579); to Nizām-Shāh (on ff. 68v, 130v), etc. Unfortunately, as in the majority of the collections of this kind, the original dates are omitted. I noticed only one chronogram for 956 1549 (on f. 33

کوکبی کرده طوج از انفع شاهى). There are very many letters from the ruling prince, or petitions addressed to him by various people, but his exact name (apparently Ibrāhīm Quṭb-Shāh), is usually omitted.

Of the other letters the greater part are connected with Muṣṭafā-Khān and Muhtaram-Khān. The former possessed the title of Mīr Jumla (cf. f. 82v), and was a very strict Shi'ite (he directs in his will to be buried at Kerbela, cf. f. 120); a passport for him for the purpose of proceeding to Mekka on pilgrimage is given on f. 108).

There are many letters to various other amirs, divines and persons whose names are not mentioned. One is addressed to a poet Khīyāl (f. 46). Amongst the Sufīs the one more frequently mentioned is Nūmatu'l-lah Bāqī, apparently identical with a descendant (in the sixth generation) of the celebrated saint Nūru'd-Dīn Nīmatu'l-lah (d. 834 1436). Na'imud-Dīn, called Nīmatu'l-lah Thānī, who enjoyed great influence in the reign of Tahmāsp. Two letters of Quṭb-Shāh (ff. 71, 102v) are written to this Nīmatu'l-lah, as also a *wakālat-nāma* (f. 117). Muṣṭafā-Khān, mentioned above, also wrote to the same on many occasions (ff. 103v, 123, 127, 134v, and others).

In his *arīḍas* to the Quṭb-Shāh the author calls himself Qāsim Ṭabbasī¹ (cf. ff. 58v, 59v, 60v, 62v, 63v, 76v, 78v). In poetry his *takhalluṣ* is Qāsim (cf. ff. 19v, 20, etc.), frequently. The title of his work is written on f. 5 (the initials), in the same handwriting as the whole of the book. It is plainly stated there that this is only the *first* part of it (*jaz'*). A copy of the same work (or, probably, a fragment), is mentioned in EJO 2107 (an

¹ There are several places in Persia with the name Ṭabbas. Here perhaps, the old town in the Central Desert, half-way Mashhad to Yazd is alluded to.

anonymous treatise on epistolography²). St. No. 5 on p. 88 refers evidently to the present copy.

Transcribed apparently towards the end of the XIc. or beg. of the XIIc. AH. by Barīmalik (?) b. Manākhān (بریملک بن مناخان), who unfortunately forgot to put the date of the year in the place reserved for it in the colophon. Glosses and marginal notes throughout the copy. Beg. (exactly as in EIO 2107):

سیاس بیفتیس و اجفیس ستائش فویم الاساس النسخ

The four initial folios of the volume are occupied with what may be the beginning of another work in ornate prose. Neither the author's name, nor the title are mentioned, and the usual accumulations of flowery phrases convey no indication as to the real content of the work. Beg.

خداوند جهان آفرین ذات بیعوض النسخ

Bd. v. Ff. 1-143. S 240 × 140. 155 × 85, ll 15. Or. pap. Good Ind. nast Cond. col. good.

351.

چهار باغ

CHAHĀR BĀGH.

F 48.

A treatise on epistolography, comp. towards the end of the X/XVIc. by Masīḥu'd-Dīn Abū'l-Faṭḥ b. 'Abdī'r-Razzāq Gilānī (d. ca. 997/1589). See EIO 2063: cf. also Pr 902-903 and R 667, 1090, etc. *Ind. libr.* St. No. 15 on p. 90. Copied in the XIIc. AH. Many scrappy notes and poetical quotations on the fly-leaves. Beg

چهار باغ دنیا حضرت خفصه کانه و تعالی النسخ

S 290 × 130. 140 × 75, ll 11. Eur. pap. Ind. shikasta. Cond. good.

352.

مکتوبات علامی

MAKTŪBĀT-I-ALLĀMĪ.

F 46.

The *first daftar* of the well known collection of letters and epistolographic specimens, comp. by Abū'l-Faḍl b. Mubārak 'Allāmī (d. 1011/1602), but finally arranged after his death by his nephew 'Abdu's-Ṣamad b. Afdal Muḥammad between 1011 and 1015/1602-1606. The work is divided into three *daftar*s, and often called *Inshā-i-Abū'l-Faḍl*, or *Maktūbāt-i-Abū'l-Faḍl*, or *Mukātabāt-i-'Allāmī*. See GIPh 341, BI I 694-700, EIO 271-286, Br 184-186, EB 1378-1383, Pr 1012, R 396, Aum 18, 124, Morl 109, Mehren 26, etc. *Ind. libr.* Madr 165, St. No. 1 on p.

87. Several times lith. in India. Copied in the XIIIc. AH. Defective in the middle, badly written, dirty and damaged. Beg. as usual :

کونکون نیائش مرداوردی را که وجود بشر را انج

Bd. v. Ff. 1-s5v. S 200 × 125, 155 × 95. Il 11. Or. pap. Vulgar Ind. nast. Cond. bad.

353.

The same.

F 44 (*bis*).

The *second daftar* of the same work, copied in 1265 AH. Many glosses on the margins. Beg.

دفتر دوم، بحضرت شاهنشاهی ظل الهی نوشته اشد انج

S 290 × 155, 150 × 90, Il 13. Eur. pap. Modern Ind. nast. Cond. good.

354.

The same.

F 45.

Another copy of the *second daftar*, dating from the XIIIc. AH., beg. as usual :

آغاز دفتر دوم که عرائض و خطوط خود بحضرت خاقان انج

S 300 × 205, 140 × 90, Il 11 and a margin-column. Eur. pap. Modern Ind. nast. Cond. bad. Perishing.

355.

بساتین اللغة

BASĀTĪNU'L-LUGHAT.

B 11.

A commentary and a collection of glosses on *Mukātabāt-i-Allāmī*, explaining the difficult passages and rare terms found in that book. The author calls himself Muḥammad Sa'd. and does not mention the date of composition. Cf. also No. 541. A modern copy, dating from the XIIIc. AH., unfinished. Beg.

سپاس بیفینس دادار بیهمنائی را که صناعت انسا انج

Ff. 163, S 225 × 165, 160 × 90, Il 15. Or. pap. Ind. shuk-nast. Cond. good.

356.

(تصنیفات ظهیری)

(TAṢNĪFĀT-I-ZUHŪRĪ).

F 5.

A collection of compositions in bombastic ornate prose by Nūru'd-Dīn Muḥammad Zuhūrī, who came to India from Turshiz

(not Tarshīz as written in some catalogues), or Turshīsh as pronounced locally (a district immediately south of Nishapur), and died in the Deccan ca. 1025/1616. See GIPh 309, EIO 1500-1514, EB 1076-1080, 1241, Pr 909-910, 1006-1007, Ros 264, R 678-679, and 741-742, etc. *Ind. libr.* Bh 376, Bk 284-287, Spr 580, St. No. 8 on p. 89. Lith. several times in India. (For Zuhūrī's poetical works see the section on poetry). The present copy, transcribed in 1170-1173 AH. (see ff. 119v and 92v) by Muḥammad Kāzīm, contains:

I (ff. 8v-24). *دباجۀ نورس*. A flowery introduction to a treatise on Indian music. Besides the references given above, see EB 1241, Pr 15, 33, 1006, R 741, etc. Beg. as usual:

سرود سرایان عشرنکده قال انچه

II (ff. 24-42). *خطبۀ کلزار ابراهیم*. Another similar production, sometimes also called *Munquddima* (or *dībācha*)-*i-Gulzār-i-Ibrāhīm*. Beg. as usual:

خرمى چمن سخن بطراوت حمد بهار انچه

III. (ff. 42v-92v). *مقدمۀ خوان خليل* (also called *khutha* or *dībācha-i-Khwān-i-Khalīl*). Another composition in ornate prose, similar to the preceding one. Beg. as usual:

ای از تو بر اهل نغمت و اکلیل سبیل انچه

IV. (ff. 93v-119v). *رفعات ظهیری* (sometimes also called *Panj-rangā*, or *Inshā-i-Zuhūrī*). A collection of love letters, utterly bombastic and flowery. See EIO 1509 (4), EB 1080, Pr 1007, R 742, etc. Cf. Br 187. *Ind. libr.* Apparently the same work is alluded to in St. No. 8 on p. 89: (HC 232/12). Beg. as usual:

شهید بهسم دیت عشوق خونبیا انچه

Bd. v. S 180 x 95, 90 x 70, ll 9. Or. pap. Ind. nast. Cond. good.

357.

The same.

F 4.

Another copy, dated also 1170 AH., Muḥammadpūr, of the same three popular works by Zuhūrī, i.e. I. *Dībācha-i-Nauras* (f. 1v), II. *Gulzār-i-Ibrāhīm* (f. 11), and III. *Khwān-i-Khalīl* (ff. 21-39v). Beg. as usual, see the preceding No.

Bd. v. S 205 x 120, 160 x 70, ll varied. Or. and Eur. pap. Ind. nast. Cond. good.

358.

The same.

Oa 47.

Another copy, dated 1223 1846, containing the same three works, as above: I. *Dībācha-i-Nauras* (f. 1v); II. *Gulzār-i-Ibrāhīm* (f. 14v); and III. *Khvān-i-Khalīl* (ff. 29v-58r). Beg. as usual, see No. 356.

Bd. v. S 175 × 110, 125 × 70, ll 11. Or. pap. Modern Ind. nast. Cond. not good, paper is decaying.

359.

مقدمه خوان خلیل

MUQADDIMA-I-KHWĀN-I-KHALĪL.

F 52.

Another copy of this work by Zuhūrī. Transcribed in 1070 AH., as other dated articles in the same volume. It is called here, in the beginning, خطبة نورس مسمی بخوان خلیل. Beg. as usual, see No. 356. On f. 60 there is added a petition to government from several persons, containing a complaint about some irrigational matters.

Bd. v. Ff. 60-77, S 255 × 150, 145 × 70, ll 14. Or. pap. Good Ind. nast. Cond. good.

360.

The same.

F 22.

Another copy of the *Khvān-i-Khalīl*, dating from the XIIc. AH. Beg. as usual, see No. 356.

Ff. 15, S 225 × 170, 180 × 85, ll 17. Or. pap. Bad Ind. shikasta-nast. Cond. good.

361.

(مجموعه)

(MAJMU'Ā).

Oa 73.

Various extracts and specimens of flowery ornate prose, chiefly from the same Zuhūrī (ff. 341v-343). There are also scrappy extracts from other writers, such as Naṣrā-i-Hamadānī (d. 1015 1606), and Muḥammad-Qulī Salīm (d. 1057/1647), on ff. 269-271 and 324-333v. Copied in the beginning of the XIIc. AH. The introduction to this anthology was transcribed by 'Abdu'l-Ghafūr Andijānī in 1108 AH.

Bd. v. S 289 × 160, 245 × 135, ll varied. Or. pap. Ind. nast. (diff. hands), Cond. rather bad.

362.

شرح (تصنیفات) ظهوی

SHARḤ-I-(TAṢNĪFĀT-I-) ZUHŪRĪ.

F 34.

A commentary on Zuhūrī's prose works, composed in 1210/1796 (see f. 2), or, as expressed in the chronogram کلام ظهوی (ibid.) 1212/1797-1798, by Abū'l-Yamīn 'Abdu'r-Razzāq b. Muḥammad Ishāq Ḥusaynī Sūrātī, cf. EIO 1500. Lith. Cawnpore, 1873. In his introduction the author gives a biographical account of Zuhūrī, explains various Indian musical terms and generally discusses stylistic matters:

مقدمه اول، در ذکر احوال مصنف و تألیف خطبه کتاب

f. 2.

نورس و غیره

f. 6v.

دوم، در بیان کلمات موسیقی

سوم، در آیراک برخی از صنائع و بدائع نظم و سر تاره

(sic) از تراکب و مضمون بقدیمی متأخرین

که اصطلاح دران مروج نصرت است مر

f. 10.

طاوت معانی و صناعت کلامی

The commentary on *Dībācha-i-Nauras* begins on f. 19v; on *Dībācha-i-Khwān-i-Khalīl* (f. 51); on *Dībācha-i-Gulzār-i-Ibrāhīm* (f. 102r); on *Mīnābāzār* (f. 119); on *Panj-i-uqa* (f. 151). Copied in 1231 AH. Beg.

الحمد لله الذي تعالى شأنه عن السرح والبيان الخ

Ff. (169), S 250 × 150, 250 × 205, ll 17. Or. pap. Ind. nast. Cond. good.

363.

انشای هرکرن

INSHĀ-I-HARKARAN.

F 46.

The well known collection of bombastic epistolographic models, comp. between 1034 and 1040/1625-1631, by Harkaran, son of Maṭṭhuradās Kaubū Multānī. See GlPh 341, Bl II 1062, EIO 2069-2076. 2932, Br 188, EB 1384. Pr 124. 129. R 530. Aum 124, Mehren 28. Leyden Cat. I 175, etc. *Ind. libr.* (GC II 317). Lith. several times in India. Edited and transl. into English by F. Balfour, *The Forms of Herkern*, Calcutta. 1781. repr. 1831. It is interesting to note that in the present copy several letters are found dated 1055/1645. The work is sometimes called *Irshād al-tālibīn*. Copied in the XIIIc. AH. Beg. as usual:

بعد از حمد و ثنای مر حضرت ایند متعال ذوالجلال الخ

Bd. v. Ff. 86v-136. For measurements see No. 352. Cond. bad, perished.

364.

(رقعَات عبد اللطيف) ✓

(RUQ'ĀT-ABDU'L-LATĪF).

F 6.

A rare collection of official letters, apparently so far unnoticed in other libraries, which may be of some use for the detailed study of the history of Jahāngīr's reign and the beginning of that of Shāhjahān. It was compiled by 'Abdu'l-Latīf b. 'Abdi'l-lah 'Abbāsī Gujrātī, generally known through his works on the *Mathnavī* of Jalālu'd-Dīn Rūmī, *Ḥadiqa* of Sanāī (see in the section on poetry), as well as his corrections of the *But-khāna*, etc. He died in 1048-1049/1638-1639. For his biography see EB 663, and especially R 589. The majority of letters in his collection belong to the correspondence of Lashkar-Khān, a governor of Kabul, in whose employment the author was for some time. There are several epistles to and from Khānkhānān 'Abdu'r-Raḥīm (d. 1036/1627) (ff. 5v, 7v, 9, 10v etc.), to Āṣaf-Khān (d. 1051/1641, f. 13), to Mahābat-Khān, Fīrūz-Jang, Hāshim-Khān, etc. There are also documents of other kinds, such as an account of the interview with the Persian embassy (f. 75v). Of letters to private persons—those to 'Abdu'l-Wahhāb Ma'mūrī are especially numerous (ff. 28, 29, 31v, 32, 33v, 35, 35v, etc.). Very unfortunately the headings of the letters, usually written in red ink, are omitted in a great many cases (although space is reserved for them). Therefore it is difficult to make an analysis of these documents without undertaking detailed study of the work.

The reference in St. No. 14 on p. 90 apparently belongs to the present copy. Transcribed towards the end of the XIc. AH. defective at the end. There is no introduction and the book begins with a letter (without a heading) :

داعی تحقیقی و خیر اندیش حقیقی عبد اللطیف عباسی الخ

Fr. 82, S 225 x 125, 170 x 90, ll 15. Or. pap. Good Ind. nast. Cond. good.

365.

(رسالۂ معینا)

(RISĀLA-I-MU'AMMĀ).

M 103.

A short treatise on logogriphs, dedicated to Shāhjahān. It was comp. by 'Alī Muḥammad Murammāī, probably in the first half of the XIc. AH., because the numerous chronograms, which are given there, mostly refer to that time : on f. 17, 1021 1612, the death of 'Alī Mardān (علی مردان بہادر نفل کرد) : 1023 1614 (f. 16 : 1026 1617 (f. 16v) : 1030 1621 (f. 16), etc. Copied towards the end of the XIIc. AH. Beg.

بندم آنکہ آدم کل اسمائے

In the beginning (f. 1v-2) there is a very short extract from *Hilal-i-muṭarrāz* by Sharafu'd-Dīn 'Alī Yazdī (d. 858 1454, see Nos. 72-80 in this cat.), a treatise on logogriphs, see Bl II 1067. RS 193. EB 1345, Pr No. 32. etc. Beg.

این فقره چند است از کتاب حلال مطروز در فن معما النسخ

Bd. v, ff. 1-36 (correct order: 1-26, lac., 28, 30, 31, 27, 29-36), S 250 × 145 120 × 85, ll 19. Or. pap. Ind. nast. Cond. bad. Many glosses and notes.

366.

(تصنیفات منیر)

(TAŠNĪFĀT-I-MUNĪR).

F 52.

Prose works of Abū'l-Barakāt b. 'Abdī'l-Majīd Multānī with the *takhalluṣ* Munīr (d. 1054 1644), written in highly bombastic style. A good copy, transcribed in 1070 AH. (this date belongs to some other articles in the same volume, written in the same handwriting). There are:

I. (ff. 122v-147). نویدیه. Specimens of ornate prose, completed in 1051 1641. See GIPh 341, EIO 2079-2082, 2935. Beg. as usual.

این منتخب از بخت نكو فرجامش النسخ

II. (ff. 147-247). گارستانی. Love story of prince Wālā Akhtar, in ornate prose, comp. in 1050 1640 at Jaunpūr, and dedicated to Shāhjahān. See GIPh 341, EIO 2083-2087. Beg.

سدائش کونا کون پادشاهی را سزاوار است النسخ

III. (ff. 248v-278). Another copy of *Naubāra*, beg. as on I. 122v. The transcript is of a later date, made on different paper probably in the middle of the XIIc. AH. This part of the MS. may have been bound together at a later period.

IV. (ff. 278v-287). (*Mukātabāt-i-Munīr*). A few letters by the same Munīr, addressed to various noblemen, such as Šafī-Khān, I'tiqād-Khān (d. 1082 1671) (f. 284), and others. Beg.

عذایت ایزد بیچون و سعادت روز افزون النسخ

A short poem by Munīr, with the title *Āina-i-āz*, placed on the margins of ff. 122v-125 will be referred to in the section on poetry. On f. 247 there is a short poem, and the name of Mīrzā Muḥammad Hāshim b. Qizilbāsh Khān-i-marhūm is mentioned, perhaps as of its author.

Bd. v, S 255 × 150, 145 × 70, ll 14. Or. pap. Good. Ind. nast. Cond. good.

367.

نوبلوه

NAUBĀWA.

Oa 59.

Another copy of this work, apparently slightly defective at the end. Transcribed possibly in (1225) 1810, which is the date of some other articles in the same vol. Beg. as in No. 366 (I).

Bd. v. Ff. 44v-96v, S 235 × 150, 155 × 95, ll 11-13. Or. pap. Ind. nast. Cond. good.

368.

منشآت برهمی

MUNSHA'ĀT-I-BRAHMAN.

Oa 59.

Epistles, addressed to Shāhjahān and various noblemen of his time. written in very flowery style. Compiled by Chandarbhān Brahman, who was a secretary to Shāhjahān and his son Dārā-Shikūh, and died some time between 1068 and 1073 1657-1663. See GIPh 341, EIO 2094, 2940, EB 1385-1386, Pr 1017, R 397-398, etc. Copied in (1225) 1810 at Lahore for هنری بایلو. Beg. as usual :

چون از عنقراب این برهمی النخ

Bd. v. Ff. 105v-199, S 235 × 150, 155 × 95. ll 11-13. Or. pap. Ind. nast. Cond good.

369.

The same.

F 50.

The beginning of the same work. written in a bad form of *shikasta*, apparently in the beg. of the XIIIc. AH. Beg. as above, see No. 368.

Ff. 16, S 205 × 130, 155 × 90. ll 11. Or. pap. Ind. nast. Cond. tol. good.

370.

(مکاتبات مقیما)

(MUKĀTABĀT-I-MUQĪMĀ).

F 52.

A collection of letters and official documents in flowery style by Muḥammad Muqīm b. Muḥammad Sharīf al-Ḥasanī, with the *takhalluṣ* Muqīm or Muqīmā (cf. f. 36v), a poet of Shāhjahān's time. known through his version of the *Yūsuf-u Zulaykhā*, cf. GIPh 232, 246. There are many chronograms to be found in his work, the latest being 1068 1658 (f. 52v سر خیل قطب مہی) (the copy itself is dated 1070 1660). The author's name is found almost in every letter: ff. 8. 19. 21, 36v, 48, 53v etc. 'Urfī

(d. 999/1591) is quoted on f. 8, also Żuhūrī (d. 1025/1616). On f. 58 in a letter the author asks someone to send him the *Ilhāmīyya* by Tuġhrā (d. 1078 1667, see further on, No. 371). Therefore it may be concluded with a high degree of probability that Muqīmā died some time after the beginning of Aurangzīb's reign.

His collection contains 36 letters, 'arḍa-dāshts, etc. It begins, on f. 1v, with a report about the occupation of the fortress لودکیر, sent to 'Abdu'l-lah Quṭb-Shāh (1020-1083 1611-1672). On f. 7 there is a note in praise of a palace of Muḥammad Mīr-Jumla-Shāhī (who d. in 1073 1663), with a chronogram for 1051 1641. Also another letter is addressed to the same official (ff. 10v). There are many letters to various friends and relatives of the author, such as his brother Diyāu'd-Dīn Ḥasan (ff. 12, 14, etc.), his son Ḥaydaru'l-mulk (f. 25v), etc. Ḥakīm Karīmā (f. 18), Maulānā Fauqī (f. 20v), Maulānā Ḥukmī and Shāh Mu'ayyadā (on ff. 27, 34), are probably poets of that time, while Qāḍī Muḥammad Ṣāliḥ (f. 56v) was a calligraphist. There are also epistles to Islām-Khān (d. 1057 1647) (f. 32), Nawwāb Sayyid Muẓaffar (d. 1096 1685) (f. 49v) and others.

A very good copy dated 1070 AH. Many marginal notes. Some fragmentary epistolary extracts in the beg. There is no introduction and the collection opens with letter No. 1. Beg.

فتننامه که بجهت عالیحضرت الخ

Bd. v. Ff. 1v-59v, S 255 × 150, 145 × 70, ll 14; Or. pap. Good Ind. nast. Cond. good.

371.

(تصنیفات طغرا)

(TAṢNĪFĀT-I-TUĠHRĀ).

F 52.

Works in ornate prose by Mullā Tuġhrā of Mashhad who came to India towards the end of Jahāngīr's reign and died there ca. 1078.1667. See GIPh 336-337, EIO 1586-1591, EB 1389-1390, R 742-744, 875, Gotha C. 24, etc. *Ind. libr.* Bk 333, St. No. 17 on p. 90; (a collection of his 32 prose treatises is found in GC II 283). Lith. Cawnpore, 1871, Lucknow, 1885. The present copy forms a portion of an album, in which an article, transcribed by the same hand, is dated 1070 AH. If this may be relied upon, it must have been written within the author's lifetime. There are :

I. (ff. 94v-111). Letters and small prose writings by Tuġhrā, beg.

رقعه طغرای مشہدی کہ بمیرزا بزیمی در طلب سیریاغ نوشته

Next (f. 97) follows his *‘Ibrat-nama*, beg. as in EIO 1586 (XXIII):

در حالتی که تیغ جان خراش را انج

On f. 98 there begins a laudatory description of a water tank (طالب کم) in the Carnatic. On f. 100 appears *Dībācha-i-Mi'yāru'l-idrāk* (which is also called *Āhang-i-bulbul*, *Jūsh-i-bulbul*, etc.), see EIO 1586 (X), R 742, etc. Beg as usual:

بیشرو ساز سخن ترانه حمد صانعیست انج

On f. 103 is a letter of apology addressed to *Mirzā Ḥamza*: on f. 104v is a letter to *Mirzā Rūzbihān*: on f. 106 a short *dībācha*: other letters on ff. 107, 107v, 108, 109 (to *Ṣāib*), 109v.

II. (ff. 111v-122v). *Ithāmiyya*, beg. as in EIO 1586 (III), etc:

در نزد محبت همه جا خصل حکمت انج

Bd. vol. Ff. 94v-122v. For measurements etc. see No. 370.

372.

(تصنیفات طغرا)

(TAṢNĪFĀT-I-ṬUGHRĀ).

F 5.

Two more compositions in ornate prose by Ṭughrā. Copied towards the end of the XIIc. or beg. of the XIIIc. AH. Miscellaneous notes at the end.

I. (ff. 130v-166v). *Tadhkiratu'l-atqiyā* (which often is also called *Tadhkiratu'l-akhyār* or *Tadhkiratu'l-uḥibbā*). See EIO 1856 (XXIV), etc. An eulogy of various contemporary Sufis of Kashmir. Beg. as usual:

طغرا تا کی زبان خود تیز کنی انج

II. (ff. 166v-180). *Tāju'l-madāih*, in praise of prince Murād-bakhsh, son of Shāhjahān. See EIO 1586 (II). Beg.

سرخ زوئی قلم بذکارش ثنائی شهبشاهیست که انج

Bd. v. Ff. 130v-180. For measurements see No. 356.

373.

فردوسیه

FIRDAUSIYYA.

F 57.

Ṭughrā's eulogies of Kashmir, see EIO 1586 (I), R 742, etc (Cf. references in No. 371). Copied in 1171 AH. Beg. as usual

ثنائی بهار پیرائی که انکشت سبزه را بدافبای شبنم انج

Bd. v. Ff. 1-81, S 205 × 145, 160 × 100, ll 15. Europ. pap. Ind. nast. Cond. tol. good.

374.

(مجموعه مکتوبات)

(MAJMŪ'A-I-MAKTŪBĀT).

F 52.

A collection of official letters, belonging to the state correspondence of the Mogul court in the XIc. AH.

1. (f. 77). A *ḡathnāma* from the government of Shāh 'Abbās I. the Safawide (995-1037/1587-1628) to Jahāngīr, informing the latter about the occupation of Baghḡad.

2. (f. 79). Reply to the above.

3. (f. 81). A letter (*firmān*) from Aurangzīb to a Quṭb-Shāh.

4. (f. 84). نشانی که شاهزاده اورنگزيب پيادشاه بيجاپور مسمى بمحمد عادلشاه نكارش يافته. The 'Ādil-Shāh in question reigned in 1035-1070/1626-1669.

5. (f. 86). Another letter from Aurangzīb, not yet emperor at that time, to Aḥmad Beg, concerning the military operations in Bidar.

6. (f. 87). Reply to the above.

7. (f. 87v). A letter from Ulfatī, a poet (d. ca. 1050/1640) to Mushkīn Qalam, a calligraphist and poet (d. 1025/1616).

8. (f. 88v). An official epistle to Shāh 'Abbās of Persia.

9. (f. 92v-94). A letter from Aurangzīb, also then not yet an emperor, to 'Abdu'l-lah Quṭb-Shāh (1020-1083 1611-1672), dated 1069 1659 :

نقل فرمان شاهزاده اورنگ زيب که در زمان فتور سلطنت و تغيير حال شاه جهان بسلطان عبد الله قطب شاه ... نوشته در سنه ۱۰۶۹

Copied apparently in 1070 AH., because the other portion of the same volume, bearing that date, is written by the same hand.

Bd. v. Ff. 77-94. For measurements etc. see No. 370.

375.^c

جامع القوانين

JĀMI'U'L-QAWĀNĪN.

Oa 4.

A collection of epistolary forms compiled in 1085 1674 by Khalīfa Shāh Muḥammad Qanūjī. His work, divided into four *fasls* and a *khātima*, is sometimes also called *Inshā-i-Khalīfa*. See GIPh 343, BI I 705, EIO 2097-2105, 2941, Br 191-192, EB 1391-1394, Pr 72, 126, 146, 1008, R 414. Aum 123, Mehren 27, Leyden Cat. I 176, etc. (GC II 322-323). Print. Calcutta, 1834. Lith. several times in Lucknow, Cawnpore, etc. The present copy

is very defective at the end; it dates from the XIIc. AH. Beg. as usual:

ستائش و نياش مرداوری را سزد که کاتب فصاحت انج

Bd. v. Ff. 61v-68v, S 250 × 145, 185 × 105, ll 13. Or. pap. Ind. bad shikasta. Cond. bad. Dirty, often illegible. Scrappy notes.

376.

(مکاتبات)

(MUKĀTABĀT).

Oa 54.

A few specimens of flowery epistles, apparently by different authors. One of them is dated 1100-1689, and one Faṭḥu'l-lah son of Hājji Pāband is mentioned in terms which seem to imply that he is the author. The letters selected here show how to write to one's father, mother, superiors, equals, etc. This collection is apparently the same as the one noticed in EB 1407, because the initial words in both coincide exactly. Copied in the XIIIc. AH. Beg.

جذاب ابرایی (ابروی sic. for اعزى مخدومی انج

Bd. v. S 200 × 130, 160 × 85, ll 13. Or. pap. Ind. nast. Cond. tol. good.

377.

دوحة الصنائع

DAUḤATU'Ṣ-ṢANĀ'ī.

M 103.

A treatise on logographs by Imāmu'd-Dīn b. Abī'l-Makārim Nu'mānī al-Bidūlūī (? البیدرؤی), with the *takhalluṣ* Imāmī. He dedicated it to Aurangzīb. It is divided into three *shu'bas*, each subdivided into many *thamaras*. Copied apparently towards the end of the XIIc. AH. Beg.

الحمد لله الواحد الاحد الملك الصمد انج

Bd. v. Ff. 37v-57v. For measurements etc. see No. 365. Many glosses and notes.

378.

آداب عالمگیری

ĀDĀB-I-ĀLAMGĪRĪ.

F 2.

Official letters and various documents belonging to the reign of Aurangzīb, written in his name by his secretary Abū'l-Faṭḥ Qābil-Khān, collected and arranged by Ṣādiq Muṭṭalibī (d. 1129-1716). The collection was completed in 1115-1703-1704. See GIPh 342. EIO 371-372. R 399, etc. (GC I 463). Cf. also Elliott, Hist. of India VII, 205-206. Lith. several times in India. Copied

in the 16th year of Muḥammad Shah, i.e. 1146 AH. Beg. as usual :

خداوند علیم خود بخش سخن آفرین را الخ

Ff. (424), S 270 × 175, 190 × 105. ll 20. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

379.

The same.

F 1.

Another copy of the same work, also dating from the XIIc. AH. Beg. as usual, see No. 378.

Ff. (284), S 305 × 195, 230 × 135. ll 23. Or. pap. Ind. nast. Cond. tol. good. Slightly injured by repairs.

380.

انشای عجیب

INSHĀ-I-AJĪB.

Oa 59.

A treatise on epistolography. comp. in 1118/1707 (chronogram on f. 43v دلکشا والی نسخہ) by Muḥammad Jaʿfar b. Muḥammad Fāḍil, an inhabitant of Bajnūr (بجنور) near Lucknow. The work is divided into three chapters : 1. مکاتبات (f. 4) ; 2. مراسلات (f. 25), and 3. رقعات (f. 39). Copied at Lucknow in 1225/1810. Beg.

منت های بی مفتها و ستائشهای لا انتها مر خالعی را الخ

Bd. v. Ff 1v-43v, S 235 × 150, 155 × 95. ll 11. Or. pap. Ind. nast. Cond. good.

381.

دستور العمل

DASTŪRU'L-ʿAMAL.

D 163.

A collection of official notes regarding various local chiefs etc.. with many extracts from different historical works. They are arranged in a chronological order, beginning with the pre-Muham-
 maden Rājas of Dehli and ending with 1126 1714. The name of the compiler is not stated. See GIPh 343, R 989 (where a transcript of the present copy is discussed). Copied by Ghulām Rasūl in 1271/1854 (here 1266 of the Bengali era), beg. and ending abruptly. Beg.

فہرست تواریخ راجہای دہلی وغیرہ الخ

S 325 × 205, 230 × 120. ll 15. Blue Eur. pap. Bad Ind. shik.-nast. Cond. good.

382.

کلمات طیبات

KALIMĀT-I-ṬAYYIBĀT.

F 27.

A collection of Aurangzīb's official letters, notes, etc., arranged and edited in 1131 1719 by one of his secretaries, 'Ināyatu'l-lah b. Mirzā Shukri'l-lah (d. 1139 1726-1727). See GIPh 342, EIO 373-374, EB 248-251, R 401, 1087, etc. *Ind. libr.* Bh 272. Cf. Elliott, *History of India* VII, 203. Copied in the XIIc. AH. Beg.

الهی از قلم شکسته و زبان خسته چه آید اینی

Fi. (149). S 180 x 105, 125 x 60, ll 13 Or. pap Good Ind. nast. Cond. good. Vignette.

383.

رقائم کوائم

RAQĀIM-I-KARĀIM.

M 2.

Another collection of Aurangzīb's epistles, containing only his private letters to one of the favorite amīrs, Amīr-Khān Sind hī (d. 1131 1719). They were arranged after the latter's death by his son Ashraf-Khān Mīr Muḥammad Ḥusaynī. See GIPh 342, EIO 375-378, EB 253, R 400, etc. Cf. also Elliott, *Hist. of India* VII, 204. Copied towards the end of the XIIc. AH., as a part of a large collection of poetical and other works by various authors Beg. as usual:

سخن جانست و دیگر گفتگو جانان ز من بسندو الخ

Bd v. Fi. 195-205v. For measurements see No. 221.

384.

نکات بیدل

NUKĀT-I-BĪDIL.

E 214.

A collection of *nuktas*, or short discussions in a Sufic strain written in an exceedingly bombastic and very obscure style. The author is 'Abdu'l-Qādir b. 'Abdīl-Khāliq with the *takhalluṣ* Bīdil (d. 1133 1720). See concerning this work R 745, etc. (The *Nukāt* are rare in European libraries but common in the East). Lith. Lucknow, 1281, and later. For biographical information about the author, and for his other works, see GIPh 300-301, 337, EIO 1676-1686, Br 193, EB 1169-1170, Pr 938-941, Ros 167, R 706-707, etc. *Ind. libr.* Bk 381-388, Spr 119, 213, 378-380, etc. Cf. Garcin de Tassy, *Histoire de la littérature Hindouie*, vol. I, p. 312. Several poetical works by the same Bīdil are described in the section on poetry in this Catalogue. Copied in 1169 AH., at Muḥammadpur. Beg. as usual.

اکر منکر نبوت ننگ الخ

S 180 x 120, 150 x 90 ll 13, Or. pap. Ind. nast Cond. good. CFW 1809.

385.

The same.

E 213.

Another copy of the same work, transcribed in 1182 AH. by Ghulām Ahmād. It contains a preamble, unfortunately fragmentary, beg. abruptly with 'در جای فرسید' ... The usual beginning, as in the preceding copy, opens here a *nukta*, perhaps the first, on f. 1v.

Bd. v. Ff. 1-45v, S 210 × 150, 160 × 105, ll 17. Or. pap. Ind. nast. Cond. good.

386.

The same.

F 23.

Another copy of the same work, transcribed in 1228 AH. by Dātārām. Beg. as usual, see above, No. 384.

S 240 × 195, 200 × 125, ll 12. and a marginal column. Eur. pap. Ind. shuk.-nast. Cond. good.

387.

چهار عنصر

CHAHĀR ·UNŞUR.

F 17.

Another super-bombastic production by the same prolific Bīdil, also in a Sufic strain. See EIO 2115, etc. (GC II 278). The present copy, dating from the XIIc. AH. contains only the *first* and the *second* 'unşurs (out of four). The preface to the whole of the work begins :

خداوندان زبان معذور بیصرفه سرائیست الخ

The *first* 'unşur begins :

ابجد اشتعال شعله مغال و کرمهای صحبت الخ

The *second* 'unşur begins :

روائی شکفتگی بهار عالم منظوم و نسیم فیض غنایم الخ

S 200 × 110, 160 × 80, ll 17. Cr. pap. Ind. nast. (diff. hands). Cond. tol. good. CFW 1825. Scrappy notes on the blank leaves and on the margins.

388.

The same.

F 17.

Another copy of the same work, containing the *first* and the *fourth* 'unşurs. Copied in 1164 AH. by 'Azīmu d-Dīn.

The *first* 'unṣur (and the usual preface) beg. as above, see No. 387.

The *fourth* 'unṣur begins :

غبار فشانى بساط مور عجائب النخ

S 205 × 105, 170 × 55 (or 40), ll 13 and less. Or. pap. Ind. shik.-nast. Cond. good. CFW 1825.

389.

The same.

F 16.

Another copy of the same work, transcribed in 1160 AH. It contains only the *second* and the *third* 'unṣurs.

The *second* 'unṣur begins as in No. 387.

The *third* 'unṣur begins :

طراوت شبنمستان مراتب منشور النخ

S 220 × 135, 170 × 60, ll 15. Or. pap. Ind. nast. Cond. good.

390.

مجمع الانشاء

MAJMA'U'L-INSHĀ.

M 35.

A rare collection of official letters dating from the XIIc., as well as various epistles belonging to the correspondence of eminent poets and other notable men. Only a few copies of this work were hitherto known: Bl I 708, EIO 2122, 2943 and R 1067. A detailed account of the contents is given in EIO 2122. It was compiled either in 1138 1725-1726, or in 1146 1733-1734, by Muḥammad Amin, surnamed Banī-Isrā'īl, and is divided into 30 *faṣls*. A great many interesting letters are found in it, some of them connected with the diplomatic relations of the Safawids with India. The present copy defective and disorderly, does not contain the introduction, and begins abruptly with the *first faṣl* (f. 109v) :

در توحید و در وحید محمد رفیع النخ

The beginning of the other *faṣls* are not properly marked. The letters end abruptly on f. 188, but it seems highly probable, that some more flowery epistles (mostly by various poets), found on ff. 23v-68, also belong to this work. Copied towards the end of the XIIc. AH.

Bd. v Ff. 23v-68 and 109v-188, S 105 × 190 (*biyāḍ* form). Or. pap. Ind. nast. Cond. tol. good

391.

(مکاتبات عابد خان)

(MUKĀTABĀT-I-‘ĀBID-KHĀN).

F 18.

An accumulation of copies of letters, without any arrangement or system, transcribed by different hands and on different paper. The majority are official documents belonging to the correspondence of ‘Ābid-Khān, an official of the reign of Aurangzīb and Muhammad Shāh (1131-1161/1719-1748), addressed to various amīrs of that time, such as Ḥusayn-‘Alī-Khān, Mubārīz-Khān and others. It is difficult to come to a conclusion as to whether this collection is a fragment of what once has been a work on epistolography, or whether it is a hap-hazard mass of notes, made by a lover of florid epistles. The bulk of these fragments were transcribed towards the end of the XIIc. AH., but a few folios are of more recent origin.

Bd. v. Ff. 1-46v and 58-67v, S 215 x 125, 160 x 75, ll 14. Or. pap. Ind. shik.-nast Cond. tol. good. Many folios misplaced. Notes and poetical extracts on blank leaves and margins.

392.

کلشن عجائب

(GULSHAN-I-‘AJĀIB.

F 40.

A collection of official letters chiefly pertaining to the correspondence between Farrukh-Siyar (1124-1131/1713-1719) and Muhammad Shāh (1131-1161/1719-1748) on one side and Nizāmū’l-Mulk Āsafjāh (d. 1161/1748), and other amīrs on the other, compiled by Rām Sing’h, a munshī of Āsafjāh apparently still in his master’s lifetime. See R 402-403, etc. *Ind. libr.* St. No. 9 on p. 89. Copied at Burhānpūr in 1172 AH. by Mūhan Sing’h. Beg. (as in R 402):

آرائش دیباچہ سخن بستائش مانعی النج

Ff. (139), S 210 x 115, 135 x 70, ll 11. Or. pap. Ind. shik.-nast. Cond. good. Bad vignette

393.

داد سخن

(DĀD-I-SUKHAN.

Oa 45.

A short treatise on various questions of style, versification etc., by the well known Sirāju’d-Dīn ‘Alī Khān Arzū (d. 1169/1756). For his other works see Nos. 231 and 394 in this Cat. The title is found on f. 16v. The author states that he undertook an analysis of a *qaṣida* by Abū’l-Barakāt Munīr (d. 1054/1644), and tried to be as impartial as possible. He refers also to Muhammad Jān Qudsī (d. 1056/1646), and others. Beg.

حق آنست که حمد و ثنای که سزاوار جذب حق النج

Ft. 1-10 are partly left blank and partly occupied with scrappy notes and verses. Copied apparently in 1176 AH. by Muḥammad Amīr b. Muḥammad 'Umar Kanbū, because another article in the same volume, transcribed in the same handwriting, is so dated.

Bd. v. Ft. 1-39. S 200 × 130. 160 × 90. ll 12. Or. pap Ind. vulgar shik-nast. (diff. hands). Cond. tol. good.

394.

خطبہ کبریٰ

ĀṬIYYA-I-KUBRĀ.

C 19.

A treatise on the principles of rhetoric (بیان), by the same Sirāju'd-Dīn 'Alī Khān Ārzū (d. 1169/1756). His name is found on f. 1, and the title of the work—on f. 2. Copied in the XIIc. AH. Beg.

دیباچہ بیان معانی، سپاس حضرت سخن آفرینی کہ الخ

Ft. 15, S 225 × 150, 180 × 100. ll 18. Or. pap. Good Ind. nast. Cond. not good. Worm-eaten.

395.

حقائق البلاغة

ḤADĀ'IQUL-BALĀGHAT.

I 4.

A large work on rhetoric, poetics and other cognate matters, by Shamsu'd-Dīn 'Abbāsī, with the *takhalluṣ* Faqīr, or Maftūn (d. ca. 1181/1767). He completed his work in 1168/1754, for which year he gives at the end of his book no less than five chronograms: نویم دافسوران، خزائن تکمیل، بساتین مستفیدان، زینت، مخزن نکات and کعبه. It is divided into five *ḥadīqas* (I on بیان, II on بدیع, III on عروض, IV on قوافی and V on معما) and a *khāṭima* در سروات شعریه. They contain a large number of illustrations taken from ancient and modern poets. His two other shorter works on the same subjects, incorporated in *Riyāḍu'sh-shurārā* by 'Alī Qulī Khān Wālih, i.e. *Khulāṣatu'l-badī* and *Al-wāfiyya fī 'ilmī'l-arūḍ wa'l-qāfiyya*, were mentioned above under No. 230. For his poetical works see the section on poetry. Cf. GPh 254, EIO 1710-1711, etc., etc. Copied towards the end of the XIIc. or beg. of the XIIIc. AH. Beg.

حمدیکہ رخسارہ شاهد بیان را الخ

S 210 × 130, 145 × 75. ll 11. Or. pap Legible Ind. nast. Cond. good.

396.

The same.

I 4a.

Another copy of the same work, transcribed in 1270 AH. Beg. as in the preceding copy.

S 200 x 155, 135 x 85, ll 11. Eur. pap. Ind. nast. Cond. not good; rapidly decaying. Presented in 1915 by Nawwāb 'Aziz Jang, of Haydarabad.

397.

تحقيق السداد في مذلة الآزاد

TAḤQĪQU'S-SADĀD FĪ MADHALLATI'L-ĀZĀD.

Oa 45.

Another attack upon Ghulām 'Alī Āzād's (d. 1200 1786) well-known *Ma'āthiru'l-kirām* and *Sarw-i-Azād*, cf. above, No. 277. This time it is not the historical trustworthiness of these works which is attacked, but the style and the poetry of Āzād are subjected to criticism. From the explanations found in the work described under the next number, and which seem to deserve confidence, an insignificant and unknown local poet of Balgrām. Muḥammad Ṣadiq b. Muḥammad Aḥsānī'l-lah Balgrāmī (also styled as 'Uthmānī. Kāzīrūnī, etc.), surnamed Sukhanwar, was greatly displeased on finding in Āzād's book only a brief note on himself, with a quotation of a few of his verses, which are bad even from the point of view of the degenerate Persian poetry in India of the XIIc. AH. In revenge he pours the worst invective upon Āzād, without any sense of measure or perspective. Composed soon after 1167/1754. The title is found on f. 40v. Copied in 1176 AH. by Muḥammad Amīr b. Muḥammad 'Umar Kanbū. Beg.

الحمد لله الذي نبهنا عن نومة الغافلين النخ

Bd v. Fr. 39v-48, S 200 x 130, 160 x 90, ll 12. Or. pap. Ind. vulgar nast. Cond. good.

398.

تأديب الزنديق في تكذيب الصديق

TA'DĪBU'Z-ZINDĪQ FĪ TAKDHĪBĪ'S-ṢADĪQ.

Oa 45.

The reply of a partisan of Āzād, 'Abdu'l-Qādir Samarqandī Dihlawī, to the preceding abusive criticism by Muḥammad Ṣadiq Balgrāmī. The tone is more sober and reasonable, and the author tries to prove the falsity of the accusations. Comp. apparently shortly after the preceding work. The title is found on f. 58v. Copied in 1176 AH. Beg.

سپاس ایزدی که از همه عیبها مبرا ست النخ

Bd.v. 50v-79v. For measurements etc. see No. 397. Good Ind. nast. Cond. tol. good.

399.

المواهب الانشائية في المكاتيب الابداعية

AL-MAWĀHIB AL-INSHĀ'IYYA FĪ'L-MĀKĀTĪBĪ'L-IBDĀ'-
IYYA. F 53.

(Here, in the colophon المواهب الانشائية في مكاتيب الابداعية).

A treatise on epistolography, and various rhetorical devices, composed in 1170/1756, as stated in the colophon. The author's name is not mentioned. The work is divided into 40 *mauhibas*, each dealing with some special question of the technique of composition. The preface is lost, or was not written, and the work opens with the first *mauhiba*:

و لو ان ما في الارض من شجرة افلام النخ

Judging from the colophon this copy may be an autograph.

Ff. (57), S 205 x 120, 160 x 80, ll 15, Or. pap. Ind. nast. Cond. not good. Index. Notes and glosses.

400.

(انشای میرزا مهدی خان)

(INSHĀ-I-MĪRZĀ MAHDĪ KHĀN).

F 51.

A collection of epistolary models, in an exceptionally flowery style. The author's name, the real title of the work, the date of composition, are all omitted and all proper names in the letters are expunged and the word *fulān* is substituted for them. There is an English note on the fly-leaf, in an old handwriting, dating from the beginning of the last century: 'The forms of Epistolary correspondence by Mirza Mehdee Khan Moonshee ool Mamalik to Nadir Shah. The author died about 35 years ago.' There are no proofs to support or refute this statement. Muḥammad Maḥdī b. Muḥammad Naṣīr Astrābādī, the author of *Ta'rikh-i-Nādirī* (comp. in 1171/1757, see Nos. 94-97 in this Cat.), who is apparently here alluded to, wrote a treatise on epistolography, which is described in Ros 159; cf. also C. Schefer, *Chrestomatie Persane*, vol. II, p. 235: but I could not ascertain if both works are the same. The treatise occupies ff. 13v-130, and begins:

لكونه حمدی كه عدار عذرای ورق النخ

On ff. 1v-8 there are several petitions (*'arḍa-dāshṭ*) from various people. One of them, dated 1202/1788, deals with some disputes about the landed property belonging to the shrine of Amīr 'Alī b. Ḥamza b. Mūsā al-Kāzīm, at Shīrāz. The others are undated. On ff. 10v-12v a specimen of a marriage contract is given, but the proper names are also expunged from it.

Copied apparently just in the beg. of the XIIIc. AH., in Persia.

Ff (130), S 170 × 105. 120 × 70, ll 15. Europ. blue pap Persian shik.-nast. Cond. would be tol. good, if there were no 'repairs,' quite recently undertaken, and executed with exceptional carelessness.

401.

(مجموعه مکاتبات)

(MAJMU' A-I-MUKĀTABĀT).

D 172.

A hap-hazard collection of official documents and various epistolary specimens. They are included in a volume composed of treatises of different contents. Copied in the XIIc. AH.

1. (ff. 116v-124v). Several private letters, of no importance.

2. (ff. 125-125v). The beginning of a treatise on Arabic grammar, by Zāhīr b. Maḥmūd b. Mas'ūd al-'Alawī, see R 524, called زبده. Beg.

الحمد لله الموصوف با لتصريف النج

3. (ff. 126-128 are blank; ff. 129-140v). A collection of some important official letters (the first is defective at the end):

(۱) عالمگیر اورنگ زیب بعد فتح کلکندہ بیکی از امرای خود نوشته

بود النج. (f. 129).

(۲) رقم احمد شاه ابدالی که هنگام ورود هندوستان به میر محمد جعفر

خان صوبه دار بدکالا نوشته. (f. 130).

(Ahmad Shāh Abdālī reigned in 1160-1187/1747-1773).

(۳) رقم احمد شاه ابدالی که هنگام ورود هندوستان در سنه ۱۱۷۳ هجری

۱۵ صفر نوشته بود. (f. 131).

(۴) نامه عالمگیر اورنگ زیب که پسرزند خود محمد اکبر نوشته بود،

(ff. 133-135v).

Follows a list of the Mogul emperors to Shāh-'Ālam; a note انخاب شجاع الدوله.

(۵) نامه عالمگیر اورنگ زیب در جواب نامه شاه عباس والی (sic!)

ایران نوشته. (f. 136v).

(Abbās II, the Safawide, alluded to here, reigned in 1052-1077 1642-1667).

(۶) نامه اورنگ زیب عالمگیر که بسجاع بعد جلوس نوشته.

(ff. 138v-140v).

4. (ff. 141v-165). Another collection of interesting state documents :

(۱) نامه شاه عباس ثانی تخت نشین کشور ایران که بمصحوب تربیت خان بمحمد اورنگ زیب پادشاه هندوستان نوشته ، (f. 141v)

(۲) نقل عرشداشت عبد الله قطب شاه (1672-1611/1083-1020) پادشاه حیدرآباد که بشاه عباس (II) پادشاه ایران نوشته ، (events of 1665 1075) (f. 143).

(۳) نامه شاه طهماسب (1731-1722/1144-1135 II) دارایی ایران که بمصحوب علیمردان خان ایلچی پادشاه جمجاه محمد شاه (1748-1719/1161-1131) فرستاده ، (f. 146).

(۴) رقیمة وزیر الممالک فمر الدین خان در جواب طهماسب قلی خان افسار سپه سالار دارایی ایران مرقوم شد ، (f. 155).

(۵) نامه شاه عباس (1736-1731/1148-1144 III) پسر شاه طهماسب دارایی ایران که بمصحوب محمد علیخان ایلچی به محمد شاه پادشاه هند نوشته ، (f. 157).

(۶) مراسله عالیجاه طهماسب (قلی) خان افسار بعالیجاه محمد علیخان بیکر بیک فارس بعد از فتح دار السلطنة هرات نوشته ، (f. 160).

(۷) نامه که علی مردانخان ایلچی ایران از طرف طهماسب و نادر شاه آورده بود الخ (ff. 163-165).

5. (ff. 166-168v). A note on Muḥammad Bāqir Dāmād, surnamed Ishrāq (d. 1001.1593) in a highly flowery style. Beg.

زال چشمه سار سخن حمد سخن آفرین الخ

6. (ff. 170v-180v). Some other extracts of a similar kind, mostly fragmentary.

7. (f. 181v). A petition; on f. 182v there is منظومہ محمد دانش در بیان لطافت.

Bd. v. S 215 x 140, different number of lines. diff. handwriting and paper. Cond. generally good.

402.

پیام الفت

PAYĀM-I-ULFAT.

F 13.

A collection of flowery epistles, liberally interspersed with versified passages. The title is given on f. 5, but the author's name appears only in the form of his *takhalluṣ* 'Urūj (عروج), in many letters. The epistles contain no reference to definite persons except Ghulām 'Alī Āzād to whom two of them are addressed (ff. 16v. 13v). Therefore they must have been written towards the end of the XIIc. AH., because Āzād died in 1200/1786. Copied apparently in the beg. of the XIIIc. AH., and left unfinished. There are many blank leaves at the end, which were probably also intended to be filled afterwards. Beg.

لی نام تو سر نامۀ انشای سخن النہ

Ff. 31, S 220 × 145, 140 × 80. ll 11. Or. pap. Ind. bad shik.-nast. Cond. hopeless. The ink apparently contained some acid which destroyed the paper.

403.

طلسمات الخیال

TILISMĀTU'L-KHIYĀL.

F 37 and F 38.

A large collection of state documents, official and private letters, specimens of flowery ornate prose, *qaṣīdas* in praise of saints, etc., all in much inflated style. The author, Nawal Kishūr (نول کشور, see f. 2v), who in his poetical pieces uses the *takhalluṣ* Nazākat, states (f. 4) that he commenced his work in 1197/1783 chronogram (طلسمات خیال وی), and divided it into seven *ṭilisms*. It was probably completed in the early years of the XIIIc. AH., because there are letters dated 1200 AH. The present copy, in 3 vols., transcribed in the beg. of the XIIIc. AH., does not contain the second *ṭilism*, which, as stated in the preface, should deal with private correspondence of princes and amīrs. Beg.

سواد دیدۀ معنی و کلکونۀ عارض حمد النہ

Vol. I. (F 37) contains the *first ṭilism*, comprising a large number of official documents from the middle and the second half of the XIIc. AH., which might be of some use in research into the history of the fall of Mogul empire. Beg. (f. 5).

طلسم اول مشعر بر عرائض و مصائف کہ بجانب حضرت اعلیٰ النہ

Vol. II contains only the *fourth ṭilism*, which consists of a very large accumulation of letters to various nawwābs, amirs,

and, towards the end, to British officers. Many of them are dated, and possibly could contribute also to historical research. Beg.

طلسم چهارم متضمن بر مکاتبات فصاحت النسخ

Vol. III. (F 38), contains the *third* and 5-7 *tilisms*, which do not follow each other in proper order:

(a) The *fifth tilism*, deals with forms of documents in various judicial and business transactions. Beg.

طلسم پنجم محتوی بر بعض اسناد و قبائلی شرعی النسخ

(b) What, from its contents, must be the *third tilism*, contains letters of introduction, congratulation, condolence, etc. The heading is omitted in the text.

(c) The *seventh tilism*, consists only of *qaṣīdas* in praise of 'Alī. There is no doubt that the author was not a Muḥammadan. It is difficult to find therefore a sound explanation for his desire to teach the followers of Islam the proper manner of praising their own saints. Beg.

طلسم هفتم مشعر بر بعض قصائد منقبت النسخ

(d) The *sixth tilism*, contains compositions in ornate prose on various subjects, such as a laudatory description of Jinagar (در تعریف جی نگر), a letter condemning an old and saddle-backed horse (هجو اسپ کودن پالادی), riddles (چیستان), an imitation of *Iyār-i-dānīsh* (see above, No. 292 in this Cat.), and a short composition in inflated style, called *Mir'ātu'l-jamāl*, probably imitating the well known productions of Tuḡhrā. Beg.

طلسم ششم، مدائج دلفرا (sic) سراپای محبوب النسخ

3 vols, S 240 x 150, 170 x 100, ll 14. Or. pap. Legible Ind. nast. (different hands in the second vol.). Cond. very good.

404.

انشای عیبیان

INSHĀ-I-ŞIBYĀN.

F 3.

A treatise on all possible kinds of letters, arranged in 36 bābs, in models suitable for beginners. The author does not mention his name. Some of these letters contain dates, ranging between 1180 and 1200/1766-1786. At the end some notes on account-keeping. Cf. St. No. 23 on p. 91. Copied towards the beg. of the XIIIc. AH. Beg.

حمد بیحد خدائی را که منشئی عقل همه دارن النسخ

Ff. (228), S 285 x 130, 175 x 80, ll 15. Or. pap. Ind. nast. Cond. rather bad.

405.

(مجموعه مکاتبات)

(MAJMŪ'A-I-MUKĀTABĀT).

F 56.

A collection of official documents, probably extracted from various epistolographic compilations. They belong to different periods and are arranged without any order. The earliest are those by Abū'l-Faḍl b. Mubārak (cf. ff. 17, 61v. etc.), 'Abdu'l-Mu'min-Khān (d. 1006/1598, cf. f. 11v), 'Alī-Mardān Khān (d. 1021/1612, cf. ff. 53), etc. Many letters belong to the private correspondence of various princes, such as one by Aurangzīb written to his father (f. 27v), several letters from Muḥammad Akbar to Aurangzīb (cf. ff. 1, 31, etc.). Of a much latter date are letters from Muḥammad-Shāh (1131-1161/1719-1748), such as his official note to Nādir Shāh, on the latter's occupation of Dehli, dated 7 Šafar 1152/1740 (on f. 23v), with the heading: *برمان* محمد شاه در رسیدن نادر شاه بدلهلی. On f. 29 there is a reply by Nādir (also called *fīrmān*), etc. Several letters from Āṣaf-Jāh (d. 1161/1748) are probably copied from his originals (on ff. 37, 42v بدستخط آصفجاء). On f. 66 there are some scrappy verses and notes and, at the end (ff. 67-74), there are some more letters in which Shāh-'Ālam, possibly the Second (1173-1221/1759-1806), is mentioned. The compiler's name is not given; there is no introduction, no title, and, as the copy is written in a bad form of careless shikasta, it seems probable that the present transcript is merely a note book of a lover of flowery writing. Copied apparently towards the end of the XIIc. AH. Beg. abruptly:

در جواب پادشاه عالمگیر ... عرضداشت احقر فرزندان محمد اکبر الخ

Ff. (74), S 210 × 120, 160 × 90, ll 12. Europ. pap. Bad Ind. shikasta. Cond. bad. Dirty, lots of opaque 'transparent' paper all over the pages.

406.

Treatises of uncertain date.

دستور شکر

DASTŪR-I-SHIGARF.

F 20.

A treatise on epistolography, comp. (as stated in some copies) by Bhupat Rāy, who lived after 1025/1616, the death of Zuhūrī, whose poems he quotes (cf. EIO 2138). There is nothing, however, to suggest a more precise date. See EIO 2138-2139, R 1043, etc. Copied in the XIIc. AH. Beg. as usual:

ای از تو بر اهل صنعت آمد توفیق الخ

S 225 × 125, 165 × 75, ll 13. Or. pap. Ind. nast. Cond. good.

407.

The same.

F 18.

Another copy of the same work, dating from the XIIIc. AH., slightly defective in the middle and at the end. Beg. as in No. 406. (This copy reads تحقيق for توفيق in the first line).

Bd. v. S 215 x 125, 160 x 75, ll 14. Or. pap. Ind. shikasta-nast. Cond. not good.

408.

انشاى خان محمد ✓

INSHĀ-I-KHĀN-MUḤAMMAD.

F 18.

A short treatise in ornate prose, verbosely discussing love, presumably Divine and spiritual. The title and the author's name, Khān Muḥammad Maṣhāikh (?), are given in the colophon. Copied in 1158 AH., and therefore must have been written before that date. Beg.

حديث عشق شد زيب بيانم النخ

Bd. v. Ff. 47-58 (the proper order 58, 48-57, 47). For measurements see No. 407. Good Ind. nast. Cond. good.

409.

آساس الغضل

ĀSĀSU'L-FADL.

I 1.

A treatise on various kinds of embellishments of speech (محاسن سخن), rhetorical figures, tropes, etc., as well as an analysis of the defects of style (در معائب سخن) (f. 23v). The name of the author is not mentioned. Copied in the XIIc. AH. Beg.

حمادى حمد جزيل وقصاراى ثنائى جميل النخ

Ff. 28, S 235 x 135, 155 x 85. ll 21. Or. pap. Ind. nast. Cond. good.

410.

رقعات معز الدين

RUQ'ĀT-I-MU'IZZU'D-DĪN.

E 213.

A small number of epistolary models. *ruq'āt*, without an introduction. The title, written in red ink, is رقعَات عبد القادر, (all without diacritical dots). The last word is apparently to be read عزت. On f. 57v it is stated تمت الرقوعات (sic) معز الدين (also without diacritical dots. If these readings are correct it may be concluded that the author was called Mu'izzu'd-

Dīn 'Abdu'l-Qādir. with the *takhalluṣ* 'Izzat. An 'Izzat who lived in Aurangzib's time, is mentioned in Spr 126, but he was called 'Abdu'l-'Azīz. Two more 'Izzats appear in Spr 158, but both were Hindus. The work begins abruptly که امروز ندانم کل اقبال که رقعہ، امروز ندانم کل اقبال کہ. On f. 57v there is a short extract in ornate prose, unfinished, with the heading من تصنیفات افا حسین beg سبکхан لله این. On the last page (f. 58v) there is written, apparently in the same handwriting as that of the bulk of the MS: انشاء بیدل نافس. but these epistles are not found in the lith. edition (Lucknow. 1261) of Bīdil's *Ruq'āt*. Copied towards the end of the XIIc. AH. (perhaps by the same hand as that of *Nukāt-i-Bīdil*, contained in the same volume, and transcribed in 1182 AH., by Ghulām Aḥmad).

Bd. v. Ff. 47-58. For measurements etc. see No. 385. Cond. good.

411.

تکفۀ سلطانیه

TUḤFA-I-SULTĀNIYYA.

F 14.

A treatise on epistolography, comp. by Ḥasan b. Gul-Muḥammad b. Qulī Muḥammad. He dedicated his work to a prince, whose name, after a long list of usual titles, he omits to mention. (Blochet, in Bl II 1063, thinks that he was Shāhjahān). All proper names etc. are carefully avoided in this work and therefore there is no chance of finding the date of composition. See EIO 2142; cf. Bl II 1063. Perhaps the same work is alluded to in St. No. 18 on p. 90. The treatise is divided into 3 *bābs*, I (f. 3) deals with general correspondence; II (f. 17v)—with official orders and letters; III (probably beginning on one of the lost leaves which should follow f. 27)—with forms for legal documents, مکتوبات شرعیہ. Copied towards the end of the XIIc. AH. Beg.

اولفنامہ (sic) بنام کردگاری کہ نگارندۀ لوح و قلم الخ

Bd. v. Ff. 1-33, S 200 × 120, 165 × 80. Il 17. Or. pap. Ind. nast. Cond. bad. Worm-eaten, dirty. Many scrappy notes.

412.

رقعات مکرم مکرم

RUQ'ĀT-MUḤAMMAD MAKĀRIM.

F 29.

Sixty letters by Muḥammad Makārim b. Jalālī'd-Dīn Tāl-grāmī, addressed to his friends etc. No indications as to the period in which the author lived were noticed, but a detailed

study of this work would perhaps reveal some allusions which might decide this question. Copied towards the end of the XIIc. AH., by Bhupat Ray of Tālgrām, in the fourth year of a prince's reign. Beg.

شکر بیحد و مدح بیحد مر حضرت عزت الانج

Ff (47), S 235 × 110, 170 × 80, ll 12. Or. coloured paper. Vulgar Ind. shik.-nast., very bad and illegible. Cond. bad.

413.

انشای قدسی

INSHĀ-I-QUDSĪ.

F 10.

A treatise on epistolography, containing only specimens of various tricks, such as writing an epistle without using a certain letter of the alphabet, and other similar matters. The author calls himself Ātham Qudsī Munajjim (f. 2v) and gives no reference to the time of composition of his work. Apparently the same treatise is referred to in St. No. 17 on p. 90. Copied towards the end of the XIIc. or beg. of the XIIIc. AH. Beg.

و علمې الله في كل امور توكل الانج

At the end there is a collection of letters of various popular ornate prose writers, such as Naṣīrā, Bīdīl, etc.

S 205 × 130, 160 × 90, ll 16. Eur. pap. Good Ind. nast. Cond. tol. good.

414.

The same.

F 14.

Another copy of the same work, also dating from the end of the XIIc. or the beg. of the XIIIc. AH. Beg. as in the preceding copy.

Bd. v. Ff 35-53v, S 200 × 120, 145 × 80, ll 17. Eur. pap. Ind. nast. Cond. tol. good.

415.

دارلخلد

DĀRU'L-KHULD.

F 19.

A collection of epistolary models by Ghulām Muḥyī'd-Dīn with the *takhalluṣ* Dhauqī. There are apparently no allusions as to the period in which the author composed his work, and his poetical surname is so common that there is no possibility of identifying him without undertaking special research. He belonged to the Qādirī affiliation of the Sufis and his letters deal chiefly with Sufic matters, being addressed to various Sufic shaykhs.

On the whole the work seems to be quite modern. Copied in the beg. of the XIIIc. AH. Beg.

بنای ثانی منشی که بدائع نجوم در صحیفه سپهر النجم

S 200 × 120, 150 × 80. ll 14. Or. pap. Ind. nast. Cond. good.

416.

Collectanea.

(مجموعه)

(MAJMU' A).

M 2.

Epistolographic specimens, some of them being important historical documents, found in a large collection of articles on different subjects. Copied in the second half of the XIIc. AH.

On ff. 12v-15 there are two state letters. One of them (f. 12v) is from Sulṭān Husayn, the Safawide (1105-1135/1694-1722), to Muḥammad Shāh of Dehli (1131-1161/1719-1748). As the reigns of these two princes only coincide for the period of 1131-1135/1719-1722, it is obvious that the document in question was written at that time:

نامه شاه سلطان حسین که بسفارت میرزا اسمعیل باغاتی از برای محمد شاه پادشاه غازی فرستاده

The second letter (f. 13), was sent by Shāh Tahmāsp II (1135-1144/1722-1731) to the same Muḥammad Shāh:

نامه سید السلاطین شاه طهماسب ثانی که بسفارت علی مردان خان شاملو ... بیادشاه ... محمد شاه غازی فرستاده

There are a few specimens of doxologies on ff. 136-136v, and several letters, in Sufic strain, received by the poet Sinjar (d. 1032/1623) from a shaykh, Muḥammad Ja'far, and others. Beg.

رقت که ... اقا محمد جعفر ببنده حقیر سنجر قلمی نمود

Bd. v. For measurements see No. 221. Cond. good.

417.

(مجموعه)

(MAJMU' A).

Oc 1.

Epistolographic scraps contained in a large collection of articles on various subjects, chiefly tales. Copied in the XIIc. AH.

1. (ff. 137-143). Several letters, some of them by well known persons such as Mūsawī-Khān Fiṭrat (d. 1054/1644), 'Abdu'l-Latīf-Khān (d. 1048-1049/1638-1639), etc.

2. (ff. 143-145v). A letter from Sharif Āmulī, written in the 36th year of the Ilahī era.

3. (ff. 145v-150v). Several petitions (*arḍa-dāshṭs*) addressed by various persons to Aurangzīb.

4. (ff. 151-156v). *Munsha'āt-i-'Abdu'r-Rasūl Istighnāi*, containing only a few letters which, in a strange way, although there is no apparent break in the text, suddenly pass into a fairy tale. the story of Tamīm Anṣārī, see No. 318 (5) in this Cat. Cf. EB 1396. Beg.

امروز آفتاب ازین طلعت نیکنامی النجم

Bd. v. S 325 x 160, 265 x 115. ll 21. Or. pap. Ind. nast. Cond. good.

418.

(مجموعه)

(MAJMU'Ā).

M 35.

A scrap-book, containing chiefly epistolographic fragments. Copied in the XIIc. AH.

1. (ff. 1-2v). Some prayers and magic formulas.

2. (ff. 9-13v). A few letters. beg.

این منشور الاداب الهی و این دستور العمل کار آکبى النجم

3. (ff. 13v-22). *Mukhtaṣar dar 'ilm-i-siyāq*. A concise treatise on the mode of addressing different classes of persons.

4. (ff. 22v-23). Scrappy notes.

5. (ff. 69-83v). Scrappy fragments of a religious and magic nature

6. (ff. 84-94v). A few official letters from and to Āṣaf-Jāh (d. 1161/1748). Mūsawī-Khān (d. 1054/1644), Lashkar-Khān, Nāṣir Jang, etc.

7. (ff. 94v-107). Medical prescriptions. Mourning poems deploring the fate of the Shi'ite Imāms, etc.

Bd. v. S 105 x 190 (*biyāḍi*). Or. pap. Ind. nast. Cond. tol. good.

419.

(مجموعه)

(MAJMU'Ā).

M 15.

A scrap-book, containing short and fragmentary extracts from works on various subjects, but chiefly those on epistolography. There are also many scrappy poetical quotations but they will be dealt with in the section on anthologies in this Cat. Copied towards the end of the XIIc. or beg. of the XIIIc. AH.

1. (ff. 1-13v). Miscellaneous short petitions and letters, some of them containing a complaint about an official.

2. (ff. 14-15). A prayer, in Arabic.
3. (ff. 16v-17). A *firmān* of Aurangzīb, dated the 3rd year of his reign (1072/1662).
4. (ff. 38v-43). A few more letters, without dates.
6. (ff. 75v-77). دیباچہ بیاض شیخ نظامی. A doxology, consisting of vague and verbose passages without any definite purport.
7. (ff. 77-78). Explanation of a saying of Muḥammad.
8. (ff. 95v-99). Extracts from the ornate prose compositions of Naṣīrā (d. ca. 1015/1606).
9. (ff. 123v-131). A few official and private letters. One of them is dated 1028/1619, i.e. شهر محمدآباد لمولانا غیاث الدین فتحنامہ ڈیر, etc.

Bd. v. S 165 × 120, *biyāḍ*, Or. pap. Ind. vulgar shik.-nast. Cond. bad. Perishing.

420.

(مجموعہ)

(MAJMU'Ā).

M 12a.

A scrap-book, chiefly containing epistolographic and poetical extracts and fragments. Quite modern, some parts dated 1853. There are:

1. (f. 18v). Some fragments in ornate prose, ascribed to Muḥammad Ṣāliḥ Kanbū
2. (f. 20v). A few letters of Naṣīrā-i-Hanadānī (d. ca. 1015/1606).
3. (f. 22v). Several fragments in ornate prose, one of them called دیباچہ حال.
4. (f. 24v). An obscene letter by Fiṭrat.
5. (f. 25v). Several letters, etc., some of them ascribed to Sirāju'd-Dīn 'Alī Ārzū (d. 1169/1756).
6. (f. 34). Several chronograms.
7. (f. 35). Several petitions, a list of various dynasties, a letter of Mirzā Muḥammad Qizilbāshī, etc.
8. (f. 40v-42). Scrappy notes, fragments of poems, etc., some of them in Urdu.

Bd. v. S 110 × 205 (*biyāḍ*). Or. pap. Ind. nast. Cond. tol. good.

VI. POETRY.

421.

شاهنامہ

SHĀHNĀMA.

Na 69.

A valuable old copy of the great work of Abū'l-Qāsim Hasan (or Aḥmad, or Maṣṣūr) Firdausī Ṭūsī, whose death is variously fixed at between 411 and 421 1020-1030. The literature about the poet and his work, in all European languages, is very extensive. The principal works are : T. Nöldeke, *Das Iranische Nationalepos*, in *Grundriss der Iranischen Philologie*, vol. II, pp. 130-211; the same, *Persische Studien II. Sitzungsberichte d. Kais. Akad. d. Wissenschaften zu Wien (phil.-hist. Cl.)*, vol. 126 (1892); *Encycl. of Islam*, II, 110-111, *Br. Lit. Hist.* II, 129-148 (GIPh 229-231). P. Horn, *Geschichte der Persischen Litteratur*, pp. 81-114; It. Pizzi, *Storia della Poesia Persiana*, I, 77-79, 137-140, and II, 41-76, 93-133. Cf. also J. Darmesteter, in the *Revue Critique*, 1890. H. Ethé, *Die höfische und romantische Poesie d. Perser*, 1887 etc. *Editions and translations of the Shāhnāma*: Lumsden, edited only the first volume (of eight), Calcutta, 1811; Turner Macan vols. 1-4, Calcutta, 1829 (reprinted and lithographed several times); J. Mohl, *Le Livre des Rois*, an edition and a good French translation, slightly incomplete, 7 vols, Paris, 1838-1878; J. Vullers, *Firdusii liber regum* (the best extant edition, although unfinished), 3 vols., Leyden, 1877-1884. The only complete translation into an European language is that by Italo Pizzi, *Il Libro dei Rei*, 8 vols., Torino, 1886-1888 (in Italian). Of the numerous translations of extracts from the *Shāhnāma* the more important are : by J. Görres, Berlin, 1820; A. v. Schack, *ibid.* 1851; F. Rückert *ibid.* 1895; A. Warner, London, 1905-1915; A. Rogers, *ibid.* 1907; etc. For other editions, translations etc. of Firdausī's poems see E. Edwards, *A Catalogue of the Persian printed books in the British Museum*, 1922, cols. 248-254. Concerning the poets who imitated the *Shāhnāma* see GIPh 233-239. Concerning the *lyric poems* of Firdausī see GIPh 229, also H. Ethé, *Firdūsī als Lyriker*, *Sitzungsberichte d. K. Ak. d. W.*, München, 1872, pp. 275-304; *ibid.* 1873, pp. 623-653, etc. Concerning his poem *Yūsuf-u Zulaykhā* see further on, No. 425.

Other copies of the *Shāhnāma* are described in : EIO 860-892, 2858-2859, 2992, Br 196-199, RS 195-199, 263, EB 493-503, Pr 732 sq., Ros 169, R 533-539, Aum 6, Fl I 492, etc. *Ind. libr.* Bh 276-277, Bk 1-9, Spr 405-407, St. No. 1 on p. 54 : (GC I 508). Lith. many times in Persia, India, etc.

The date of the completion of the *Shāhnāma* is variously stated as 400 1009-1010, or 389/999 (as given in the rare epilogue found in the copies in the British Museum, R 535, and in India Office, EIO 878). In some passages, quoted in R 535 a still earlier date is mentioned, 384/994. The present copy also contains a *khātima* (unfortunately very defective) with a heading
 سر آمد کنون فصه یزد کرد . به شاه سفندار بد روز آرد ،
 ز هجرت سه صد سال و هشتاد و چهار ، بنام جهان داور کردگار ،
 The concluding verses, although slightly different from those quoted in R 535, contain the same date, 384/994

The prose preface here is evidently the same as the one described in R 536, EB 497 and EIO 872, as it coincides in its contents. It is defective at the beginning and some folios are misplaced. On f. 3v there is a portion of the well known satire on Maḥmūd the Ghaznawide, beg.

ایا شاه محمود کشور کشای ، ز کس که نترسی بتوس از خدای ،

On ff. 5-6 a short list of the early dynasties of Persian kings is given. The poem itself is divided into four sections. It contains over 50,000 distichs, and ends with the narrative of the last Sasanide prince Yazdagard (III, 632-651 AD).

Beg. of the Ist book (f. 7v) (the order of folios here is 7, 10, 11, 8, 9, 12) :

بنام خداوند جان و خرد ، کزین برتر اندیشه بر نکرد ،

Beg. of the IIInd book (f. 181v) :

بنام خداوند خورشید و ماه ، کی دل را بتاهش (sic) خرد داد راد ،

Beg. of the IIIrd book (f. 357v) :

خداوند بیروزی و فرهی ، خداوند دبیم شاهنشپی ،

Beg. of the IVth book (f. 484v) is the same as that of the IInd. Instead of the word بتاهش (for the usual بنامش) here بناهش is quite clearly given.

Transcribed in 882 1477 by Bud'han b. Qiwāmi'd-Dīn b. Kamālī'd-Dīn Yūsuf Alamdār, surnamed Amīr Bulghārī (?) : بلعاری : as he is called in both colophons, on f. 483 (Tuesday, 9 Jumādī'l-ākhir), and on f. 629v (Friday, Shawwāl of the same year). The second part is slightly incomplete at the end.

The copy is written in the old Indian shikasta-nast., full of

peculiar ligatures. It contains four double 'unwāns (in the beginning of each of the four books), which may be interesting for the student of the Muhammadan art in India. They are executed with great care, as are also the numerous minor ornaments in secondary headings, almost on every page; but they all display a peculiar taste for the use of contrasting and gaudy colours, avoided by Persian artists

Fr. (629). S 310 × 240, 215 × 185, ll 21 (four columns). Old or (Chinese ?) paper. Old Indian calligraphic shik-nast. Cond. generally good, but in some portions the lower part of the leaves is injured by dampness.

422.

The same.

Na 70.

Another copy of the same poem, probably dating from the end of the XIc. AH. (XVIIc. AD.), written calligraphically and containing 8 full page miniature paintings in the style of the latter Safawide period (ff. 161v, 290v, 352v, 378v, 395v, 476, 526v, 538), of no very high artistic value. This version contains approximately 55,000 distichs. The so called pre-Bāysunqarī preface (ff. 1v-7) begins as usual :

حمد و سپاس و آفرین خدایا که این جهان النج

The well known satire on Maḥmūd of Ghazna (a portion of which is included in the preface), is given in full before the poem itself (ff. 9v-11) :

بدان شهزاد که این روزگار ، نمائد همی بر کسی پدیدار

The poem begins on f. 11, with the usual distich (see in No. 421). There is no division into sections as in the preceding copy. At the end the folios are misplaced, and a few of them belong to an earlier part of the narrative. The final folio is of more modern origin.

Ff (888). S 240 × 140, 190 × 90, 33 *bayts* on a page (two columns in the centre and one on the margins). Or. pap. Ind. calligr. nast. Cond. very good. Purchased by H A. Darell, Lucknow, the 27 June, 1792 (cf. No. 122).

423.

تاریخ دلکشای شمشیر خانی

TA'RIKH-I-DILGUSHĀ-I-SHAMSHĪR-KHĀNĪ.

D 52.

A condensed exposition of the *Shāhnāma*, in prose and extracts from the original poem. Compiled in the 26th year of Shāhjahān's reign (1063/1653), by Tawakkul (Beg) b. Tūlak-Beg al-Husaynī, in Kabul, for Shamsḥīr-Khān, an official under Dārā-Shikūh. The work is variously designated as *Muntakhab-i* or

Khulāṣa-i-Shāhnāma, or *Ta'rikh-i-Shamshūr-Khānī*. See T. Nöldeke, *Das Iranische Nationalepos*, in *Grundriss d. Iranischen Phil.*, II, p. 207, EIO 883-890, Br 200-201, EB 504. Pr 740, R 539, Mehren 540, etc. *Ind. libr.* Bh 278, Bk 10, St. No. 52 on p. 20; (GC I 130 and II 358). Cf. also Mohl, *Le Livre des Rois*. vol. I. preface. p. 79. Translated by J. Atkinson. *The Shahnamah of Firdausi*. London, 1832. The present copy, dating from the XIIc. AH. is defective at the end. Beg. as usual:

حمد بیغایت و ثنای بی نهایت الخ

Ff. (248), S 230 × 135, 170 × 80, ll 15. Or. pap. Ind. nast. Cond. fairly good. Slightly worm eaten. CFW 1809.

424.

فهرست شاهنامه

FTHRIST-I-SHĀHNĀMA.

D 256.

A versified table of the contents of the *Shāhnāma*, compiled in 1147/1735 (chronogram *فهرست شاهنامه*), by Bhīm-Sen. with the *takhalluṣ* Muhibb. It is divided into two *maqālas*, subdivided into several *faṣls*. Copied at Arkāt in 1177 AH. Beg.

الا ای صاحب دانش خردور، درین نامه بفکر زرف بنکر،

Ff. (96) S 210 × 120, 180 × 90, ll 17 Or. pap. Ind. nast. Cond. tol. good.

425.

یوسف وزلیخا

YŪSUF-U ZULAYKHĀ.

Na 170.

The famous romantic poem (of which MSS are rather rare) by the same Firdausī, having for its theme the Coranic version of the story of Joseph, which was so often imitated by Persian and Turkish poets of all subsequent periods. See Br. Lit. Hist., II, 146-147, GPh 230-231, Horn 110-112; RS 200, EB 505-506, R 545-546, etc. *Ind. libr.* Bh 279, Bk 12. Spr 407 (apparently mentions this particular copy), St. No. 3 on p. 55. Cf. also Mohl, *Le Livre des Rois*, pref., p. 42, 46: H. Ethé, *Firdausi's Yūsuf und Zalikkā* (Acts of the Seventh International Congress of Orientalists, Semitic section). Vienna, 1889, pp. 20-45. A critical edition of the text by H. Ethé in *Anecdota Oxoniensa*, Aryan Series, II. Very important is M. Grünbaum, *Zu 'Jussuf und Suleicha'*, ZDMG, vol. 43, pp. 1-29, and vol. 44, pp. 445-477. *Translations* (partial): Schlechter-Wssehrd. *Übersetzungsproben aus Firdussi's religiös-romantischem Epos 'Jussuf und Suleicha'* (Acts of the same seventh congr., as above). pp. 47-72. and ZDMG, vol. 41, pp. 577-599; (complete):

by the same Schlechta-Wsschrd, Jussuf und Suleicha, romantisches Heldengedicht. Wien, 1889. Lith. several times in India.

The present copy, as stated in the colophon, was transcribed in 877 1472-1473, by 'Alī b. Muḥammad Sistānī. This may be a true statement, and the copy may be one of the oldest extant, but its state of preservation is deplorable, the text being effaced through moisture. Beg.

بِذَمِ خدایوند هر دو سـوای ' که جاوید باشد همیشه بجای '.

Fr. (55), S 235 x 130, 175 x 110, ll 25. Old or. pap. Pers. nast. Cond. bad, almost everywhere the ink, apparently under the influence of dampness, is faded or has spread over the page.

426.

رباعیات ابو سعید

RUBĀ'İYYĀT-I-ABU SA'ĪD.

Oa 62.

Sufic quatrains ascribed to the authorship of the celebrated shaykh of Khorasan, Abū Sa'īd Faḍlu'l-lah b. Abī'l-Khayr, a native of Mayhana, a village in the district of Ābiward, d. 440/1049. Their genuineness is generally accepted and Abū Sa'īd is even regarded as a 'great quatrain writer,' the inventor of a new form in Persian literature and the originator of Sufic symbolism (cf. GIPh 273-275 Br. Lit. Hist. II. 261-269, Horn 148-149, Pizzi. I, 202, 208-211: H. Ethé, Die Rubā'īs des Abu Sa'īd bin Abul Chair, in Sitz.-ber. d. bayrischen Akad., phil.-philolog. Cl., 1875, pp. 145-168. and 1878, pp. 38-70, etc.). All these theories seem to be one gross misunderstanding. One of the earliest known biographies of Abū Sa'īd, namely *Asrār u't-tauhīd fī maqāmātī sh-shaykh Abī Sa'īd* (ed. by V. Zhukovski, St. Petersburg, 1899), composed between 552 and 599 1157-1203, i.e. only about one hundred years after the saint's death, by his great-great-grandson, states clearly, in terms leaving no room for doubt, that the Shaykh never pretended to be a poet, and that there is *only one* quatrain which belongs for certain to his authorship (p. 263):

جماعتی کمان بزد که بیتهای که در میان سخن بر زبان مبارک شینخ ما رفته
است او گفته است، و نه چنان است که او را جزدان استغراق در حالت خود
بمشاهده حق بودی که او را بروای تفکر در بیت نبودى در همه عمر او الا این
یک بیت ... دیگر هر چه بر زبان او رفته است همه آن بود ست که از بیدران
خودش یاد داشته است،

It is improbable that the admiring biographer of his own holy ancestor should have missed an opportunity to add to the fame

of the Shaykh by corroborating the general belief in the latter's poetical talents. If he has done otherwise there cannot be any doubt that this was due to the fact that memory was still fresh and the real state of things could not be misrepresented.¹ Only special research may reveal the real date and perhaps authorship of these poems.

This particular copy is referred to in Spr 309-310 (see also R 738. Lith. several times in Persia). Transcribed in the XIIc. AH. Beg.

دنیا جم را و فیض و خافان را ، تسبیح ملکوار صفارضاوانرا ،

Bd. v. Ff. 40v-65, S 225 x 125, 150 x 75, ll 13. Or. pap. Calligraphic Ind. shik-asta. Cond. good. Vignette.

427.

دیوان عنصری

DĪWĀN-I-UNŞURĪ.

Nb 108.

Poems of Abū'l-Qāsim Hasan b. Aḥmad ·Unşurī, of Balkh. The date of his death is variously placed at 431/1039-1040 and 441, 1049-1050. See Br. Lit. Hist., II, 120-123, GIPh 224. Horn 80, 177, Pizzi. I, 80-81, 142-143 and II, 162-163; RS 204, 295, 212, EB 521, R 1031, etc. *Ind. libr.* Spr 528. Lith. at least twice in Persia. Copied in the XIIc. AH Beg.

دل مرا عجب آید همی ز کار هوا ،

که مشک بوی صلب شد ز مشکبوی عبا ،

Ff. 96, S 200 x 115, 135 x 70, ll 15. Or. pap. Pers. nast. Cond. bad, greatly injured by 'repairs'.

428.

The same.

Nb 98.

Another copy of the same dīwān, mentioned by A. Sprenger (Spr 528). Transcribed towards the end of the XIIc. or the beg.

¹ There is no doubt that the form of the quatrain has always been very popular amongst the Persians from times immemorial (it may be traced in the Gathas), till nowadays. The professional singers, *qawwāls*, who played so important a rôle in the assemblies of Sufis, according to the unanimous evidence of the early hagiologists, must have been exactly the class of people who greatly contributed to the creation, selection and development of these poems as well as to the introduction of new fashions in them. Even nowadays this profession is not entirely extinct and in many villages of Persia and Turkestan no wedding or other solemn occasion is celebrated without attendance of special singers, whose songs almost exclusively consist of popular quatrains. It is remarkable that the inexhaustible stock of most elegant ghazals and other poems of the best poets of Persia, usually so much admired in the cities, is in no demand amongst the peasants and nomads.

of the XIIIc. AH. A note by Blochmann, to the effect that in this diwān there are found poems of another poet *عضایر*. This is apparently based on a misreading, as appears from the collation with the preceding copy in which all the poems referred to by Blochmann are also found. Beg.

تونکری و بزکی و گام دل بجهان
نکرد حاصل کس جز بخدمت سلطان

Ff. 90, S 235 x 135, 190 x 95, ll 15-16. Or. pap. Coarse Ind. nast. Cond. not quite good.

429.

ویس و رامین

WĪS-U RĀMĪN.

Na 164.

A *mathnawī* version of an ancient romantic legend, which existed in the Pahlavi language, and resembles the story of Tristan and Isolde. Composed sometime between 434-447/1042-1055, or, as H. Ethé states in GPh 240, *ca.* 440/1048, by Fakhru'd-Dīn As'ad al-Astrābādī al-Fakhrī al-Jurjānī (d. *ca.* 447/1055). See Br. Lit. Hist. II, 274-275, GPh 240-241. Horn 179. Pizzi, II, 87-90, 139; EB 522, R 822, etc. *Ind. libr.* Spr 338 (this particular copy is referred to). Cf. also K.H. Graf, ZDMG. vol. 23, pp. 375-433. Publ. in the Bibl. Indica, 1864. Copied apparently towards the end of the Xc. AH. Beg.

سپاس و شکر را زیبا مرانست ، که در ملکش سرائی جاودانست

S 180 x 95, 155 x 55, ll 16. Or. pap. Good Ind. nast. Cond. tol. good, although some portions are damaged and worm-eaten.

430.

دیوان قطران

DĪWĀN-I-QATRĀN.

Nb 111.

The rare diwān of Qatrān b. Mansūr Tabrīzī, a poet of the beg. and the middle of the Vc. AH. XIc. AD. (*Majma'u'l-fuṣṣahā* gives 465/1072 as the date of his death). See Br. Lit. Hist. II, 271-272, GPh 255-256, Horn 114, Pizzi, I, 85; RS 204, 207-208. Some poems of Qatrān were edited in C. Schefer's *Chrestomathie Persane*, v. II, 240-247. It is interesting to note that the diwān consists of two collections of poems, just as in the copies in the British Museum. That in the centre of the pages corresponds to RS 207, and that on the margins—to RS 208. Moreover, as in RS 207, the poems are ascribed in the beginning to Rūdagi (his

name is also mentioned on ff. 94. 99v). but at the end, in a defective colophon, it is stated, that 'it became known' (معلوم شد) that the poems are from the pen of Qaṭrān (cf. RS 204. III). The initial poem of RS 207 is here found on f. 88v, and that in RS 208—on f. 94v (*in margine*). Unlike the British Museum copy the present one contains headings, indicating the persons in whose praise poems are composed. The copy is very bad, written without diacritical dots, in shikasta. In the beginning, and especially at the end there are a large number of poems without the author's *takhalluṣ*, also composed by Qaṭrān, if we may trust the statement in the last colophon, mentioned above. Copied in 1018 AH., by Taqī Aḥadī Balyānī, at Aḥmadābād (?) (see colophon on f. 99). The last leaves are partly torn, and the date of what may be some later additions is illegible. 24, perhaps 1024 AH.

Beg. of the first complete *qaṣīda* in the *central* columns (almost without diacritical dots) (f. 1) :

به بین آن روزی اگر بر سر نوازانت فمر باید،

به بین آن زلف کر بر من مشکینت نظر باید،

Beg. of the first complete poem in the *marginal* column (f. 2, top) :

اگرچه جانان کس را عزیز چون جان نیست،

مرا جهان و سرو جان بجانی جان نیست،

Ff. (129). S 190 × 95, 165 × 70, ll 17 and irregular number on the margins. Ind. shikasta Cond. tol. good, except at the end, which is badly injured, the left edge of the leaves being torn off.

431.

دیوان ابو الفرج رونی

DĪWĀN-I-ABŪ'L-FARAJ RŪNĪ.

Nb 155.

Poems of Abū'l-Faraj b. Mas'ūd Rūnī, a court poet of the Ghaznawides Ibrāhīm (451-492/1059-1099), and his son Mas'ūd III (492-508/1099-1114). The exact date of his death is unknown, but cannot be earlier than 492/1099. See Br. Lit. Hist. II, 390, GPh 256, Pizzi, I. 86-87 : EIO 905, RS 211 (I) EB 523, R 547-548, etc. *Ind. libr.* Bh 280, Spr 308-309 (where this particular copy is referred to) : (GC II 264). Transcribed in 1078 AH. at Aḥmadābād. Gujrat. by Muḥammad Anṣārī. Beg. (as in EIO 905) :

سپهر دولت و دین آفتاب هفت اقلیم ، ابو المظفر شاه مظفر ابراهیم ،

Ff. 44, S 245 × 135, 165 × 65, ll 17. Or. pap. Ind. nast. Cond. fairly good. CFW 1832.

432.

The same.

Nb 5.

Another copy of the same dīwān, dating from the end of the XIc. AH. This MS. also is referred to in Spr 309. Beg. differently from the preceding copy :

نظام عالم و خورشید ملک و ذات هنر، نصیر دولت و پشت هدی و زری ظفر،

Ff. (62), S 185 x 110, 140 x 65, ll 15. Or. pap. Bad Ind. shikasta, almost entirely without diacritical dots. Cond. fairly good.

433.

رباعیات خیام

RUBĀ'ĪYYĀT-I-KHAYYĀM.

Nc 20.

The famous quatrains of Ghiyāthu'd Dīn Abū'l-fath 'Umar b. Ibrāhīm Khayyām, d., as generally accepted, ca. 517/1123 See Br. Lit. Hist. II, 246-261, GIPh 275-277, Pizzi I. 241-243 : EIO 906-907, Br 202, EB 524-525, Pr 86, R 546-547, Fl II 496. Pertsch, Gotha Cat. 25, etc. *Ind. libr.* Bk 16, Madr p. 111, Spr 464, etc. The bibliography of Khayyām's quatrains is very large, but contains little of value except a few critical works, editions and translations : Garcin de Tassy, JA, 1857. V. Zhukovski. Al-Muẓaffariyya (a jubilee volume in honour of Prof. Baron V. Rosen, 1897, cf. also JRAS. 1898, pp. 349-366) : A. Christensen. Recherches sur les Rubaiyat d'Omar Khayyam, 1900, in Hartmann's Materialen etc., vol. III. Editions and translations : J. Nicolas. 1867, an edition and a French translation : E. Whinfield, 1883, an edition and an English translation. A lith. ed. (under V. Zhukovski's supervision) St. Petersburg, 1888 ; German translations by A. Schack, 1878, Bodenstedt, 1881 The version of E. Fitzgerald first appeared in London, 1859, and has been reprinted ever since, with increasing frequency. For other editions, translations, etc. see E. Edwards, A Catalogue of the Persian printed books in the British Museum, 1922, cols. 699-713.

The present copy, according to a long note by A. J. Pringle (dated the 27th May 1898), was transcribed in (1316) 1898 from another quite modern copy in the possession of the late Prof. E. B. Cowell. It contains a short prose preamble on Khayyām, and 503 quatrains, arranged alphabetically. Beg.

ای سوخته سوخته سوختنی، وی آتش دوزخ از نو افروختنی،

Ff. (54), S 205 x 165, 150 x 100, ll 12. Europ. pap. Modern Ind. nast. Cond. good. A number of quatrains are written on the margins.

434.

The same.

M 6.

A few more quatrains of Khayyām, found on ff. 27–29v of a scrap book containing chiefly extracts from various poets. Transcribed towards the end of the XIc. or beg. of the XIIc. AH.

S 230 × 115. Irregular number of diagonal lines. Or. pap. Ind. shukasta-nast. Dirty and worm-eaten.

435.

دیوان مسعود سعد سلمان

DĪWĀN-I-MAS'ŪD-I-SA'D-I-SALMĀN.

Nb 123

Poems of Sa'du'd-daula Mas'ūd b. Sa'd b. Salmān, a native of Hamadān or Ghazna, according to different biographers, d. 515 or 525 1121–1131, a court poet of the later Ghaznawides, Ibrāhīm (451–492 1059–1099) and his son, prince Sayfu'd-Dīn. See Br. Lit. Hist. II, 324–326, GIPh 256–257, Horn 168, Pizzi I, 87; EIO 908, 2862, EB 526, R 548–549, Aum 8, etc. *Ind. libr.* Spr 485 (where this particular copy is referred to). Cf. also A. Sprenger, JASB, vol. XXII, p. 442–444, and Bland, JA, 1853, p. 356–359. A good and apparently very complete copy dating from the end of the XIc. or the beg. of the XIIc. AH. The poems are arranged alphabetically, but the folios are often misplaced.

Qaṣīdas (which occupy the greater portion of the dīwān). begin on f. 1v:

دوش در روی کنبد خضرا، مانده بود این دو چشم من عمیا،

Tarkīb-bands and *qit'as* begin on f. 224v; *ghazals* on f. 230; *quatrains* on f. 276v.

Ff 397, S 200 × 120, 140 × 70, ll 21 Or. pap. Ind. nast. Cond. fairly good

436.

دیوان احمد جام

DĪWĀN-I-AḤMAD-I-JĀM.

Nb 8.

Poems of Abū Naṣr Aḥmad b. Abī'l-Ḥasan Nāmiqī Jāmī, with the *takhallus* Aḥmad or Aḥmadī (d. 536 1142), a Sufico-lyric poet. See for a detailed bibliography about him No. 245 in this Cat. His dīwān is described in EIO 910, 2863 R 551–552, etc. *Ind. libr.* Bk 23, Spr 323–325 (where this particular copy is referred to); (GC II 209). Lith. several times in India. The copy is modern, dating from the end of the XIIc. AH. The poems are all mixed without any arrangement, and include also two short *mathnawīs* (on f. 83v and f. 108v) The *takhallus* is

omitted in the second half of the book, some space being left for it. Wherever it should appear in the form of *Aḥmadī* instead of *Aḥmad*, alone the final *ی* is, however, written. Beg.

ای جمالت تابشی در انس و جان انداخته
پرتو رویتو (sic) نوروی در جهان انداخته

F. 111, S 210 × 115, 145 × 65, ll 15 Or pap Ind. nast. Cond. good.

437.

دیوان معزی

DĪWĀN-I-MU'IZZĪ.

Nc 16.

Poems of Abū 'Abdī'l-lah (or Abū Bakr) Muḥammad b. 'Abdī'l-Malik Burhānī Mu'izzī (d. 542/1147-1148), a court poet of Malikshāh (465-485 1072-1092) and Sinjar (511-552/1118-1157), the Saljuqides. See Br. Lit. Hist. II, 327-330, GIPh 260, Horn 200, Pizzi I, 88, 214-215; EIO 912-913, R 552, Fl I 497, etc. *Ind. libr.* Bh 287, Spr 501-502 (where the present copy is referred to). The poems are all mixed, without any arrangement. Copied probably in the XIc. AH. Beg.

باز آمد و آورد خزان لشکر سرما
سنگست و هزیمت شد ازو لشکر کرما

Ff. 507, S 235 × 140, 170 × 75, ll 15. Or. pap. Ind. nast. Cond. tol. good. although paper has decayed along the marginal lines Notes on the fly-leaves Vignette.

438.

کلیات سنائی

KULLIYYĀT-I-SANĀĪ.

Nd 9.

Poetical works of Abū'l-Majd Majdūd b. Ādam Sanāī Ghaznawī, whose death is variously fixed at 525-576/1131-1181 (the most probable date is 545/1150). See Br. Lit. Hist. II, 317-322, GIPh 282-283, Horn 158, Pizzi I, 92-93, 215-216; EIO 914-928, Br 203-204, RS 214, 215, EB 528-537, Pr 747 seq., R 549-551, Aum 9, Fl I 498, Dorn C. 326, etc. *Ind. libr.* Bh 281-286, Bk 17-22, Madr 135, Spr 557-559 (where the present copy is referred to; St. No. 19 on p. 57. Copied apparently towards the end of the Xc. or the beg. of the XIc. AH. Many folios are misplaced.

1. A prose preface (ff. 1v-5v), by the author himself, usually prefixed to the *Ḥadiqa*, beg. (as in EIO 915):

سپاس و ستائش میدعی را که سخن بک انج

2. *Dīwān* (ff. 6-276v), arranged alphabetically. See EIO 928, EB 537, R 551, etc. Beg.

ای در دل مشتاقات (sic) از عشق تو بوستانها ،
 بر حجت بیچـونی از صغ تو برهانها ،

3 A fragment of a *mathnawī* by the same Sanaī (probably some misplaced leaves from the *Ḥadīqa*) (ff. 350-359v). He refers to some contemporary poets such as Mu'izzī (f. 355v), Sayyid Husayn (f. 356v) and Mukhtārī (f. 357). Folios 277-349 (according to the original numeration) are lost.

4. *Ḥadīqa* (ff. 360v-585v), or, with its full title *حديقة الحقیقة* *فخرنامه* or *کتاب الفخری و شریعة الطریقة*. This is the well known mystical poem, in ten *bābs*, comp. in 524-525/1130-1131, or, as in other copies, 534-535/1139-1141. It was often lith. in India, and the first *bāb* was edited and translated in the Bibl. Indica by J. Stephenson (1911). Defective at the end, apparently many lacunas. Beg. as usual.

ای درون پرور برورن آرای ، وی خرد بخش بیخرد بخشای ،

Ff. 585, S 145 x 260, 70 x 205 (*biyāḍ* form), ll 25. Or. pap. Ind. nast. Cond. tol. good. Vignettes

439.

حديقة

ḤADĪQA.

Oa 35.

Another copy of the *Ḥadīqa*, slightly defective, transcribed apparently in the XIc. AH. It contains a prose preface (def. at the beg.) and a prose epilogue with dedication to Abū'l-Maḥārīḥ Bahrām Shāh b. Mas'ūd b. Ibrāhīm b. Maḥmūd (511-547/1118-1152). The date of composition is here given as 524-525/1130-1131 (f. 320). Beg. of the poem, on f. 13v, as usual. On ff. 1-4v. and 370-373v there are lists of words with explanations, without a heading. They may be special glossaries of the obsolete and difficult idioms in the poem.

Bd. v. Ff. 1-322v, S 180 x 90, 135 x 55, ll 17. Or. pap. Ind. nast. Cond. almost good.

440.

The same.

Na 32.

Another copy of the same poem, dating from the beg. of the XIIc. AH. It is defective at both ends and corresponds to ff. 13v-245v of the preceding No.

S 185 x 115, 135 x 60, ll 19. Or. pap. Ind. nast. Cond. bad. Injured by 'repairs.'

441.

The same.

Na 31.

Another copy of the same poem, dating from the middle of the XIIc. AH. Apparently only two folios are lost at the beg. (the initial verse is found on f. 13v, line 4 of the copy described in No. 439).

S 265 x 160, 185 x 75, ll 19. Or. pap. Ind. nast. Cond. tol. good.

442.

The same.

Na 33.

Another copy of the same poem, apparently complete, transcribed in 1186 AH. (13th of Ālam-Shāh's reign). No preface, beg. as usual. The date of composition is given as 534-535/1139-1141.

Ff. (396), S 225 x 145, 175 x 90, ll 15. Or. pap. Ind. nast. Cond. good.

443.

The same.

Na 34.

Another copy of the same poem, dating from the end of the XIIc. AH. Beg. as usual. It contains a prose preface, different from the one found in No. 439 (ff. 1v-14v), beg. (somewhat illegible and 'corrected' by a modern hand) :

الحمد لله الخبير بخفيات (sic?) الضمائر الحكيم النخ

The author's original *dibācha* beg. on f. 12 (his name is given here in the form of أبو المحمد المحمود بن آدم).

S 225 x 140, 165 x 90, ll 15. Or. pap. Very bad Ind. nast. Cond. tol. good.

444.

The same.

Na 174.

The *first* book of the *Ḥadīqa*. An excellent calligraphic copy dating from the XIc. AH. No preface. Beg. as usual.

S 245 x 170, 200 x 75, ll 21, two centre and one margin columns. Or. pap. Calligraphic Ind. nast. Cond. good. The first leaf is of a more modern origin

445.

SHARḤ-I-ḤADĪQA.

شرح حديقه ✓

Na 76.

A revised edition of the same poem, with short prose explanations and glosses, by 'Abdu'l-Latīf b. 'Abdi'l-lah al-Abbāsī

ق. ١

(d. 1048 or 1049/1638-1639, see Nos. 364, 495, 500, 507). The notes constitute the condensed version of a larger work of 'Abdu'l-Laṭīf on the same subject, under the title *Laṭā'ifu'l-ḥadā'iq*. The present edition was completed in 1044/1634. See for details EIO 923-924, etc. Copied in the 38th year of Aurangzib's reign, i.e. 1107 AH., by Muḥammad Jān. This MS. contains only the *second half* of the work, and, besides, there are some lacunas. Of the original numbering only ff. 274-528 remain.

Ff. 254, S. 230 × 130, 170 × 75, ll 17. Or. pap. Ind. nast. Cond. good.

446.

منتخب حذيقه

MUNTAKHAB-I-ḤADĪQA.

Oa 28

1001 *bayts* from the *Ḥadīqa*, extracted and arranged, as is generally accepted, by Farīdu'd-Dīn 'Aṭṭār (see later on, Nos. 477-487 in this Cat.). Cf. EB 536, Fl I 501. *Ind. libr.* Bk 19, Spr 353, St. No. 20 on p. 58. Copied in the 33rd year of Aurangzib's reign, or 1101 AH. It was lith. at Lucknow. Beg.

حمد بیکد عفات یزدانرا ، مدح بیقده ذات سحابانرا ،

Bd. v. Ff. 91v-122. S. 230 × 140, 165 × 80, ll 17. Or. pap. Ind. nast. Cond. good

447.

مفتاح الحذیفة

MIFTĀḤU'L-ḤADĪQA

Oa 37

A versified glossary to the *Ḥadīqa*. The name of the author and the date of composition are unknown. Transcribed in the XIc. AH., defective at the end. Beg.

بسم الله الرحمن الرحيم ، هست کلید در کف حکیم ،

Bd. v. Ff. 323v-369v. For measurements etc. see No. 43. Marginal glosses.

448.

دیوان عبد الواسع جبلی

DĪWĀN-I-'ABDU'L-WĀSĪ' JABALĪ.

No 8.

Poems of 'Abdu'l-Wāsi' b. 'Abdi'l-Hāmī from Jabal (not the hilly track south of Qazwīn, usually understood by that name, but the hills of Gharchistān in the Western ramifications of the Hindukush range). He was a court poet of the Ghaznawide prince Bahrām (511-547/1118-1152), and died in 555/1160. See Br. Lit. Hist. II. 341-342, GIPh 261, RS 217, EB 538-540, etc.

Ind. libr. Spr 443-444 (where this particular copy is referred to). Lith. Lucknow. 1862. Copied in 1224/1809, for an Englishman whose name is given as *ماملو صاحب*. The poems are left without arrangement. A short prose preamble (written by the same hand as that of the poems themselves) is prefixed to the *dīwān*. Beg. of the first *qaṣīda* :

که دارد چون نو معشوق نگار و چایک و دایر
بنفشه زلف لاله روی نرکس چشتم نسوزن بر

Ft. 193. S 320 × 210, 220 × 135, ll 15. Or. pap. Ind. modern n-st. Cond. good. CFW 1825.

449.

دیوان سوزانی

DĪWĀN-I-SŪZANĪ.

Nb 71

Poems of Shamsu'd-Dīn Muḥammad b. 'Alī Sūzanī, a native of Naṣaf (or Nasaf, or Nakhshab, now Qarshī), d. 569/1173. See Br. Lit. Hist. II. 342-343, GIPh 266, Horn 133, Pizzi I, 93 : EB 541-542. Pr 716, etc. *Ind. libr.* Spr 573-574 (where this particular copy is referred to) : St. No. 22 on p. 58. A very good copy, containing *qaṣīdas*, *qit'as* and about 100 *quatrains*, transcribed by 'Abdu'l-Hayy Qurayshī at Bandar-i-Sūrat. 1011 AH. Beg.

سلطان کسی بود که ز بیدن آبکش میدان خاکرا ز هوا بخشد آب خوش

Ff. (178). S 190 × 115, 125 × 65, ll 15. Or. pap. Khorasani nast Cond. good. Vignette.

450.

دیوان انواری

DĪWĀN-I-ANWARĪ.

Nb 18.

Poems of Aḥadu'd-Dīn 'Alī Anwarī, a court poet of Sinjar, the Saljuqide (511-552/1118-1157). The date of his death is variously fixed at 540-587/1145-1191, but the most probable is 585 or 587/1189-1191. See Encyclopædia of Islam, I (1910), p. 362. Br. Lit. Hist. II, 364-391. GIPh 261-263. Horn 195 sq. Pizzi I, 99-101, and 162-166. V. Zhukovski. Ali Auhad-ed-Din Enveri, etc., St. Petersburg, 1883; M. Ferté, JA, 1895, p. 235 sq.; EIO 935-949, 2864-2865, Br 205-207, RS 211, 215, 218-220, EB 543-558, 1980, Pr 743 sq., Ros 170, R 554 sq., Aum 10, Fl I 502, Dorn C. 319, Krafft 62, etc. *Ind. libr.* Bh 290, Bk 25-27, Spr 331-333 (where the present copy is referred to), St. No. 16 on p. 56. Lith. several times in Persia and India. The poems are

all mixed without any arrangement. Copied apparently in the Xc. AH. A good transcript, although slightly defective at the beg. and end. First are given the *qasidas*, as usual. *Qit'as*, *ghazals* etc. begin on f. 198v. *Quatrains*, interspersed with *qit'as*, are arranged alphabetically, beg. (on f. 338) :

ای هجر مکر نہایتی نیست ترا ، وی وعدہٴ وصل غایتی نیست ترا ،

Ff. 285 (the correct order: 1-47, 50, 48, 49, 51-118, 120, 119, 122, 121, 123, 124, 148-162, 138-147, 131, 137, 132-136, 163-285). S 195 × 120, 125 × 55, ll 21. Old or. pap. Khorasani nast Cond. good.

451.

The same.

Nd 2.

Another copy of the same *dīwān*, transcribed in 1008 AH. by Muḥammad Qazwīnī Jūsaqī. The poems are not arranged Beg.

صبا بسبزه بیاراست دار دنیا را ، نمونه کشت زمین مر عذار عقبا را ،

Ff. 363, S 240 × 145, 155 × 85, ll 15. Or. pap Khorasani nast. Cond. tol. good, but a number of leaves are perished. Vignette.

452.

The same.

Nd 1.

Another copy of the same *dīwān*, transcribed apparently towards the middle of the XIc. AH. This copy is referred to in Spr 332. Beg. as usual :

مقدری نہ بآلت بقدرت مطلق ، کند ز شکل بخاری جو کنبد ازرق ،

Ff. 268, S 305 × 180, 180 × 90, ll 19. Or. pap. Ind. nast. Cond. tol. good, Vignette. Notes on the margins

453.

The same.

Nc 3.

Another copy of the same *dīwān*, transcribed in the 14th year of Aurangzib's reign, i.e. 1083 AH., by one Chandarbhan. Beg. as in the preceding copy, No. 452.

Ff. (267), S 250 × 145, 180 × 95, ll 23 Or. pap. Ind. nast. Cond. tol. good.

454.

The same.

Nb 17.

Another copy of the same *dīwān*, bad and defective, also

referred to in Spr 332. It dates from the XIIc. AH. and is badly written in a particularly illegible form of shikasta. The first 15 folios contain scrappy extracts from various poets.

Ff. (249), S 230 × 120, 175 × 85, irregular number of lines. Or. pap. Ind. shikasta. Cond. tol. good.

455.

شرح دیوان انوری

SHARḤ-I-DĪWĀN-I-ANWARĪ.

Nc 24.

A commentary on Anwarī's poems, comp. towards the end of the XIc. AH./XVIIc. AD., by Abū'l-Ḥasan Ḥusaynī Farāhānī (his name is given in the introduction to the second part in this copy). See GIPh 263, EIO 948-949, RS 219, EB 557, R 556. etc. *Ind. libr.* Bk 30. Spr 332-333 (where the present copy is referred to). (GC I 525). Cf. also Mél. Asiatiques, IV, 54.

The *first part* (ff. 1v-77) contains a commentary on the *qaṣidas*, beg. abruptly :

باز این چه جوانی و جمالست جهانرا ، الخ

The *second part* (ff. 77v-107v) deals with the *qit'as*, etc. Beg. as usual :

ای نام تو قالب عبارت را روح ، الخ

Copied in 1118 AH. at Iṣfahān. by Sulṭān Muḥammad-i-Astāna.

Ff. (107). S 200 × 120, 145 × 70, ll 20. Eur. pap. Pers. nast. Cond. good.

456.

دیوان خاقانی

DĪWĀN-I-KHĀQĀNĪ.

Nb 49.

Poems of Afdalu'd-Dīn Badī Ibrāhīm b. 'Alī Najjār Khāqānī Shīrwānī (who used also the *takhalluṣ* Ḥaqāiqī). The date of his death is variously given as 582-595/1186-1199, but the latest date is the most probable one. See Br. Lit. Hist. II, 391-399, GIPh 263-265, Horn 200-201, Pizzi I, 96-98. 216-217; C. Salemann, The quatrains of Khāqānī, St. Petersburg, 1875; N. Khanykov, Mémoire sur Khacani, JA, 1864, pp. 137-200 and 1865, pp. 296-367; the same. in Bulletin de la Classe Historico-philologique, vol. XIV, pp. 353-370, and Mélanges Asiatiques. III. 114; EIO 950-970, Br 208-209, RS 221, EB 560-581, Pr 768 sq., R 558 sq., Fl I 508, Dorn C. 329, etc. *Ind. libr.* Bh 291-292. Bk 31-32. Spr 461-462 (where the present copy is referred to). St.

Nos. 14-15 on p. 56; (GC I 835, II 224) Lith. several times in India Copied in the Xc. AH Beg. as usual:

دل من پیر تعلیم است و من طفل زین دانش
دم تسلیم سر عشق و سر زانو دبستانش

Ff (243), S 235 × 130, 180 × 75, ll 23-25. Or. pap. Excellent Khoras. nast. Cond. good. Marginal notes, some of them in English.

457.

The same.

Nc 5.

Another copy of the same *dīwān*, dating from the XIc. AH. The poems are arranged alphabetically: *qaṣīdas* begin on f. 1v; *turkībs* etc.—f. 212v; *qit'as*—f. 265; *ghazals*—f. 307; *quatrains* (unarranged)—f. 365v. Beg.

عروس عایت. آنکه قبول کرد مرا، که عمر بیش به دادمش بسیر بها

The poem which stands first in the preceding copy is found here on f. 98v. This copy is referred to in Spr 462.

Ff. 385, S 320 × 180, 225 × 90, ll 19 Or. pap. Ind. nast. Cond. not good. Vignette Marginal notes

458.

The same.

Nc 6.

Another copy of the same *dīwān*, transcribed towards the beg. of the XIIc. AH. It is defective at the end, the poems are unarranged. Mentioned in Spr 462. Beg. as usual, see No. 456.

Ff. (243), S 240 × 135, 160 × 85, ll 19. Or. pap. Ind. nast. Cond. good.

459.

شرح دیوان خاقانی

SHARH-I-DIWĀN-I-KHAQĀNĪ.

Nc 23.

A commentary on Khāqānī's *dīwān*, by Muḥammad b. Dāūd b. Muḥammad b. Maḥmūd ('Alawī) Shāhī'ābādī (f. 1v), sometimes also written Shāhābādī, or, as in the following copy, Shāhī'ābādī.

شاه یابادی, a native of Mandū, in Mālwa. He flourished towards the first half of the Xc./XVIc. See GIPh 263, EIO 968-970, EB 572-573, R 561, etc. *Ind. libr.* Bh 293, Bk 34-35, Spr 462-463

(where the present copy, as well as the next one, are referred to).
Copied in the beg. of the XIIc. AH. Defective at the end. Beg.

جواهر زواهر سپاس بی قیاس النخ

Ff. (197), S 270 × 170, 175 × 95, ll 23. Or pap. Ind. nast. (different hands).
Cond. good. A lacuna after f. 1

460.

The same.

Na 22.

Another copy of the same commentary, also slightly defective at the end. Transcribed towards the end of the XIIc. AH. Beg as in the preceding copy. Ff. 482-507 contain scrappy extracts from various poets. On the margins (ff. 3-51v) are notes on various idioms, every group being similarly introduced by the same expression 'پارسی و اصطلاح پہلوی و ترکی و عبری النخ'. On ff. 52-60 is a short list of the ancient kings of Persia followed by explanations of a few old Persian words. Another short *farhang* begins on f. 83v and breaks off on f. 112v. Beg.

بدانکه عرب نجیم و کاف و زاء مثل جہ النخ

Ff. 507, S 190 × 105, 110 × 55, ll 19. Or pap Coarse Ind. nast. Cond. good

461.

تحفة العراقین

TUHFATU'L-IRĀQAYN

Na 16.

The famous *mathnawi* poem by the same Khāqānī. See the references given in No. 456, also GIPh 264, EIO 950, 952-959, 2866, RS 221, EB 560, 574-579, R 560, 809, etc. *Ind. libr.* Bk 33, Spr 463 (where the present copy is referred to): (GC II 273-275). Cf. also Wiener Jahrbücher, vol. 64, Anzeigblatt, 16-18. Lith. several times in India. Copied towards the end of the XIIc. AH. Beg. as usual:

«نیم نظر کان عمناک، زین حنفه سبر و مبره خاک»

Ff. (108), S 240 × 140, 165 × 75, ll 15. Or. pap. Ind. nast. Cond. tol. good. Copious glosses and notes on the margins

462.

The same.

Na 17

Another copy of the same poem, slightly defective at the beg. where, according to the preceding copy only 15 *baits* are lost (the

first extant verse is found on f. 2 of No. 461), and at the end (corresponding to f. 108 of the same preceding copy) only five *bayts* are lost.

S 235 × 125, 185 × 85, ll 19. Or. pap. Ind. nast., bad and illegible. Cond. tol. good. Many glosses on the margins.

463.

دیوان ظہیر فاریابی

DĪWĀN-I-ZAHĪR-I-FĀRYĀBĪ.

Oa 73.

A small portion of the *diwān* of Zāhiru'd-Dīn Abū'l-Faḍl Ṭāhir b. Muḥammad Fāryābī, a court poet of the Atabegs of 'Irāq, d. 598 1201. See Br. Lit. Hist. II, 412-425, GIPh 268-269, Horn 194, Pizzi I, 102-103 : EIO 971, Br 210, RS 222-224, EB 582-584. Pr 720. 773, Ros 205. R 563, Krafft 62. etc. *Ind. libr.* Bk 36, Spr 579-580. St. No. 123 on p. 77. Lith. several times in India. Copied towards the beg. of the XIIIc. AH. (Some portions of the same volume are transcribed by 'Abdu'l-Ghafūr Andijānī in 1108 AH.). Beg.

سبیده دم که شدیم محکرم سولای سرور، شنیدم آیه توبوا الی الله از لب حور،

Bd. vol. Fi. 330-340, S 280 × 160, 245 × 135, irregular number of lines (as usual in albums). Or. pap. Ind. uast. different hands. Cond. rather bad

464.

The same.

Od 1.

Another short extract from the same *diwān*, forming a portion of an anthology. Transcribed in 1098 AH. At Burhānpūr. Beg.

کیتی که اولش عدم و آخرش فداست، در حق او کمان ثبات و بقا خطاست،

Bd. vol. S 170 × 100, 120 × 65, ll 16 Or. pap. Ind. nast. Cond. good.

465.

دیوان شرف

DĪWĀN-I-SHARAF.

Nb 13.

A good, although slightly defective copy of a very rare *diwān* of Shufurwa Iṣfahānī, so far known only in a fragmentary MS. in the British Museum, described in RS 239 (III). The author, Sharafu'd-Dīn Muḥammad Faḍlu'l-lah (or 'Abdu'l-Mu'min) Shufurwa, with the *takhalluṣ* Sharaf, a native of Iṣfahān, died *ca.* 600 1203-1204. He was a court poet of the last princes of the Saljūq dynasty who ruled in 'Irāq and Kūrdistān, i.e. Arslān-Shāh (556-

573/1161-1177) (mentioned in poems on ff. 36v, 65, 65v, 93v), and especially of Toghrul II (573-590/1177-1194) (cf. ff. 14, 32v, 33, 34, 34v, 39, 60, 62v, 63v, 64, 64v, 65, 65v, 66v, 67, 101v, 126, 140v, etc.). Numerous eulogies are also dedicated to the Atabegs of Adharbayjan (who were also the de facto rulers of 'Irāq) such as Shamsu'd-Dīn Īldigiz (531-568/1136-1172), and his son Muḥammad (568-582/1172-1186) (cf. ff. 24v, 26v, 30, 41, 43v, 45, 51v, 76v, 83, 84v, 95, 98, 101v, etc.). Many other noblemen and high officials were eulogised by the poet. On ff. 134v (*bis*), 135, 137-137v, etc., are given his satires on a contemporary poet Mujīru'd-Dīn of Baylaqān, who died in 594/1198 (see Br. Lit. Hist. II, 397, 413, 540, GIPh 268, R 562, etc.). The author seems to be not only a great admirer of the Saljūq dynasty, but especially a great lover of his native city, Isfahān (written سباهان, or اصفهان), which he eulogises in a great many poems. About details of his life little is known, see 'Aufī, ed. Browne, I, 268-273; *Ta'rikh-i-guzīda (text)*, p. 821 (cf. Browne, JRAS, 1900, pp. 758-759); Daulat-shāh, pp. 154-155; *Haft-iglīm*, EIO 724 No. 867, or No. 282 in this Cat., ff. 211v-213; *Riyādu'sh-shu'arā*, No. 230 in this Cat., ff. 238-238v; *Majma'u'l-fuṣṣahā*, I, 302, etc. Cf. also Browne Account of a rare MS. history of Isfahan, JRAS, 1901, pp. 678-680. See also Br. Lit. Hist. II, 540, GIPh 268-269, RS 239 (III). Cf. also EIO 934, where a diwān of his cousin, Zāhīru'd-Dīn 'Abdu'l-lah Shufurwa is described.

The present copy is slightly defective at the end, but otherwise quite good, transcribed probably in the beginning of the XIc. AH. It contains not only *qaṣīdas* and *gīṭ'as*, as does the MS. in the British Museum, but also *ghazals* and *quatrain*s.

Qaṣīdas (ff. 1v-107), 134 in number, alphabetically arranged. Beg.

حمد و ثنا خالق زمين و زمانرا، مانع بى آلت همين و همانرا،

(The *qaṣīda* which stands first in RS 239 III, is found here on f. 83v).

Tarkīb-bands (ff. 107-122v), not arranged alphabetically. Beg

ای صدر هر دو عالم و سر خیل انبیا،

نعت جمال خوب تو و الشمس و الضحی،

Gīṭ'as (ff. 122v-135). Also unarranged. Beg.

ای ز فیض کومت جاه طمع مالا مال، بر بساط سخنت شهد و شکر تو بر تو،

Ghazals (ff. 135-179). Beg.

ای رخ تو حیرت جن و بشر، دو لب تو غیرت شهد و شک،

Rubā'īyyāt (ff. 179-224v), 548 in number, without any arrangement. Beg.

سازنده کار مرده و زنده بوئی ، دارنده این خلق برآکنده بوئی ،

Ff. 224, S 210 × 115, 155 × 60, ll 17. Or pap. Ind. legible nast. Cond. tol. good. but occasionally injured by dampness.

466.

خمسه نظامی

KHAMSA-I-NIZĀMĪ.

Na 140.

The famous *mathnawī* poems of Jamālu'd-Dīn Abū Muḥammad Hyās b. Yūsuf b. Muayyad Nizāmī'd-Dīn of Ganja, with the *'akhalluṣ* Nizāmī. His death is variously fixed at 598-607/1202-1211, but 598-599/1202-1203 seems most probable. See Br. Lit. Hist. II, 400-411. GIPh 241-244, Horn 160 sq., 181 sq., Pizzi I 217-219, II 178-197. EIO 972-1027, 2868-2874, Br 211-218, RS 225-233, EB 585-619, 1981, Pr 751sq., Ros 171-173, 203, R 564 sq., Aum 10, Fl I 503, Mehren 34, Leyden C II, 199, etc. *Ind. lib.*, Bh 295-296, Bk 37-45, Madr 137-140, Spr 519-521 (where the present copy as well as other MSS. of Nizāmī's poems in this collection are referred to), St. Nos. 4-13 on pp. 55-56. Cf. also W. Bacher, *Nizami's Leben und Werke*, Leipzig, 1871; transl. into English, 1873, repr. 1883; H. Ethé, *Die höfische und romantische Poesie der Perser*, 1887, pp. 39-42, etc. Lith. many times in India and Persia. For a detailed bibliography of Nizāmī's works see E. Edwards. A Catalogue of the Persian printed books in the British Museum, 1922, cols. 286-292. Copied by Muḥammad 'Alī b. Shamsi'd-Dīn Muḥammad b. Muḥammad Dārū's-Salāmī ash-Shustarī al-Firūzābādī at Haydarābād in 1090 AH. (as stated in the colophon on f. 23). It contains all five poems :

1. *Makhzanu'l-asrār*, probably comp. in 572 or 573/1176-1178 (cf. EIO 972), and dedicated to Bahrām-Shāh of Arzinjān. It is divided into 20 *maqālas*. Edited by Bland, London, 1844. Often lith. separately, sometimes with a commentary. Beg. as usual :

بسم الله الرحمن الرحيم ، هست کلید در کج حکیم ،

2. *Laylā wa Majnūn*, comp. in 584/1188, and dedicated to Abū'l-Muẓaffar Shīrwān-Shāh. Transl. by J. Atkinson, *Laili u Majnun*, a poem from the original of Nazami. London, 1836. Often lith. in India. Beg. as usual :

ای نام نوبهترین سرآغاز ، بی نام تو نامه کی کنم بزار ،

3. *Khusraw-u Shīrīn*, comp. in 576/1180-1181, with eulogies of Sulṭān Sa'īd Toghrol b. Arslān, Atabeg Abū Ja'far

Muḥammad and others. Lith. many times in India. Beg. as usual :

خداوند را در توفیق بکشی ، نظامی را به تحقیق بزمی ،

4. *Haft paykar*, comp. in 593 1197. Cf. F. v. Erdmann, *Behrangur und die russische Fürstentochter*, 1844. Often lith. in India. Beg. as usual :

ای جهان دیده بود خویش از تو ، هیچ بودی نبود پیش از تو ،

5. *Iskandar-nāma*, comp. ca. 597/1200-1201, divided into two parts : (a) the *first*, known as *Burrī*, also designated as *Sharaf-nāma-i-Sikandarī*, dedicated to Atabeg Nuṣratu'd-Dīn (asc. 587 1191). It was printed several times at Calcutta, lith. many times in India. Extracts with translation were published in many chrestomathies in Europe. Transl. into English by H. W. Clarke, London, 1881. Cf. also F. v. Erdmann, *De Expeditione Rus-sorum Berdaam versus*, Kazan, 1826 ; Charmoy, *Expédition d'Alexandre contre les Russes*, St. Petersburg, 1829 ; F. Spiegel, *Die Alexandersage*, etc., Leipzig, 1851, pp. 33-50 ; Nöldeke, *Beiträge zur Geschichte des Alexanderromans*, Denkschr. der Kais. Akad. d. Wiss., Vienna, vol. 38 ; cf. also *Encycl. of Islam*, vol. II, p. 535. and Friedländer, *Die Chadhir-legende und der Alexanderroman*, p. 67 sq. Beg. as usual :

خدایا جهان پادشاهی تراست ، ز ما خدمت آید خدائی تراست ،

(b) The *second* part, known as *Bahrī*, or *Sharaf-nāma*, or *Khīrad-nāma-i-Iskandar*, dedicated to 'Izzu'd-Dīn Mas'ūd, son of Nūru'd-Dīn Arslān. Edited by A. Sprenger, Calcutta, 1852-1869. Lith. very often in India. Beg. as usual :

خرد هر کجا کنجی آرد بدید ، ز نام خدا سازد آنرا کلید ،

S 240 × 145, 190 × 95. Four columns in diagonal lines, varying in number. Or. nap. Ind. nas^t Cond. tol. good. Bad vignettes.

467.

The same.

Na 47.

Another copy of Nizāmī's *Khamṣa*, fragmentary and arranged in a different way. It was transcribed in 1085 AH. (according to the colophon on f. 85v). The poems found here, are the following :

1. *Iskandar-nāma*, the *first* part, begins (on f. 1v) as usual, see the preceding copy, 5a. The *second* part begins (on f. 86v) as usual, see *ibid.*, b.

2. A short fragment of *Haft paykar*, beg. (on f. 132v) as above, see No. 466 (4).

3. A short fragment of *Makhzanu'l-asrār*, beg. (on f. 140v) as in the preceding copy, No. 466 (1).

4. *Khusraw-u Shīrīn*, complete (on f. 149v), beg. as usual, see above No. 466 (3).

Ff. 231, S 320 × 175, 200 × 105. ll 21. Or. pap. Ind. nast. Cond. fairly good. Many marginal glosses. F. 141 is omitted in the numeration.

468.

مخزن الاسرار

MAKHZANU'L-ASRĀR.

Na 139.

Another copy of this poem, transcribed by Nādir-Beg in 1090 AH. (the date is rather suspicious). It is referred to in Spr 521. Beg. as usual, see No. 466 (1).

S 255 × 145, 185 × 80, ll 17. Or. pap. Ind. nast. Cond. bad, injured by 'repairs.'

469.

(شرح مخزن الاسرار)

(SHARH-I-MAKHZANU'L-ASRĀR).

Na 82.

A commentary on *Makhzanu'l-asrār*. Neither the title nor the author's name are mentioned in the text. Judging from the general character it may be the same as the commentary on that poem by Muḥammad b. Qiwām b. Rustam b. Ahmad b. Maḥmūd Balkhī, surnamed Bakraī, who comp. it in 1091/1680 (for a description of it see EIO 998. R 573, Spr 521, etc.). The present copy, dating from the XIIc. AH., contains no introduction and is defective at the end. It opens abruptly

هست کلید در کنج حکیم ، بسم الله الرحمن الرحيم

Bd. vol. S 210 × 115, 150 × 70, ll 13. Or. pap. Ind. nast. Cond. bad, injured by 'repairs'. Lacunas in several places

470.

لیلی و مجنون

LAYLĀ WA MAJNŪN.

Na 109.

Another copy of this poem, transcribed in 1169 AH., at Sarā (سرا) by Najmu'd-Dīn Ḥusaynī. Beg. as usual, see above. No. 466 (2).

S 190 × 100, 130 × 55. ll 17. Old Europ. pap. Ind. nast. Cond. good.

471.

خسرو و شیرین

KHUSRAW-U SHĪRĪN.

Na 84.

Another copy of this poem, transcribed in 1083 AH. Beg. as usual, see above, No. 466 (3).

S 200 × 120, 140 × 75, ll 13. Or. pap. Ind. nast. Cond. good. Notes and glosses on the margins.

472.

The same.

Na 83.

Another copy of the same poem, dating from the end of the XIc. AH., defective at the end. Beg. as usual, see No. 466 (3).

Ff. 69 (loose). S 275 × 170, 200 × 105, ll 21 (four columns). Or. pap. Good calligraphic Ind. nast. Cond. tol. good.

473.

اسکندر نامه

ISKANDAR-NĀMA.

Oa 17.

An old copy of this poem, apparently dating from the end of the IXc. or beg. of the Xc. AH. Both parts begin as usual, see No. 466 (5), *a* and *b*. The *first* part, here called *Sharaf-nāma*, beg. on f. 1v; the *second*, *Iqbāl-nāma*, on f. 123.

Ff. 187. S 200 × 120, 145 × 80, ll 21, two centre and one margin columns. Old Or. pap. Khorasani nast. Some places injured by 'repairs.' Vignettes.

474.

The same.

Na 64.

The *first* part of the same poem, here called *Sharaf-nāma*. Copied towards the middle of the XIIc. AH. Beg. as usual, see No. 466 (5) *a*. It does not contain the last chapter.

Ff. (319). S 160 × 115, 115 × 65, ll 11. Or. pap. Ind. nast. Cond. tol. good

475.

The same.

Na 66.

The *second* part of the same poem, copied in 1157 AH (27th of Muḥammad Shāh's reign) by Ghulām Rasūl بهاء و جی and Shaykh Isā at Dandwasi (?) Maīn (?) Ghat in the Carnatic. Beg. as usual, see No. 466 (5) *b*.

Ff. (167). S 210 × 120, 155 × 75, ll 11. Or. pap. Ind. nast. Cond. tol. good.

476.

خلاصہ خمسہ

KHULĀṢA-I-KHAMSA.

Na 43.

A collection of passages of didactic contents, extracted from the five poems of Nizāmī. The name of the compiler is not known. The quotations are originally arranged in 39 bābs but only 37 (as in other known copies) are actually given. The headings in the index (ff. 2v-3) do not coincide with those in the text. See EIO 982, EB 597-599, Pr 766-767, R 575, etc. *Ind. libr.* Bk 45, Spr 521 (where this particular copy is referred to), St. No. 6 on p. 55. Copied in 1135 AH. by Mihr 'Alī b. Muḥammad Ibrāhīm Iṣfahānī. Beg. of the prose preface :

الحمد لله ... بر اصحاب دولت و ارباب مذهب واجب و لازمست الخ

Ff. (42), S 200 x 115, 160 x 80, ll 15. Or. pap. *Ind. nast.* Cond. good.

477.

کلیات عطار

KULLIYYĀT-I-ʿAṬṬĀR.

Nd 13.

The *diwān* and 14 *mathnawī* poems by Farīdu'd-Dīn Abū Ḥāmid Muḥammad b. Abī Bakr Ibrāhīm an-Nīshābūrī, surnamed 'Aṭṭār, whose death is variously fixed at 618-627 1221-1230. See *Encycl. of Islam*, I, pp. 513-514. *Br. Lit. Hist.* II. 507-515. *GPh* 284-287, Horn 158 sq., Pizzi I. 219-226; EIO 1031-1054, 2875, Br 219-223, RS 235-237, EB 622-636, Pr 774 sq., R 344, 576-580, Fl I 509, 511, etc. *Ind. libr.* Bh 299-303, Bk 46-52, Spr 346-358 (where this and many of the following copies are referred to), St. Nos. 32-37 on pp. 60-61. The *Kulliyyāt* was lith. in Lucknow, 1872. Cf. also H. Ethé, *Die mystische, didactische und lyrische Poesie der Perser*, Hamburg, 1888, pp. 22-26. Editions, translations, etc. of every separate work of 'Aṭṭār are given under the corresponding titles further on. Concerning his prose work on the hagiology of Sufism see above, Nos. 235-238 in this Cat. The present copy, good although defective and damaged at the beginning and end, was transcribed by Sayyid Maḥmūd b. Jalāl (*or* Jalā) b. Dāūd al-Husaynī in 1006 AH. (see the colophons on ff. 388v and 579). The poems of smaller size are placed on the margins and are naturally those most damaged. There are. —

Centre-columns :

1. *Dīwān*, defect. in the beg. *Qaṣīdas*, etc., not arranged. Towards the end (ff. 162v-179) there is a series of quatrains, also unarranged. Beg. (f. 1) of the first complete poem :

نه پای آنکه زین کره خاک بکدرم ، نه دست آنکه پرده افلاک بر درم ،

2. *Gul-u-Hurmuz* (beg. on f. 179v). The fuller version of the same romance as (11) in this same vol., see EB 625 (3), cf. EIO 1031 (2), etc. A lengthy versified fairy tale of the adventures of prince Hurmuz, etc. Beg.

بندم آنکه جان داد و جهان ساخت - زمین را جفت طاق آسمان ساخت

3. *Ilahī-nāma* (beg. on f. 391v), cf. EIO 1031 (14) (this version is fuller than the one in the India Office copy, the beg. of which is found here on f. 407), EB 622 (11), Pr 111, R 576, 578, Spr 357. A Sufic poem, in dialogue form, divided into 21 *maqālas*. Beg.

بندم آنکه ملکش بی زواست، بومفش غل صاحب نطق لایست

4. *Haft wādī* (beg. on f. 579v), cf. EIO 1031 (6), EB 622(9), Spr 357, etc. A Sufic poem, rather rare. Beg.

حمد پاک از جان پاک آن باکرا، کو خلافت داد مستثنی خاکرا

5. *Maqālāt* (beg. on f. 596v). The title is given, in red ink, in the heading. It is in fact another copy of the preceding poem (4), defective at the end (only as far as f. 593v, top).

Margin-columns :

6. *Asrār-nāma* (beg. on f. 1), defective at the beg. The best known of ‘Attār’s Sufic poems, see EIO 1031 (12), EB 622 (14), R 576, 578, Spr 358, etc. Lith. in Persia.

7. *Manṭiqu’-t-tayr* (beg. on f. 77v). The famous Sufic poem, comp. ca. 583/1187, edited by Garcin de Tassy, 1857, and translated by the same into French, 1863. Lith. often in India, Tashkand, etc. Cf. EIO 1031 (5), 1043-1045, EB 622 (13), 628-631, Pr 73 777, R 576, 578, 816, 870, Fl I 509, 511, Spr 354 etc. Many Western works on Sufism are based on it. Beg.

آفرین جان آفرین باکرا، آنکه جان بخشید ایمان خاکرا

8. *Muṣibat-nāma* (beg. on f. 184v), cf. EIO 1031 (15), EB 622 (12), Pr 101, 781, R 576, 578, 816, Fl I 510, Spr 349, etc. An extract has been edited and translated by F. Rückert, ZDMG. vol. 14, pp. 280-287. Beg. with the same distich as (4) in this collection (*Haft wādī*).

9. *Waṣlat-nāma* (beg. on f. 388v), cf. EIO 1031 (10), EB 622 (7), R 579, Spr 355, etc. Beg.

استدا اول بنام کردگار، خالق هفت و شش و پنج و چهار

10. *Pand-nāma* (beg. on f. 426v), the best known poem of ‘Attār, used as a school-book and therefore found in innumerable copies all over the East. Lith. a great many times in Turkestan.

Persia, India, etc. Edited by J. Hindley, London, 1809; ed. and transl. by S. de Sacy, 1819; transl. into German by G. Nesselmann, etc. Extracts from it often reproduced in various chrestomathies. Beg. (this *bayt* is usually the second):

آنکه در آدم دمید او روح را ، داد از طوفان نجات او نوح را ،

11. *Khusraw-u Gul* (beg. on f. 446v). Another version of the same fairy tale as represented by *Gul-u Hurmuz*, mentioned above (2). Cf. EIO 1031 (2), etc. Beg.

بنام آنکه کنج جسم و جان ساخت ، طلسم کنج جان هر دو جهان ساخت ،

12. *Bisar-nāma* (beg. on f. 514v), cf. EIO 1031 (7), 1049, EB 622 (17), Spr 349, etc. Beg.

من بغیر تو نه بینم در جهان ، قادرا پروردگارا جاودان ،

13. *Jawāhiru'dh-dhāt* (beg. on f. 519), also called *Jauharu'dh-dhāt* or *Jauhar-i-dhāt*. It contains only a small portion of the first book of that long poem (see No. 481 in this Cat.), cf. EIO 1031 (17), 1046-1048, EB 622 (3). Spr 351, etc. Beg.

بنام آنکه نور جسم و جان است ، خدای آشکارا و نهانست ،

14. *Bulbul-nāma* (beg. on f. 578). cf. EIO 1031 (3), EB 622 (8), Spr 355, etc. Beg.

قلم بردار و راز دل عیان کن ، سر آغازش بنام غیب دان کن ،

15. *Kanzu'l-ḥaqā'iq* (beg. on f. 539), cf. EIO 1031 (13), EB 622 (18), Spr 356, etc. Defective at the end. Beg.

بنام آنکه اول کده آخر ، بنام آنکه باطن کرد ظاهر ،

Ff. 607, S 275 × 155. 210 × 100. ll 19 (two central columns and one on the margins). Or. pap. Ind. nast., good and legible. Leaves are loose, damaged by dampness and repairs, dirty.

478.

The same.

Na 46.

Another collection of 'Aṭṭār's *mathnawīs*, copied in the XIc. AH. A rather bad copy. It is probably referred to in St. No. 37 on p. 61. Contains only three poems:

1. *Ilahī-nāma* (beg. on f. 1v). Beg. as in the preceding collection, No. 477 (3).

2. *Asrār-nāma* (beg. on f. 148v). Complete, beg. as usual:

بنام آنکه جان را نور دین داد ، خرد را در خدا دانی یقین داد ،

3. *Muṣibat-nāma* (beg. on f. 227v). Beg. as in No. 477 (8), apparently complete.

Ff. (368), S 225 × 125, 155 × 80, ll 12 (two centre-columns and one on the margins). Or. pap. Ind. nast. Cond. bad, decayed, exceptionally badly injured by repairs. A full page initial vignette, faded.

479.

The same.

Oa 50.

Another collection of ‘Aṭṭār’s *mathnawīs*, dating from the end of the XIc. AH. It contains only three poems :

1. *Manṭiqu’-t-tayr* (beg. on f. 1). with a short prose preface, which is damaged. The poem itself beg. on f. 2 as usual, see No. 477 (7).

2. *Muṣibat-nāma* (beg. on f. 53v). incomplete at the end. Beg. as usual, see above, No. 477 (8).

3. *Intikhāb-i-Asrār-nāma* (beg. on f. 115v). An abridged version of *Asrār-nāma*, see above Nos. 477 (6) and 478 (2). Beg.

بنام آنکه از خاک آدمی کرد، النخ

Ff. 151, S 170 × 95, 115 × 50, ll 14. Or. pap. Ind. shikasta-nast. Cond. very bad, injured by repairs, in many places entirely illegible. Vignette.

480.

The same.

Na 154.

Two of ‘Aṭṭār’s *mathnawīs*, in transcripts of different origin, quite accidentally bound together in one volume :

1. *Manṭiqu’-t-tayr* (ff. 1v-148v), beg. as usual, see No. 477 (7). The date of composition is given in this copy as 583/1187. Transcribed in 1116 AH. (49th of Aurangzib’s reign), by Ibrāhīm b. ‘Abdī’l-Qādir b. Ṣadri’-d-Dīn. Two additional leaves at the beginning and one at the end contain some poetical extracts, prayers, etc.

S 210 × 130, 165 × 90, ll 17. Or. pap. Coarse Ind. nast. Cond. good.

2. *Pand-nāma* (on ff. 150v-192). See above, No. 427 (10). Copied in 1087 AH., at Haydarābād. by Sayyid Badru’-d-Dīn b. Sayyid Khudāwand. Beg. as usual :

حمد ببعد مر خدائی پاکرا، النخ

Before this *bayt* another is inserted in a different and later handwriting :

ابتدا کردم بنام کردگار، النخ

S 210 × 130, 120 × 65, ll 11. Or. pap. Ind. nast. Cond. good. Notes and glosses.

481.

پند نامه

PAND-NĀMA.

Na 14.

Another copy of the same poem as above. Nos. 477 (10) and 480 (2). Transcribed in the XIIc. AH. Beg. as usual, see No. 480 (2). Some folios are of more modern origin. Defective at the end.

S 210 × 120, 130 × 70, ll 15. Or. and Europ. pap. Ind. nast. (diff. hands). Cond. tol. good.

482.

جوهر الذات

JAUHARU'DH-DHĀT.

Na 29.

An excellent and complete copy of two parts of this poem, called also *Jauhar-i-dhāt*, or *Jauhar-nāma*, and originally divided into three parts, cf. No. 477 (13). See EIO 1046-1049, Pr 780, R 576-577, Fl I 513, etc. The present copy is referred to in Spr 351 and St. Nos. 35-36 on pp. 60-61. Transcribed towards the end of the IXc. or beg. of the Xc. AH., a fine specimen of the calligraphic art of Khorasan. It contains:

1. *Jauharu'dh-dhāt* (or *Jawāhiru'dh-dhāt*, as it is also called), i.e. the *first* part of the poem (ff. 1v-122). Beg. as in EIO 1046:

بنام آنک نور جسم و جانست ، خدای آشکارا و نهانست ،

2. *Hallāj-nāma* (sometimes also called *Manṣūr-nāma*), the *second* part of the poem (ff. 122v-229v). This title, however, is also applied to the *third* part, as also هیلاج نامه, cf. EIO 1046. Defective at the end. Beg. as in EIO 1046:

تعالی الله از آن دیدار پر نور ، که در ذرات عالم کشته مشهور ،

Fl. (229), S 250 × 170, 185 × 115, ll 25, four columns. Old Samarqandī paper. Good Khorasani nast. Cond. tol. good, although paper is decayed along the marginal lines. Two old artistic 'unwāns. Index. incomplete at the beginning

483.

The same.

Na 30.

Another copy of the *first* part of the same poem, or rather of its beginning, because it corresponds only to ff. 1-27v of the preceding No. Transcribed towards the end of the XIc. AH. Beg. as in No. 482 (1).

Ff. (90), S 235 × 155, 140 × 75, ll 12. Or. pap. Calligraphic Ind. nast. Cond. fairly good. Good vignette.

484.

اسرار نامه

ASRĀR-NĀMA.

Na 4.

Another copy of the same *Asrār-nāma*, see above, No. 477 (6). Transcribed in the XIc. AH. Beg. as usual, cf. EIO 1031 (12):

بنام آنکه جانرا نور دین داد ، الخ

S 265 × 170, 185 × 105, ll 17, two central columns and one on the margins. Or. pap. Ind. nast. Cond. not quite good.

485.

اشتر نامه

USHTUR-NĀMA.

Na 5.

Another mystical poem of ‘Attār. see EIO 1031 (1), etc., EB 622 (15), Pr 717, R 578-579, Spr 352, etc. Copied at Shāhjahān-pūr in 1180 AH. The scribe's name is illegible, something like لوجیالیخان (?). Beg. as usual :

ابتدا بر نام حی لا یزال ، مانع اشیا ابداع (و ابداع sic) و جمال ،

S 200 × 135, 150 × 100, ll 12. Or. pap. Ind. nast. Cond. good.

486.

خیاط نامه

KHIYĀṬ-NĀMA.

Na 48.

A rare *mathnawī* of ‘Attār. also of mystical content. The title is given on f. 2v. See EIO 1033 (10), EB 624 (16), etc. The present copy, dating from the end of the XIc. or the beg. of the XIIc. AH., is the same as the one referred to in Spr 356. Beg. as usual :

بنام آنکه هستی زو نشان یافت ، نفوس ناطقه زو نور جان یافت ،

S 205 × 135, 120 × 65, ll 15. Or. pap. Ind. nast. Cond. good.

487.

دیوان عطار

DĪWĀN-I-‘ATTĀR.

Nb 96.

Another copy of ‘Attār's *diwān*, see above, No. 477 (1). The poem, which is found in the beginning of that (defective) copy, appears here on f. 29v. A well preserved transcript, dating from the XIc. AH., beg. as usual, cf. EIO 1031 (9). R 576, etc. :

سبحان خالقی که صفاتش ز کبریا ، بر خاک عجز می فکند عقل انبیا ،

S 245 × 140, 155 × 55, ll 17. Or. pap. Ind. nast. Cond. good.

488.

دیوان کمال اصفهانی

DĪWĀN-I-KAMĀL-I-IṢFAHĀNĪ.

Nc 13.

Poems of Kamālu'd-Dīn Isma'īl b. Jamālī'd-Dīn Muḥammad b. 'Abdī'r-Razzāq Iṣfahānī, d. 635/1237-1238. See Br. Lit. Hist. II, 540-542, GIPh 269, Horn 67, Pizzi I, 101-102; EIO 1055-1057, EB 638-643 (where a detailed description is given). Pr 783, R 580-581, etc. *Ind. libr.* Bk 304, Bk 54-55, Spr 454, etc. *Qaṣīdas* and other poems, not arranged alphabetically. The present copy, dating from the XIIc. AH., opens with:

کاه آنست دلم را که بسامان گردد، کار در یابد ... (illegible) پشیمان گردد،

The *qaṣīda*, which stands first in many other copies, is added here on the margins (f. 1v), with the heading تصیده اول در توحید، beg.

ای صفات تو بیانها را زبان انداخته، عزت ذاتت یقین را در کمان انداخته،

The *quatrains* are collected separately, but also left unarranged (f. 231). They begin:

زین گونه که تو بدلیزانی فلشی، الخ

Ff. (237), S 230 × 135, 140 × 65, ll 19. Or. pap. Ind. nast. Cond. very bad. Much injured by worms, dampness, and 'repairs.'

489.

دیوان امامی

DĪWĀN-I-IMĀMĪ.

Nb 15.

Poems of Abū 'Abdī'l-lah Muḥammad b. Abī Bakr 'Uthmān Harawī, with the *takhalluṣ* Imāmī, d. 667/1268-1269. See Br. Lit. Hist. III, 115-119, Horn 194; RS 213 (II), 245 (I), EB 676-677, etc. *Ind. libr.* Bk 88 (a transcript of this copy), Spr 439-440 (where the present copy is referred to), St. No. 156 on p. 78. Transcribed apparently in the XIc. AH. The poems are mixed and not arranged alphabetically; only the *quatrains* are given separately, on f. 94v sq. Beg. of *qaṣīdas*:

سحر گه در جهان جان بعون مبدع اشیا، مسافت قطع میکردم زلا تا حضرت الا،

Ff. 1 01, S 250 × 155, 175 × 85, ll 12. Or. pap. Ind. calligraphic nast. Cond. good Vignette.

490.

مثنوی مولوی

MATHNAWĪ-I-MAWLAWĪ.

Na 124.

The great Sufic poem by Jalālu'd-Dīn Muḥammad b. Muḥammad Bahāi'd-Dīn b. Ḥusayn al-Balkhī, commonly known as

Jalālu'd-Dīn Rūmī, died at Iconium in 672/1273. See *Encyclop. of Islam*, I, pp. 1004-1006, *Br. Lit. Hist.* II, 515-525, *GIPh* 287-292, *Horn* 161-163, *Pizzi* I, 226-230; *EIO* 1060-1115, 2876, 2993, 2994, *Br* 224-227, *RS* 240, *EB* 646-675, *Pr* 783 sq., *Ros* 173-174, *R* 584-593, *Aum* 14-16, *Fl* I 514 sq., etc. *Ind. libr.* *Bh* 307-308, *Bk* 59-72, *Madr* 141-142, *Spr* 489 sq. (where the present copy and some of the following ones are referred to), *St. Nos.* 25-30 on pp. 58-59. (*GC* II 256). It was lith. a great many times in Persia and especially India (Bombay and Lucknow, see E. Edwards. *A Catalogue of the Persian printed books in the British Museum*. 1922, cols. 422-427). It was never translated into any European language in full. The *first* book was transl. by J. W. Redhouse. London (Trübner's *Or. Ser.*), 1881, and a condensed English exposition of the whole work was given by E. H. Whinfield, *ibid.*, 1887. Other extracts in Tholuck's *Blüthensammlung*, G. Rosen's *Mesnevi oder Doppelverse*, etc., but none of these attempts can be called successful in rendering the character and spirit of the original.

It is little known that there is a prose work attributed to the authorship of Jalālu'd-Dīn, i.e. *Risāla-i-fīhi mā fīhi*, or, with its full title, *Fīhi mā fīhi min al-ma'ārif wa'l-ḥaqā'iq*. It belongs to the category of 'sayings,' *mafūzāt*, being a collection of the poet's discourses, written down by his son, Sulṭān Walad. The MSS. of this work are rare: two are preserved in Constantinople (*As'ad* library, No. 1614, and *Fātiḥ* libr., No. 5296): another copy is found in the *GC* II, No. 169. Cf. also *Br. Lit. Hist.* II, 519. It was lithographed in 1914. at Tehran (in two parts, the second apparently spurious).

For biographical works, dealing chiefly with Jalālu'd-Dīn, see Nos. 240 and 241, also No. 542, a *mathnawī* by the same Sulṭān Walad, containing some biographical material.

The present copy, dating from the Xc. AH., contains the usual six *daftar*s. The *first daftar* (f. 1v), begins with the Arabic introduction, as usual:

هذا کتاب المثنوی و هو اصول اصول اندین الخ

The poem beg. (f. 2v):

بشنو از نی چون حکایت میکند ، وز جدائیها شکایت میکند ،

The *second daftar*, contains a Persian preface, beg. (f. 49v).

بدین بعضی از حکمت تأخیر این مجلد دوم است الخ

The poem itself begins (*ibid.*):

مدتی این مثنوی تأخیر شد ، معلّی بایست تا خون شیر شد ،

The *third daftar* opens with an Arabic preface (f. 91v) :

الحکم جنود اللہ فی الارض النخ

The poem itself begins (f. 92) :

ای ضیاء الحق حسام الدین بیدار ، این سیوم دفتر که سفت شد سه بار ،

The *fourth daftar* opens also with an Arabic preface (f. 145v) :

الظعن الرابع ای احسن المراجع النخ

The poem itself begins (f. 146) :

ای ضیاء الحق حسام الدین تونی ، که کدشت از مه بنوت مثنوی ،

The *fifth daftar* begins without a preface (f. 173) :

شه حسام الدین که نور انجمست ، طالب آغاز سفر پنجمست ،

The *sixth daftar* contains a short preamble in Persian (f. 237v) :

مجلد ششم از دفترها مثنوی النخ

The poem begins (*ibid.*) :

ای حیات دل حسام الدین بسی ، میل میجو شد بقسم سادسی ،

Ff. 292, S 235 x 140. 165 x 95, ll 25, four columns: Or. pap. Good Khorasani nast. Cond. not good, injured by dampness, the paper is rotten along the marginal lines. Vignette. English note in old handwriting: 'Purchased in Shiraz.'

491.

The same.

Na 127.

Another copy of the same poem, good and calligraphically written, dating from the XIc. AH. It contains the usual six *daftar*s, without prefaces. Beg. as in the preceding copy.

S 205 x 115. 165 x 70, ll 17, two central columns and one on the margins. Or. pap. Calligr. Herati nast. Cond. good. Vignettes.

492.

The same.

Na 126.

Another copy of the same poem, dating from the end of the XIc. AH. It opens with a short Persian preface, and contains as usual six *daftar*s (I on f. 1v, II on f. 50v, III on f. 96v, IV on f. 163v, V on f. 211v, VI on f. 266v). Beg. as in No. 490.

Ff. 327, S 270 x 170. 195 x 105, ll 24. Or. pap. Ind. nast. Cond. almost good. Bad vignettes. Numerous glosses. Index prefixed to the first *daftar*.

493.

The same.

Na 123.

Another copy of the same poem, beg. as usual. Transcribed in 1159 AH. by Muhammad Kamāl. It is referred to in Spr 491, and contains six daftars. Copious glosses on the margins. On fl. 1v-4v there is a short introduction to which some details about Rūmī's spiritual 'pedigree' are added. It is Jami's well known commentary on the initial *bayt* of the *Mathnawī*, cf. EIO 1357 (13), and 612 (12) in this Cat. Beg.

عشق جز نائی و ما جز نی نئیم 'وی دمی بی ما و مایی وی نئیم' (sic)

Bd. v. S 300 × 205, 235 × 135, ll 21. Europ. pap. Ind. nast. Cond. good.

494.

The same.

Na 125.

Another copy of the same poem, dating from the XIIc. AH. Six daftars with their usual prefaces. Beg. as usual.

S 270 × 180, 200 × 110, ll 17. Europ. pap. Ind. nast. Cond. good. Many marginal glosses. Very bad vignettes.

495.

نسخه ناسخه مثنویات سقیمه

NUSKHA-I-NĀSIKHA-I-MATHNAWIYYĀT-I-SAQĪMA.

Na 122.

Another copy of the same poem, critically edited in 1032 1623 by 'Abdu'l-Laṭīf al-'Abbāsī (d. 1048-1049 1638-1639, cf. Nos. 364, 445, 500, 507). The present copy, dated 1079 AH. (see the colophon of the second daftar), contains the revised text together with short explanations based on the extensive commentary by the same author, under the title *Laṭā'ifu'l-ma'navī min ḥaqā'iqi'l-mathnawī*, see further on, No. 507 in this Cat.: cf. EIO 1088-1090, Br 227, EB 663-665, R 589, etc. Beg.

این دیدیچه فصحه را در یکی از مثنویات قدیمه الخ

S 355 × 235, 245 × 145, ll 23. Or. pap. Ind. nast. Cond. tol. good. Index.

496.

لب لباب معنوی

LUBB-I-LUBĀB-I-MA'NAWĪ.

Na 101.

A collection of extracts from the *Mathnawī*, illustrating various moral maxims. It was compiled by the well known Ḥusayn b. 'Alī al-Wā'iz al-Bayhaqī al-Kāshifī, d. 910 1504. Its full title

is *Lubb lubābi'l-ma'nawī fī intikhābi'l-mathnawī*. See EIO 1086, 2877, Br 228, RS 241-242, EB 661-662, Pr 796-797, etc. *Ind. libr.* Spr 491 (where this particular copy is referred to), St. No. 26 on p. 59. Copied in 1099 AH. (the 31st year of some prince's reign, obviously that of Aurangzib). It opens with a preface, beg.

بعد از تقدیم وظائف ثنائی حضرت واجب الوجود النخ

S 250 × 185, 150 × 105, ll 15. Or. pap. Ind. nast Cond. tol. good Bad vignettes.

497.

The same.

Na 102.

Another copy of the same compilation, also referred to in Spr 491. Transcribed in the middle of the XIIc. AH. Defective at the end. Beg. as in the preceding copy.

Ff. 48. S 220 × 125. 165 × 85, ll 11, two centre and one margin columns Or. pap. Ind. nast. Cond. good.

498.

جواهر آلای

JAWĀHIR-I-LA'ĀLĪ.

Na 28.

Another well known book of extracts from the same poem, arranged in 63 *bābs* in order to illustrate the principles of Sufic doctrine. Its full title is *Jawāhir-i-mawlawī wa la'ālī-i-mathnawī*. The compiler is Abū Bakr Shāshī but nothing is known concerning the period when he lived. See EIO 1087, etc. *Ind. libr.* Bk 86. Copied in 1094 AH. Beg.

الحمد لله ... میکوید شیخ الشیوخ ... ابوبکر الشاشی النخ

Ff. (46), S 180 × 100, 120 × 55, ll 15. Or. pap. Ind. nast. Cond. good.

499.

منتخب مشنوی

MUNTAKHAB-I-MATHNAWĪ.

Na 152.

Another book of extracts from Rūmī's *Mathnawī* compiled by Muḥammad Qasīmī (?), as stated on f. 5, and arranged in 28 *maqālas*. It contains a versified introduction. Copied towards the end of the XIIc. or beg. of the XIIIc. AH. Beg.

نی چه میکوید بیا بشنو دمی ' کو فرد هرگز دمی بی همدمی '

Ff. 1:5. S 215 × 155, 140 × 85, ll 15. Europ. pap. Ind. vulgar nast. Cond. good. CFW 1825. Notes and miscellaneous extracts on several leaves at the end.

500.

لطائف اللغات

LATĀ'IFU'L-LUGHĀT.

Na 123.

A glossary of rare words found in Rūmī's *Mathnawī*, sometimes also called *Farhang-i-mathnawī*, by the same 'Abdu'l-Laṭīf al-Abbāsī as mentioned in Nos. 364, 445, 495, 507. See EIO 1091-1097 (and 1088). Pr 230-231, R 590. etc. *Ind. libr.* Bk 75. Lith. in Lucknow, 1877. Copied in 1159 AH. Beg. as usual :

این فرهنگ کیست مشتمل بر حل لغات غریبه الخ

Bd. v. For measurements, etc., see above No. 493.

501.

The same.

B 31.

Another copy of the same work, transcribed in 1153 AH. or the 23rd year of Muḥammad Shāh's reign. Beg. as usual. see No. 500.

Ff. (231), S 250 × 145. 180 × 95, ll 17 Or. pap. Good Ind. nast. Cond. good. Bad vignettes.

502.

The same.

B 33.

Another copy of the same work, dating from the XIIc. AH. It is defective at the beg. (opens with f. 11 in No. 501), and incomplete at the end.

S 230 × 130, 175 × 85. ll 17. Or. pap. Good Ind. nast Cond. good.

503.

The same.

B 32.

A portion of the same work, beg. with the letter ع (corresponding to f. 102 in No. 501), and ending with the letter ن. Copied towards the end of the XIIc. or beg. of the XIIIc. AH.

Ff 146, S 215 × 145. 180 × 105, ll 17 (or more). Or. pap. Ind. nast. (diff. hands). Cond. tol. good.

504.

The same.

B 34.

Extracts from the same work. Copied in 1097 AH. by Muḥammad Ḥayāt (*sic*). Defective at the beg.

S 235 × 130. 200 × 80, ll 25-26. Or. pap. Ind. vulgar nast. Cond. good.

505.

جواهر الاسرار و زواهر الانوار

JAWĀHIRU'L-ASRĀR WA ZAWĀHIRU'L-ANWĀR. Na 27.

One of the oldest, or perhaps the oldest commentary on the *Mathnawī*, composed by Kamālu'd-Dīn Ḥusayn b. Ḥasan Khwārizmī, d. 840-845 1435-1442. See GIPh 290, EIO 1098, Br 230 (where the fullest description is given), EB 666-667, Pr 793-794, R 588, etc. *Ind. libr.* Spr 493 (this particular copy referred to), St. No. 29 on p. 59. Transcribed in 1084 AH. This copy (as all others known) contains only the introduction, dealing with Sufic matters, and the commentary on the first three *daftars* of the *Mathnawī*. It is a good and legible transcript. Beg.

حمد بيهد و عذائت و ثغای بيهدد و ذائت پادشاهی را اله

S 340 × 215, 265 × 150, ll 26. Or. pap. Clear Pers. nast. Cond. good.

506.

حاشیه دایمی

HĀSHIYYA-I-DĀ'Ī.

Na 81.

A brief commentary on the *Mathnawī*, also called *Sharḥ-i-Mathnawī* or *Hāshiyya-i-Mathnawī*. It was composed in the second half of the IXc. AH. by Nizāmu'd-Dīn Maḥmūd b. Ḥasan al-Ḥusaynī Shīrāzī, with the *takhalluṣ* Dā'ī, who was born in 810 or 815 1407-1412. See GIPh 290-291, EIO 1099-1100, Pr 792 (extracts), etc. *Ind. libr.* Bk 73, Spr 494 (this particular copy referred to), St. No. 28 on p. 59. Lith. Lucknow, 1282. Transcribed in the XIIc. AH. Incomplete, breaks off at the beg. of the *fourth* *daftar*. Beg.

الحمد لله ... بدان که این تذکره نیست معنوی بر موارد مثنوی اله

S 210 × 115, 155 × 75, ll 15. Or. pap. Ind. nast. Cond. good.

507.

لطائف المعنوی عن حقائق المثنوی

LATĀ'IFU'L-MA'NAWĪ MIN ḤAQĀ'IQU'L-MATHNAWĪ.

Na 104.

Another commentary on the *Mathnawī*, by the same 'Abdu'l-Laṭīf al-'Abbāsī, who critically edited the text of the poem (see above, No. 495), and who was also the author of many other works (cf. Nos. 364, 445, 500). See GIPh 291, EIO 1101, Pr 794-795, R 590, etc. *Ind. libr.* Bk 74, Spr 494 (this particular copy referred to), St. No. 30 on p. 59. Lith. several times in India.

Copied towards the end of the XIIc. AH. The *first daftar* beg. on f. 3v, II-51v, III-87v, IV-137v, V-165v, VI-197v. Beg.

شرح بعضی ابیات مشکلة فارسي النخ

Ff (220). S 205 × 115, 160 × 80, ll 19. Or. pap. Ind. vulgar nast. Cond. good. Notes on fly-leaves and margins.

508.

مفتاح المعاني

MIFTĀḤU'L-MA'ĀNĪ.

Na 149.

Another commentary on the *Mathnawī*, comp. about the middle of the XI XVIIc. by 'Abdu'l-Fattāḥ al-Ḥusaynī al-'Askarī (see f. 2v), and finally arranged by his pupil Hidāyatu'l-lah in 1049 1639-1640. See GIPh 291, EIO 1103, etc. *Ind. libr.* Spr 492 (this particular copy referred to); (GC I 969). Copied in the XIIc. AH., in two vols., the *first* containing the *daftar*s I-IV, and the *second* V and VI. Beg.

حمد و ستائش ذاتی را که بمقتضای احببت آن اعرف النخ

2 vols. S 230 × 130, 185 × 80, ll 19. Or. pap. Ind. nast. Cond. good.

509.

در مکنون

DURR-I-MAKNŪN.

Na 49

A collection of selected passages from the *Mathnawī* with special explanations, compiled by the same 'Abdu'l-Fattāḥ 'Askarī (see f. 104v). As may be concluded from statements in the colophon, this work may have also been finally arranged by one of the author's disciples. Cf. GIPh 291, EIO 1103. *Ind. libr.* Bk 79, Spr 492 (this particular copy is referred to). Copied in the XIIc. AH. at Shāhjahānābād. Beg.

الحمد لله الذي هدانا الى الصراط المستقيم النخ

Ff. (104). S 190 × 110, 135 × 70, ll 15. Or. pap. Ind. nast. Cond. good. Notes on the fly-leaves.

510.

تروح مثنوی

SHARḤ-I-MATHNAWĪ.

Na 86.

Another commentary on the *Mathnawī*, composed towards the end of the XI XVIIc. by Shāh Mīr Muḥammad Nūru'l-lah Ahrārī (see f. 1v) who flourished in the second half of the XIc. AH. See GIPh 291, EIO 1104, EB 669, R 592, etc. *Ind. libr.* Spr 495-496

(this particular copy referred to). Transcribed in the XIIIc. AH. The *first daftar* begins on f. 1v: II-46v; III-79v; IV-113v; V-139v; VI-162v. It opens with a doxology which seems rather sectarian:

الحمد لله العلي الاعلى الوهاب الدي انزل على عبده الكتاب النخ

Ff (192). S 240 × 155, 185 × 90, ll 21. Or. pap. Ind. nast. Cond. good.

511.

مکاشفات رغوی

MUKĀSHAFĀT-I-RIDĀWĪ.

Na 150.

Another commentary on the same *Mathnawī* of Jalālu'd-Dīn Rūmī, comp. in 1084/1674 by Muḥammad Ridā (f. 2). See GIPh 291, EIO 1105, etc. *Ind. libr.* Bk 76, Spr 495 (this and the following copy referred to), St. No. 27 on p. 59. The present copy contains the commentary on all six *daftars*. Transcribed in 1167 AH. by Ḥaydar 'Alī b. Muḥammad Mashhadī. Beg.

نه هر حمدی سزاوار آفریدگار جهان النخ

S 235 × 130, 170 × 80, ll 13. Or. pap. Ind. nast. Cond. good.

512.

The same.

Na 151.

Another copy of the same work, dating from the beg. of the XIIIc. AH. It contains only the commentary on the *first daftar*. Beg. as in the preceding No.

S 230 × 135, 160 × 80, ll 19. Or. pap. Ind. nast. Cond. good. Notes on the fly-leaves, and occasionally on the margins

513.

مخزن الاسرار

MAKHZANU'L-ASRĀR.

Na 136.

An extensive and very rare commentary on the same *Mathnawī*, comp. (as stated in EIO 1107) between 1140 and 1151/1727-1738 by Shāh Walī Muḥammad b. Ruḥmi'l-lah Akbarābādī (f. 2v). The *khātima* of the *sixth daftar* in the present copy gives, however, 1149/1737 as the date of the completion of the work:

چون ز باطن رخ نمود انجام او، مخزن اسرار کردیم نام او، ...
کم کنی از نام او کرده عدد، مروترا از سال ختم آگه کند

This is: 1159 (the equivalent of 10=1149) (مخزن اسرار). See GIPh 291, EIO 1107, Pr 791-792, etc. *Ind. libr.* Spr 495 (this

particular copy referred to). Transcribed towards the end of the XIIc. AH. This copy contains only the commentary on the *first, second and sixth* daftars, in separate volumes:

- I. The *first daftar* (with an index prefixed to it). Beg.

سپاس و ستائس مر حضرت وجود مطلق را انج

- II. The *second daftar*, beg.

حمد میگویم خدای پاک را ، کو فرستد خواجه اولاد را

- III. The *sixth daftar*, beg.

حمد حق گویم که حمد او را سزااست ، انج

3 vols. S 250 x 140, 180 x 80, ll 19. Or. pap. Ind. nast. Cond. fairly good.

514.

The same.

Na 137.

Another copy of the *first* daftar of the same commentary, dating from the XIIc. AH. It is numbered as one set with the following two volumes, but this should not be so, as all three are transcribed by different hands. Beg. as in the preceding copy (No. 513).

Ff. 327. S 230 x 140, 185 x 85, ll 19. Or. pap. Ind. nast. Cond. good.

515.

The same.

Na 137.

Another copy of the *second* daftar of the same work, dated 1188 AH. Beg. as in No. 513 (II).

S 235 x 125, 165 x 70, ll 19. Or. pap. Ind. nast. Cond. tol. good.

516.

The same.

Na 137.

A copy of the *fourth* daftar, or the fourth volume of the same commentary (No. 513). Beg.

حمد حق که بر تراز حمد و ثناست ، انج

S 235 x 140, 185 x 85, ll 19. Or. pap. Ind. nast. Cond. good.

517.

(شرح مثنوی)

(SHARH-I-MATHNAWĪ)

Na 79.

An incomplete copy of a commentary on the *second* and the *third* books of the *Mathnawī*, apparently *not* identical with any

one of the works described in the preceding Nos. (It certainly does not belong to the work of Nūru'l-lah Ahīārī, see above No. 510, to which it is ascribed on the fly-leaf). Neither the author's name nor the title are to be found in the preface, and in the colophon of the *second* daftar. The *third* daftar is defective at the end. The general character suggests that the work is modern, in any case written after *Latā'it u'l-lughāt*, see Nos. 500-504, referred to on f. 3, etc. The period in which it was compiled may perhaps be identified after detailed study. Transcribed towards the end of the XIIc. AH. Beg. of the preface.

و ان من شیء الا عندنا خزائنه النجم

Beg. of the commentary itself :

آغاز دفتر دوم ، مدنی این مدنی تأخیر شد ، النجم

Beg. of the *third* daftar (preface) :

الحکم جنود اللہ ، نکسر ح ، النجم

Beg. of the commentary on the *Mathnawī* itself :

آغاز دفتر سیوم ، ای غیاء الحق النجم

S 235 x 150, 180 x 95, II 19. O. pap. Ind. nast. Conc. good.

518.

دیوان شمس تبریزی

DĪWĀN-I-SHAMS-I-TABRİZĪ.

Nb 134.

Lyrical poems generally ascribed to the authorship of the same Jalālu'd-Dīn Rūmī. This collection is often also called *Dīwān-i-Mawlānā Rūmī*, *Dīwān-i-Jalālu'd-Dīn Rūmī*, etc. See Br. Lit. Hist. II. 523-525, GIPh 288 : EIO 1109-1115, RS 243-244, EB 673-675, Pr 798-799, R 593 sq., Aum 16, Fl I 522 sq., Pertsch, Gotha C. 69, Dorn C. 214, Leyden C. II 113, Krafft 65, etc. *Ind. libr.* Bh 305-306, Bk 87, Spr 497, St. No. 150 on p. 77, etc. Lith. in Tabriz, and repeatedly in Lucknow. Selected poems from this diwān were edited and translated by V. v. Rosenzweig, Wien, 1838. (This German translation was again translated into English by W. Hastie, Glasgow, 1903); R. Nicholson, Selected poems from the Divan-i Shamsi Tabrizi, ed. and transl., Cambridge, 1898, etc. The present copy, dating from the XIc. AH. and transcribed at کورره by Pyāra b. Sayyid Firūz, contains the poems of all categories in one alphabetical series, with a few quatrains at the end. There is no preface. Beg. as usual :

الحمد لله الذي قوائمه (قد رانه) نعت الابل
 المجد الفردى الذى غفرانه يمحو الذلل

Ff. 519, S 240 × 140, 180 × 80, ll 23 Or. pap. Ind. careless nast. Cond. tol. good Vignette.

519.

The same.

Nb 80.

Another copy of the same *dīwān*, dating from the XIc. AH. (there is a date 1206 AH., but it apparently belongs only to the more modern parts of the MS., restored by a different hand). It contains ghazals, *qīṭras* and quatrains, without any order. Beg. (originally lost, but restored by a more modern hand):

آمد بت میخانه که تا خانه برید ما را / بنمود بهار نو تا تازه کند ما را

Ff. (241), S 320 × 180, 245 × 95, ll 20. Or. pap. Ind. nast. Cond. tol. good. Many lacunas. Modern vignette.

520.

The same

Nb 133.

Another copy of the same *dīwān*, dated 1164 AH. It is defective at the beg. and also contains *qaṣīdas*, ghazals, and other categories of poems, arranged alphabetically. Beg. of the first complete poem (corresp. to that on f. 10v of No. 518):

بروید ای حریفان بکشید یار مرا / انج

S 215 × 120, 145 × 75, ll 15. Or. pap. Ind. nast. Cond. good.

521.

The same.

Nb 79.

Another copy of the same *dīwān*, dating from the end of the XIIc. AH., defective both at the beginning and the end.

Ff. 18v, S 365 × 235, 310 × 135, ll 22. Or. pap. Coarse Ind. nast. Cond. not quite good.

522.

DĪWĀN-I-IRĀQĪ.

دیوان عراقی

Nb 93.

The poems of Fakhrū'd-Dīn Ibrāhīm b. Shahriyār Hamadānī, with the *takhalluṣ* 'Irāqī, d. 686 or 688 1287-1289 (some authorities

even give the date of his death as 709 1309. See Br. Lit. Hist. III, 124-139, GIPh 299, Horn 176: EIO 1116, EB 680, Pr 700 (extract), Ros 203-205, R 593 sq., etc. *Ind. libr.* Bk 89, Spr 440 (this and the next copies referred to). For his other works see the section on Sufism. Copied in 1076 AH. (fourth year of some prince's *julūs*), by Jaswant Rāy. It is interesting to note, that the *takhalluṣ* عرفاني whenever found in the poems, is systematically corrupted against the metre (probably by the scribe) into اعرافي or even اعرافى and اعرافى! Beg.

ببزم عشق جانبازان اگر جو یای جانانی، الخ

Ff. 119, S 185 × 115, 145 × 60, ll 15. Or, pap. Ind. nast. Cond. good.

523.

The same.

Nb 92.

A small portion of the *diwān* of 'Irāqī. A bad illegible modern copy, dated 1153 AH. (Probably to be read as 1253 AH., judging from the appearance). The poems are unarranged. Beg.

راه ما ریک است و شب تاریک و مرکب لنگ و بیر، الخ

S 210 × 150, 160 × 100, an irregular number of diagonal lines, in several columns Europ. pap. Bad Ind. shikasta nast. The poems are not properly divided the one from the other. Cond. bad.

524.

دیوان سعدی

DĪWĀN-I-SA'DĪ.

Nb 60.

Poems of Musharrifu'd-Dīn b. Muṣliḥi'd-Dīn, otherwise Sharafu'd-Dīn Muṣliḥ b. 'Abdi'l-lah, with the *takhalluṣ* Sa'dī, a native of Shīrāz, who died in 690 1291, as generally accepted, or, according to others, 691 1292. The bibliography concerning himself and his works is extremely extensive, and can be found in the works specially dealing with these subjects, i.e. Henri Massé, *Essai sur le Poète Saadi, suivi d'une bibliographie*, Paris, 1919, and E. Edwards, *A Catalogue of the Persian printed books in the British Museum*, 1922, cols. 545-574. See also Br. Lit. Hist. II, 525-539, GIPh 292-296, Horn 168-175, Pizzi I, 287-302: EIO 1117-1185, Br 232-249, RS 246-253, EB 681-748, Pr 800-826, Ros 175-202, R 595 sq., Aum 16 sq., FI I 527 sq., Pertsch, *Gotha C.* 88 sq., Dorn C. 337, etc. *Ind. libr.* Bh 309-312, Bk 91-113, Madr 143, Spr 545-549, St. No. 61 on p. 62. Cf. also *Wiener Jahrbücher*, vol. 64, *Anzeigblatt*, p. 5 sq., J. Cholmogorov (= Kholmogorov), in

Gelehrte Denkschriften der Kasaner Universität, 1865 and 1867 : W. Bacher, Sa'dī-Studien, ZDMG, vol. 30, pp. 81-106 : the same, Sa'dī's Aphorismen und Sinngedichte, Strassburg, 1879. F. Nève, Le poète Sadi, Louvain, 1881 ; H. Ethé, Die mystische, didaktische und lyrische Poesie der Perser, Hamburg, 1888, pp. 31-37. MSS. of Sa'dī's dīwān are very common all over Persia and Turkestan, and extracts from it fill an untold number of fly-leaves, margins, etc., in the MSS. of the most different contents. Printed and lithographed a great many times in Turkey, Persia, India, Turkestan, etc.

The present copy was transcribed in 983 AH. by Muhammad b. Bahā'ī'd-Dīn Māchanī (عبدالحی). It contains :

1. *Qaṣīdas* (f. 1v), beg.

ای دمس کر ندیده تحقیق بفکری . درویشی اختیار کنی در نوانگویی

2. *Marthiyas* (f. 52v), beg.

تا بفراق دگر دل بکس نباید داد ، الخ

3. A few *ghazals* with the heading الغزلیات فی التوحید (f. 63v), beg.

اول دفتر بزم ایزد دانا ، الخ

4. *Turjū'āt* (f. 65), beg.

ای زلف تو هر خمی کمندی ، الخ

5. *Ghazals*, including the so-called خواتیم . cf. FlO 1118 (12), etc. (f. 78), beg.

سپاس و حمد بی پایان خدا را ، الخ

Edited by Sir Lucas W. King (Bibliotheca Indica, 1919-1921, complete). An English translation, by the same, is in course of publication in the same series.

6. *Muḡaṭṭa'āt* (f. 313v), beg.

سخن بدگر تو آراستن فراوانست ، الخ

7. *Rubā'iyyāt* and *fardiyyāt*, mixed (f. 332v), beg.

هر کس که طراز جاله بر دوش کند ، الخ

8. (*Khabīthāt*) (herewith the title الهزل والمزاح) (f. 343), beg.

قال السعدي الزمعي بعض أبناء الملوك الخ

Ff. 356. S 220 × 140, 150 × 95, ll 15. Or. pap. Ind. nast. Cond. not good, injured by dampness. The first folios are misplaced, the correct order being 2, 1, 3. Many lacunae.

525.

The same.

Nb 62.

Another copy of the same *diwān* apparently dating from the XIIc. AH., defective at the end. The headings of the separate sections are not given. It contains:

1. *Qaṣīdas* (f. 1v), beg.

شکر و سیاس و منت و عزت خدای را • انجم

2. *Tarjīāt* (f. 44v), the same as in No. 524 (4).

3. *Ghazals* (f. 55), beg. as in No. 524 (5).

4. A few *quatrains* (f. 228).

5. A *mathnawī* (defective at the end) (f. 230v), beg.

‘لا ای خردمند بسیار هوش • انجم

Fr (232). S 180 × 110, 140 × 70, ll 17. Or. pap. Ind. nast. Cond. good

526.

The same.

Nb 61.

Another copy of the same *diwān*, also dating from the XIIc. AH. A bad transcript, containing only *ghazals*, beg. as in No. 524 (5).

Ff. (179). S 185 × 115, 145 × 75, ll 15. Or. pap. Ind. nast. Cond. bad, spoiled by repairs.

527.

The same.

Nb 153.

An extract from Saḍī's *diwān*. Copied in the XIIIc. AH. It contains:

1. The so-called *Ṣāhibiyya*, a collection of epigrammatic poems, with explanations in prose. Beg. (f. 51v):

الحمد لله على نعمته زيادة المزیدة انجم

2. *Muqatta'āt* (f. 76v): 3. A few *quatrains* and *jardiyyāt* (f. 78v): 4. The same *tarjīāt* as in Nos. 524 and 525 (f. 85v):

5. A story (probably an extract from *Gulistān*), beg. (f. 94):

حکایت ، آورده اند که در بنی اسرائیل عبدای بود انجم

6. *Hazliyyāt*, beg. as in No. 524 (8) (f. 96v).

Ed. v Ff. 57v-104. S 200 × 140, 165 × 80, ll 17. Or. pap. Ind. nast. Cond. good, CFW 1852

528.

The same.

Nb 116.

A number of extracts from Sardī's dīwān. Copied in the XIIIc. AH.

Bd. v, ff. 42v-58v, S 200 × 115, 145 × 75, ll 14. Or. pap. Ind. nast. Cond. tol. good.

529.

بوستان

BŪSTĀN.

Na 10.

Sardī's well-known didactic *mathnawī*, sometimes also called *Sardī-nāma*. Completed in 655-1257, see for references above, No. 524. It was printed and lithographed a great many times all over the Muhammadan world. The most important critical editions are: K. H. Graf, Vienna, 1850, with a Persian commentary; J. T. Platts and A. Rogers, London, 1891, a facsimile edition with notes. Translations: (English) H. Wilberforce Clarke, London, 1879; G. S. Davie, London, 1882; (French) Barbier de Meynard, Paris, 1880; (German) K. H. Graf, Jena, 1850; Schlechta-Wssehrd, Vienna, 1852; F. Rückert, Leipzig, 1882; also many partial translations and editions, cf. bibliography given under No. 524. The present copy was transcribed in 1210 AH. Beg. as usual:

بِذَا جِهَانِ دَارِ جُنْ أَفْرَیْنِ ، حَکِیْمِ سَخْنِ بَرِ زَبَانِ أَفْرَیْنِ ،

S 215 × 155, 165 × 85, ll 15. Or. pap. Ind. nast. Cond. tol. good.

530.

The same.

Na 8.

Another copy of the same poem transcribed by Jit-Rām in 1216 AH. In the colophon it is called *تنچۀ بوستان*. Beg. as in No. 529.

ff. (132), S 265 × 145, 210 × 90, ll 17. Or. pap. Ind. nast. Cond. good.

531.

The same.

Na 144.

A small portion of the *Būstān*, written on the margins of *Misbāl-i-Rashīdī*, ff. 64v-110. The MS. is dated 1004 AH. (suspicious), but the extracts from the *Būstān* are obviously copied by a modern (and careless) hand. Beg. as usual, see No. 529.

Bd. v, S 235 × 145. Or. pap. Ind. nast., coarse and vulgar. Cond. good.

532.

گلستان

GULISTĀN.

E 157.

A quite modern copy of Sa'di's *Gulistān*, composed in 656/1258. For references see above, No. 524. Printed and lithographed a great many times in all Eastern countries. One of the best editions is the one by A. Sprenger, Calcutta, 1851. Further, E. B. Eastwick (with a vocabulary), Hertford, 1850; Johnson (with a vocabulary), Hertford, 1863; J. T. Platts, London, 1874, etc. Translations *Latin*, by Gentius, 1651, 1655; *English*, by F. Gladwin, Calcutta, 1806 (with the original text) and 1833; by Dumoulin, 1807; by James Ross, London, 1823, 1890; by E. Eastwick, Hertford, 1852, London, 1880; by J. T. Platts, London, 1873. *German*, by A. Olearius, Schlesswig, 1654, 1661, etc.; B. Dorn, Hamburg, 1827; Ph. Wolff, Stuttgart, 1841; K. H. Graf, Leipzig, 1846. *French*, by A. du Ryer, 1634; by d'Alégre, 1704; by Gaudin, 1789; by Semelet, Paris, 1828 (lithographed); by C. Defrémery, Paris, 1858. *Russian*, by S. Nazariants, Moscow, 1857; by K. Lambros, Odessa, 1862; by Atajoukin, Tiflis, 1864; by I. Kholmogorov, Moscow, 1882. *Polish*, by Otwinowski, edited by Janicki, Warsaw, 1879, etc. It was also translated into *Arabic*, Būlāq, 1263 AH., *Turkish*, Constantinople, 1874, 1876, etc., into *Hindūstānī* by Shīr 'Alī Afsūs, under the direction of J. Gilchrist, Calcutta, 1802; Nizāmu'd-Dīn, Poona, 1855; also into *Hindī*, by Mīhr Chand Dās, Dihlī, 1889, etc. Partial translations and editions of extracts from the text are to be found in a great many chrestomathies, school editions, etc. The present copy, dated 1219 AH., begins as usual:

منت خدای را عز وجل انم

S 190 x 120, 140 x 80, ll 13. Or. pap. Ind. nast. Cond. tol. good. Notes and glo-se-.

533.

The same.

E 156.

Another copy of the same work, transcribed for Mr. Philips in 1219/1805, by Ghulām 'Alī Islāmābādī. Beg. as usual, see above No. 532.

Ff. (144). S 185 x 125, 115 x 65, ll 13. Or. pap. Ind. nast. Cond. bad. CFW 1807. Bad vignette.

534.

The same.

E 160.

Another copy of the same work, transcribed by Gangā Bakhsh (?) in (1232) 1817. Slightly defective at the beg. A short

commentary, explaining various idioms, is found on the margins (ff. 1-8) with the title (f. 8) *Hāshiyya-i-Gulistān*, beg.

عفت آدميان بروزن رحمت الخ

Ff. (58), S 235 × 160, 140 × 95, ll 11, with a margin-column on some folios. Or. pap. Modern Ind. nast. Cond. good. Many marginal glosses, notes, scrappy poetical quotations, etc.

535.

The same.

Na 144.

Another copy of the same work, placed on the margins of a rare poem, *Miṣbāḥ-i-Rashīdī*. Slightly defective at the end. The MS. is dated 1004 AH., but the text on the margins is of much more modern origin. Beg. as usual, see No. 532.

Bd. v Ff. 1v-64. For measurements, etc., see above No. 531.

536.

The same.

E 158.

Another copy of the same work, quite modern, transcribed in the XIIIe. AH. Beg. as usual, see No. 532.

S 190 × 130, 145 × 75, ll B. Or. pap. Ind. nast. Cond. good CFW 1s25.

537.

منتخب گلستان

MUNTAKHAB-I-GULISTĀN.

M 28.

Two collections of extracts from Sa'dī's *Gulistān*, apparently compiled by one and the same author who does not mention his name :

1. *Gul-i-Gulistān* (ff. 1v-66v), consisting of prose passages from the work. They begin with the usual doxology of the *Gulistān*, see above, No. 532.

2. *Thamar-i-Gulistān* (ff. 68-97), containing poetical extracts. Beg.

از دست و زبان که بر آید ، کز عهد شکرش بدر آید ،

Copied in 1164 AH., in album style.

Bd. v. S 105 × 235 (*biyāḥ*), irregular number of lines. Or. pap. Ind. nast. Cond. rather bad

538.

کلید گلستان

KALĪD-I-GULISTĀN.

M 28.

An early commentary on and glossary to the *Gulistān* (sometimes called *Miftāḥ-i-Gulistān*), containing explanations of

difficult words and passages, in two *qismas*, comp. by Uways b. 'Alā'ī'd-Dīn Ādam in 900/1494, and dedicated to the Bahmanide prince Maḥmūd b. Muḥammad (887-924/1482-1518). See GIPH 295, EIO 1176-1179, Br 152. *Ind. libr.* St No. 40 on p. 62 (probably this particular copy alluded to). Transcribed *ca.* 1164 AH. (the same hand as that of the work referred to in the preceding No.). Beg.

مفتاح گلستان بر دو قسم است النخ

Bd. v. Ff. 95-119. For measurements, etc., see No. 537.

539.

(شرح گلستان)

(SHARH-I-GULISTĀN.)

E 161.

An Arabic commentary on the *Gulistān*, judging from the contents identical with the one described in R 606, which was written by Yaqūb b. Sayyid 'Alī, d. 931/1525. The author's name is not to be found in the present copy which is defective at the beginning. The introduction and a portion of the first *bāb* are lost. Beg. of the *second bāb* (f. 21v):

و في بعض النسخ 'در اخلاق فقرا النخ

Copied in 969 AH. by Husayn b. 'Alī الحیضوری (sic ?) as-Sa'dī.

Bd. v. Ff. 1-168, S 200 × 135, 140 × 75, ll 19. Or. pap. Turkish nast Cond. good.

540.

شرح گلستان

SHARH-I-GULISTĀN.

E 121.

Another commentary on the *Gulistān*, by the same Muḥammad Nūru'l-lah Ahrārī (cf. f. 2v), who was already mentioned as a commentator of Rūmī's *Maṭnawī*, see above, No. 510. He wrote towards the end of the XIc. AH. See GIPH 295, EIO 1181, etc. *Ind. libr.* Spr 550-551; (GC I 593). Copied in (1257) 1841. Beg.

مذت مر خدی را مرو جل کد زین کویت را النخ

Ff. 145, S 205 × 115, 145 × 80, ll 13. Europ. pap. Modern Ind. na-st. Cond. good

541.

شرح گلستان

SHARH-I-GULISTĀN

E 120.

Another commentary on the *Gulistān*, composed in 1097/1683 by Muḥammad (b.) Sa'd, as is clearly stated on f. 3 (در سال هزار)

(و نوذ و هفت). In Spr 551 (and after him GIPh 295) the date of composition is given as 1197/1783. Cf. also Bh 313. A Muḥammad Sa'd appears as the author of a commentary on *Mukātabāt-i Allāmī* (see above, No. 355), and it is not improbable that both are identical. It is difficult to say which date is correct. Copied in 1217 AH. Beg.

ستائش فراوان و نیایش بی پایان داورینا انجم

Ff (233), S 190 × 125, 130 × 70, ll 13. Or. pap. Ind. nast Cond. not good.

542.

شرح گلستان

SHARḤ-I-GULISTĀN.

E 119.

Another commentary on the *Gulistān*, quite modern, composed in 1215/1800 in Oudh by Bhīchak-Rām (بهیچک رام), as stated on f. 2. The copy, which may be an autograph, is not dated, but was obviously written about the same time. Beg.

اشکر الله جل جلاله على نعمانه لخلقہ انجم

S 270 × 195, 190 × 130, ll 9. Or. pap. Coarse modern Ind. nast. Cond. good.

543.

پند نامہ

PAND-NĀMA.

Oa 70.

A short didactic poem, extremely popular in the East, often called *Kaṭimā*, after the word with which it opens. It is generally ascribed to Sa'di's authorship, but appears seldom in the earliest copies of his *Kulliyāt*. Its MSS. are very common in Persia and Turkestan, and it was lithographed a great many times in all publishing centres of the East. Edited and translated many times into English, Latin, etc., by Gladwin, 1801, 1840, Rousseau, 1801, Geitlin, 1835, etc.; a French translation by Garcin de Tassy, 1822 (repr. 1876); a German translation of extracts from it by Graf, in foot-notes to his German version of the *Gulistān* (1846), cf. No 532. In addition to the references given above, in No. 524, see EIO 1127 (7), etc., EB 688, 748, Pr 803, 825, R 865, etc. *Ind. libr.* Bk 112-113, Spr 549; (GC II 263). Copied in 1132 AH. (this date belongs to other articles in the same volume written by the same hand). Beg.

کریم! ببخشی بر حال ما، که هستم اسیر کمند هوا .

Bd, vol S 235 × 140, 190 × 160, ll 21. Or. pap. Ind. nast Cond. tol. good

544.

The same.

Oa 73.

Another copy of the same poem, dating from the beg. of the XIIc. AH. Beg. as in No. 543.

Bd. v. Fr. 231-235v (*in margine*). S 280 × 160, irregular number of lines. Or. pap. Ind. nast. Cond. bad.

545.

رسائل سعدی

RASĀIL-I-SA'DĪ.

D 18.

The preface of 'Alī b. Ahmad b. Abī Bakr Bisutūn (who edited Sa'dī's works in 726-734 1326-1334), and the first two *risālas* of Sa'dī: the *first*, being a sort of a preface to other *risālas*; the *second* containing various homilies, divided into five *majlises*. For references see No. 524. Bisutūn's preface has been translated by J. Harrington, Calcutta, 1791-1795. The second and third *majlises* of the second *risāla* were edited and translated into German by M. Guedemann, Breslau, 1858, the fifth *majlis* was translated into English by J. Ross, Transactions of the Bombay Literary Society, I. 1819, pp. 146-158. The present copy, transcribed in Calcutta in 1251 AH., contains a special preface by an author who does not mention his name, dealing with Sa'dī's biography, consisting of extracts from Daulatshāh's *Tadhkira*, the *Ṣuḥuf-i-Ibrāhīm*, and other works. The author states also that it is the beginning of a proposed revised edition of Sa'dī's works. On ff. 5v-6 one Mr. Franklin (فرنگلین) is referred to, who visited Shiraz in 1786.

Beg. of the modern preface.

چون شیخ مصالح الدین سعدی انج

Beg. of Bisutūn's preface (f. 5v):

شکر و سپاس معبودی را جلالت انج

Beg. of the *first risāla* (t. 13):

سپاس بیغایت و ستائش بی نهایت انج

Beg. of the *second risāla* (f. 18):

الحمد لله الذي خلق النجود (sic) من العدم انج

Ff 40, S 230 × 150, 170 × 90, ll 15. Eur. pap. Ind. shikasta-nast. Cond. still good, but paper is decaying.

546.

هزليات سعدي

HAZLIYYĀT-I-SA'DĪ.

M 144.

Sa'dī's discussions of various obscene matters. For references see No. 524. Copied in the XIIIc. AH. Beg. (slightly differently from EIO 1118. etc.) :

اللعن الشيطان و الشتم و الكيطان الخ

Fr 11, S 290 × 170, 229 × 110, ll 14. Or. pap. Ind. nast. Cond. good.

547.

مثنوي ولدي

MATHNAWĪ-I-WALADĪ.

Na 114.

A long *mathnawī* poem, partly imitating the *Mathnawī* of Jalālu'd-Dīn Rūmī, and partly containing some biographical material concerning the latter, comp. in 690 1291 by Rūmī's own son Bahāu'd-Dīn Ahmad, surnamed Sultān-Walad, d. 712/1312-1313. See Br. Lit. Hist. III. 155-156, GIPh 290, EB 750. The present copy was described and its prose preface published in full, in Spr 587-588. The same copy apparently is alluded to in St. No. 31 on p. 59. There was an extremely valuable MS. of this and two other *mathnawīs* by Sultān-Walad, transcribed in 718/1318, as stated in a description given by Moulvie 'Abdu'l-Muqtadir in Bk 59 (pp. 90-94) in a note on Rūmī's *Mathnawī*. Most unfortunately this copy which belonged to the 'Government Collection' in the library of the As. Soc. of Bengal (I 879) is lost. Concerning this and other works of Sultān Walad see also Gibb's History of Ottoman poetry, I. p. 157; Mélanges Asiatiques, X (1890), etc. Cf. also R 585, 1085, Aum 19, Pertsch, Gotha C. 98, and Wiener Jahrbücher, vol. 46, Anzeigeblatt, p. 3 sq., where his other works are described.

Copied apparently towards the middle of the XIIc. AH. Defective at the end.

Beg. of the preface :

سبب انشای مثنوي ولدی در بیان اسرار احدي الخ

Beg. of the *mathnawī* :

ابتدا ميكنم بنام خدا ، موجد عالم فنا و بقا .

Fr. (289), S 220 × 135, 150 × 70, ll 17. Or. pap. Persian nast. Cond. good, although slightly injured by worms.

548.

مقدمة الصلوة

MUQADDIMATU'S-SALĀT.

Oa 64.

The well known short *mathnawī* poem, expounding the elementary principles of Muhammadan religious practice, often

also called after its first words *Nām-i-haqq*. It was comp. (as stated in the majority of known copies) in 703/1303, by Sharafu'd-Dīn Bukhārī, who arranged it in ten *fuṣṣ*. See EIO 1133, 2554-2557, EB 1767-1768, Fl I 512, Mehren 6, etc. The present copy contains a later date, 706/1306:

نود و شش بر مئشت صد سال ، از وفات رسول تا امسال ،

i.e. 696 + 10 = 706. Copied in 1156 AH. Beg. as usual :

نام حسن بر زبان همین (همی) زانم ، که بجان و دلش همین (همی) خوانم .

Bd. v. S 215 × 120, 165 × 75, ll 11. Or. pap. Ind. shikasta-nast. Cond. tol. good.

549.

The same.

Na 156.

Another copy of the same poem dating from the XIIc. AH. The date of composition is given as 803 AH. نود و سه چو رفت . but this date is obviously wrong because the hemistich does not agree with the requirements of the metre. Copied by 'Abdu'r-Rahman. Beg. as in No. 548.

Ff. 7, S 250 × 135, 185 × 85, ll 17. Or. pap. Ind. nast. Cond. good.

550.

ترج نام حق

SHARH-I-NĀM-I-HAQQ.

Ac 24

A commentary on the same poem, completed by an author who does not mention his name, in 1079/1669 (chronogram نسخه دکنشی). Copied towards the end of the XIc. or the beg. of the XIIc. AH. It seems very probable that there was originally an introduction to this work, which is lost in this copy. It begins abruptly :

یعنی ابتدا میکنم در حالی که آن

Ff. (110), S 240 × 140, 190 × 90, ll 21. Or. pap. Good Ind. nast. Cond. good.

551.

زبدة الرمل

ZUBDATU'R-RAML.

M 19.

A short *mathnawī*, containing a versified treatise on the theory of divination by the system called *raml*. It was commenced in 706/1306, as stated in the introduction (f. 23):

بود از هجرت رسول امین ، هفصد و شش نه کم نه بیش از این ،

The author's name is not mentioned. It may have been given in the final part of the poem, but the present copy is defective at the end. The title, as above, is given on f. 23v. Transcribed by 'Izmatu'l-lah in the third year of Shāh-Ālam (as other parts of the same *majmū'a*) i.e. 1176 AH. Beg.

شکر کا عقل راہ بر باشد ، کار او سر بسر چو زر باشد ،

Bd. v. Ff. 23-24v. S 130 x 205, 121 x 185 (*bigleaf*), ll 18 (irregular, in three columns). Or. pap. Vulgar Ind. nast. Cond. tol. good.

552.

هفت بند کاشی

HAFT BAND-I-KĀSHĪ.

Oa 63.

A long *tarkīb-band*, of seven strophes, in praise of 'Alī b. Abī Ṭālib, comp. by Kamālud-Dīn Hasan Kāshī, d. ca. 720/1320. See Br 152. *Ind. libr.* Bk 114-115. Spr 457, etc. Cf. also Bh 314 where a commentary on this poem is mentioned. Lith. in Lucknow. Copied in 1142 AH. by Ḥaydar 'Alī b. Muhammad (as the whole of the MS. in which it is contained). Beg.

السلام (here اسلام) ای سایه ات خورشید رب العالمین ، النج

Bd. v. Ff. 1v-4v (*in margin*), S 225 x 140, 130 x 80. Or. pap. Ind. nast. Cou l. good.

553.

گلشن راز

GULSHAN-I-RĀZ.

Na 98.

The well known exposition of the Sufic theosophical and metaphysical doctrines, in versified form, by Sa'dud-Dīn Maḥmūd Shabistārī (or Chabistārī), who died in 720/1320. See Br. Lit. Hist. III, 146-149. GIPh 299. Horn 164. Pizzi I. 230-233; EIO 1731 (2), 1814-1815. Br 250, EB 1260. Pr 827-829.873. R 608. Fl III 425-426, etc. *Ind. libr.* Bk 121-122. Spr 477-478. Lith. many times in Persia. Edited and translated into German by Hammer-Purgstall, Pesth. 1838 : ed. with an English translation by E. H. Whinfield. London, 1880. Extracts and translations of various parts of it are published in many works, such as that of Tholuck (1825), 'The Dialogue of the Gulshan-i-Raz' (Trübner, 1887), etc. For the prose works by the same author see EIO 1814, Br 250, EB 1298, R 828. *Mélanges Asiatiques* V. 229. Copied in 955 AH. in Kabul, by Muḥammad Ḥusayn Kātib Harawī. Beg as usual :

بمآ آنکه جان را بکرت آموخت ، چراغ دل به نور جان برافروخت ،

S 215 x 135, 150 x 80, ll 14. Or. pap. Ind. good. nast. Cond. good. Bad vignette.

554.

The same.

M 19.

Another copy of the same poem, very bad and illegible in many places. Transcribed by one 'Izmatu'l-lah at Sadūt (فلعه) in the third year of Shāh-i-Ālam's reign, i.e. 1176 AH. Beg. as usual, see the preceding No.

Bd. v Fl. 4-22v. S 130 × 205, 120 × 185 (*hiqāḍ*), ll 18. Or. pap. Bad Ind. nast.-shikasta. Cond. bad.

555.

مفاتح الاعجاز

MAFĀTĪḤU'L-I-JĀZ.

Na 148.

A detailed commentary on *Gulshan-i-rāz*, by Muḥammad b. Yaḥyā b. 'Alī Gilānī Lāhijī Nūrbakhshī, with the *takhalluṣ* Asīrī. d. ca. 912 1506-1507. He commenced his work in 877/1473. Its full title is *Mafātīḥu'l-i-jāz fī sharḥ-i-Gulshan-i-rāz*. See GIPh 299, EIO 1816-1819, Pr 829, Aum 20, Fl III 426, 427, Leyden C. II 117. *Ind. libr.* Bk 123, Spr 478 (this particular copy referred to). St. No. 13 on p. 36. Lith. some twenty years ago in Tehran. A bad copy, dating from the beg. of the XIIIc. AH. Beg. as usual:

باسمک الاعظم السامع فیضه المقدس لكل موجود النعم

Ff. (344) S 195 × 90, 160 × 70, ll 15, with a margin-column. Or. pap. Bad. Ind. nast.-shikasta, almost without diacritical dots. Cond. tol. good.

556.

کنز الرموز

KANZU'R-RUMŪZ.

Na 96.

A Sufic *mathnawī*, expounding the principles of the Muḥammadan religion in the light of Sufic theosophy, comp. in 711, 1311 by Ruknu'd-Dīn Ḥusayn b. 'Ālim b. Abī'l-Ḥasan al-Ḥusaynī. Ghūrī, better known by his surname Mīr Fakhrū's-sādāt Ḥusaynī. His death is variously fixed at 717-719 1317-1319, but he must have lived much longer because his other work, mentioned in the next note (No. 557) was composed in 720 or 729 1320-1329. See GIPh 299, EIO 1830-1831, EB 1258, R 845, Krafft 66, Pertsch, Gotha Cat. 12, etc. *Ind. libr.* Bk 119-120, Spr 431 (this particular copy referred to). Copied probably in the end of the XIIIc. AH. Beg. as usual:

باز طبعم را هوائی دیگر است ، بلبل جانرا نوائی دیگر است ،

Fl. (41), S 200 × 140, 115 × 65, ll 12. Eur. pap. Ind. coarse nast. Cond. good.

557.

زاد المسافرين

ZADU'L-MUSĀFIRĪN.

Na 54.

Another Sufic *mathnawī*, by the same author (see the preceding No.), comp. in 720-1320 (or 729-1329 according to some copies), divided into eight *maqālas*. See EIO 1832-1834, EB 1259, R 608, Pertsch, Gotha Cat. 10, Dorn C. 356, 438, Leyden C. II 116, etc. *Ind. libr.* Bk 117-118, Spr 430-431; (GC II 276). Copied in the end of the XIc. or the beg. of the XIIc. AH. Beg

ای برتر از آن همه (که) گفتند ' آنکه یزدید ی' نمفتند '

Ff 52, S 165 x 105, 115 x 55, ll 14. Or. pap. Ind. nast. Cond. good.

558.

خمسة امير خسرو

KHAMSA-I-AMĪR KHUSRAW.

Na 44.

Five *mathnawī* poems, composed in imitation of the famous poems of Nizāmī (see above, Nos. 466-479) by Yamīnu'd-Dīn Abū'l-Hasan Amīr Khusraw b. Lājīn (or Ālājīn, perhaps Alāchīn, see *Gulzār-i-abrār*, No. 259 in this Catalogue, ff. 30-30v) Dihlawī, d. 725-1325. See Br. Lit. Hist. III, 108-110, GIPh 244-245, Horn 188, 191, Pizzi I, 104-106, 234 and II, 197-198; EIO 1186-1222, 2879, Br 251-254, RS 255-256, EB 753-799, Pr 831 sq., R 240-242, 609 sq., Aum 21-22, Fl I 542, Pertsch, Gotha C 74, Dorn C. 350-352, etc. *Ind. libr.* Bh 315-318, Bk 125-131, Spr 465-470 (this particular copy referred to), St. Nos. 42-48 on pp. 62-64; (GC I 836). Cf. also Elliott, Hist. of India III, 524-566. For a bibliography of Khusraw's works see E. Edwards, A Catalogue of the Persian printed books in the British Museum, 1922 cols. 333-336. A very good calligraphically written copy, dating apparently from the Xc. AH. Unfortunately the initial leaves of all poems except the first are torn away. As the first poem contains at the beginning an excellent *anwār* it seems very probable that the others also possessed similar vignettes which attracted unwelcome and disastrous attention.

1. *Maṭla'u'l-anwār*, comp. in 698/1298-1299, and dedicated to 'Alāu'd-Dīn Muḥammad, the Khiljī prince of Dihlī (695-715-1296-1316). Beg.

خطبة قدسي است بملك فديم ' بسم الله الرحمن الرحيم '

2. *Shīrīn-u Khusraw*, completed in the same year, 698/1299, and dedicated to the same prince. Defective at the beg.

3. *Sikandar-nāma*, usually called *Āina-i-Iskandarī*, and constituting in the majority of copies the *fourth* or the last, *fifth*.

part of the *Khamsa*. Comp. in 699 1299-1300, also dedicated to the same prince. Defective at the beg.

4. *Laylā wa Majnūn*, usually forming the *third* part of the *Khamsa*, comp. in 698 1299, and dedicated to the same prince. Often lith. in India, and published in Lumsden's Persian selections, Calcutta, 1828. Defective at the beg.

5. *Hasht bihisht*, forming the *fourth* or the *fifth*, part of the *Khamsa*, comp. in 701/1301-1302, a version of the ancient story of Bahrāmgūr, and an imitation of Nizāmī's *Haft paykar*. Defective at the beg.

S 240 × 150, 190 × 110, ll 25, four columns. Or pap. Cond. good. A fine vignette on f. Iv, and a 'star' on f. I.

559.

The same.

Na 45.

Another copy of Khusraw's *Khamsa*, dated 1006 AH, and well preserved : also referred to in Spr 470. It contains :

1. *Maṭla' u'l-anwār* (f. 1v), beg. as usual, see No. 558 (1).
2. *Shīrīn-u Khusraw* (f. 70v), beg. as usual :

‘ خداوندا دیم را چشم بکشی ، بمعراج یقینم راه بزمای ،

3. *Majnūn-u Laylā* (f. 148v), beg. as usual :

ای داده بدل خریفه را ، غفل از تو شده خریفه پرواز ،

4. *Hasht bihisht* (f. 202v), beg. as usual :

ای کشایند خزان جود ، نفس بیوند کار گاه وجود ،

5. *Āina-i-Sikandarī* (f. 270v), beg. as usual :

جهان پادشاه خدائی براست ، ازل تا ابد پادشاهی تراست ،

Ff. 362. S 225 × 120, 155 × 80, ll 12, two centre and one margin cols. Or. pap Good Ind. nast. Cond. very good Vignettes at the beg. of every poem.

560.

مطلع الانوار

MATLA'U'L-ANWĀR.

Na 145.

A good copy, dated 1016 AH. Beg. as in No. 558 (1). Notes, and extracts from the *Gulistān*.

Ff. (58). S 220 × 140, 165 × 95, ll 15. Or pap Ind. nast. Cond. tol. good, but paper is decaying in the middle of the volume

561.

هشت بهشت

HASHT BIHSHT.

Nc 2.

Another copy of this poem (here called *Dīwān-i-Bahrām*!), dated apparently 1106 AH. (here l. 9). It opens with the 14th bayt according to No. 559 (4) :

وای نوحید ازده! ست بیدی، الشخ

Bd v. Ff. 48-155, S 220 × 125, 160 × 95, ll 15. Or. pap. Ind. nast Cond good

562.

The same.

Na 178.

Another copy of the same poem, dated the 22nd year of Muḥammad Shāh, i.e. 1153 AH. Transcribed by Sul'an Lal. Beg. as usual, see No. 559 (4).

Ff. (113), S 235 × 145, 180 × 90, ll 15. Or. pap. Ind. nast Cond. good. Notes on the fly-leaves.

563.

قران السعدين

QIRĀNU'S-SA'DAYN.

Na 94.

A calligraphic copy, dating from the end of the Xc. or beg. of the XIc. AH., defective at the beginning. It was comp. in 688-1289 to celebrate the meeting of Sultān Mu'izzu'd-Dīn Kay-qubād of Dihli with his father Sultān Nāṣiru'd-Dīn Boghrā-Khān of Bengal, which took place in that year at Dihli. See EIO 1186-1188, 1208-1214, Br 254, RS 256, EB 773-775, Pr 838-839, R 611-612, etc., cf. also Spr 470 : Elliott, Hist. of India III, 524-534; Cowell, JASB, 1860, pp. 225-239. Lith. several times in Lucknow. The scribe mentions his name as Yārī (ياري) which may be his *takhalluṣ*.

S 235 × 150, 145 × 65, ll 12. Or. pap. Calligraphic Ind. nast. or Herati type. Cond good.

564.

The same.

Na 93.

Another copy of the same poem, dated 1109 AH. (here l. 1), with numerous glosses, marginal notes etc. It opens with two introductory lines (cf. EIO 1208) in different metre :

شکر گویم که بذوق خداداد جهان . الشخ

The poem begins as usual :

حمد خداوند سرايم نخست ، تا شود اين نامه بنامش درست ،

S 240 × 135, 190 × 75, ll 17. Or. pap. Ind. nast. Cond. good.

565.

The same.

Na 95.

Another copy of the same poem, transcribed in 1170 AH. by Najmūd-Dīn Bījāpūrī. Beg. as usual, see No. 564.

Fr. (119). S 190 × 100, 125 × 60, ll 17. Or. pap. Ind. nast. Cond. good.

566.

شرح قرآن السعدين

SHARḤ-I-QIRĀNU'S-S-ĀDAYN.

Na 78.

A commentary on *Qirānu's-s-ādayn*, referred to in Spr 471. The author's name is not mentioned. The style of the work seems to be quite modern. What may have been originally the heading of the work, was wrongly transcribed between the hemistichs of the initial *bayt* : *منتخب شرح قرآن السعدين*, and it is therefore clear that the present copy contains only an extract from a larger work dealing with similar matters. Transcribed in the XIIIc. AH. The commentary begins on f. 2. Beg. of the preface:

شكر كنم كه بتوفيق خداوند جهان ، بر سر نامه نوحيد نوشتم عنوان ،

S 230 × 130, 175 × 70, ll 19. Or. pap. Ind. nast. Cond. good.

567.

دولراني خضر خان

DUWAL-RĀNĪ-KHIDR-KHĀN.

Na 88.

A versified love story of prince Khidr-Khān, son of 'Alāu'd-Dīn Muḥammad Khiljī, the sultan of Delhi (695-715 1296-1316), by the same Amīr Khusraw, completed in 715 1316. It is also known under various titles, such as *Qissa-i-* or *Kitāb-i-* or *Nuskha-i-Khidr-Khānī*, or simply *Khidr-Khānī*, or *Qissa-i-Khidr-Khān-u Duwal-rānī*, or *Ishqiyya*. See, in addition to the references given in No. 558, EIO 1187 (11), 1188 (12), 1215-1217, EB 777-779, R 612, 617, 618, Aum 22, Dorn C. 351, etc. *Ind. libr.* Bk 131, Spr 470, etc. Cf. also Elliott, *History of India* III, 544-557; Elphinstone, *History of India*, 5th ed., p. 395; E. Thomas, *Pathan*

Kings, p. 176. Copied apparently in 1100 AH. (here l. l.), at Lahore. Beg. as usual :

سر نامه بنام آن خداوند ، که دنیا را بخوبن داد پیوند ،

S 220 x 155, 155 x 60, ll 19. Or. pap. Ind. nast. Cond. good.

568.

The same.

Na 42.

Another copy of the same poem (here called *Kitāb-i-Khush-Khānī*), older than the preceding, dating probably from the beg. of the XIc. AH. It bears on the fly-leaf a note of presentation dated 1012 1603. Beg. as in the preceding copy.

S 205 x 120, 130 x 60, ll 12. Or. pap. Calligraphic Ind. nast. Cond. rather bad, injured by repairs.

569.

دیوان خسرو

DĪWĀN-I-KHUSRAW.

Nb 52.

A collection of ghazals belonging to the *third* dīwān (and perhaps to other dīwāns as well) of Amīr Khusraw, alphabetically arranged. Unfortunately there is in this library no copy of Khusraw's *Kulliyāt* with which this dīwān might be collated. The *third* dīwān bears the title *Ghurrat-ul-kamāl*, and was completed in 792 1302-1303. See GPh 244, EB 754, etc. *Ind. libr.* Bk 125, Spr 465-468, St. No. 48 on p. 63, etc. For a description of the collections of selected ghazals from various dīwāns of Khusraw see EIO 1193-1194, EB 758-765, Pr 831-832, R 610, 614, 615, Aum 21, Fl I 542, etc. The present copy is comparatively old, being dated 917 AH, but defective at the beginning. It opens with the ghazals rhyming with ت, the first beginning :

ای آرزوی دیده دلم راهوای تست ، جانم اسیر سلسله سنکسنی تست ،

The last three pages in this MS. (ff. 301v-302v) contain a few poems in which the initial letter of each verse is the same as the last letter of the rhyme. They are called in the heading : *آیهت* : *سجی مولانا طبعی*, and beg.

ای کرده کمند دل ما زلف ذره را ، انم

As they are transcribed in the same handwriting as the dīwān of Khusraw, it is obvious that the *Latīfī* mentioned in the quotation, composed them before 917 1511.

Fl. (302), S 185 x 135, 120 x 85, ll 14. Old Or. pap. Khorasani nast. Cond. tol good, but some places are injured by repairs.

570.

The same.

Nb 51.

Another copy probably of the same *diwān*, but apparently much abbreviated. A collation with the preceding copy shows that the *ghazals* in this collection are also found there, although slightly differently arranged. The opening *ghazal* of the preceding copy is found here on f. 2v. Copied towards the end of the XIc. or beg. of the XIIc. AH.

Beg. of *ghazals* (f. 1v) :

دسی شب بامی بودم کجای رخت آن همه شدیم ، انج

Beg. of *qit'as* (f. 49) :

هوک که کوید که من از عقل شناسم حق را ، انج

Ff. (49), S 225 x 125, 205 x 190, four columns of diagonal lines, irregular number. Or. pap. Ind. nast. Cond. good.

571.

The same.

M 2.

Ghazals from the same *diwān* (the poem, which is placed first in the preceding copy, is found here on f. 320v). They form part of a large volume in which many different works are bound together. Transcribed in the XIIc. AH. Beg.

ای ز خیال ما برون در تو خیال کی رسد ، انج

Bd. v. Ff. 318v-329 For measurements, etc. see above, No. 221

572.

دیوان حسن دهلوی

DĪWĀN-I-ḤASAN DIHLAWĪ.

Nb 47.

Poems of Najmu'd-Dīn Ḥasan Sanjarī Dihlawī, a contemporary of Khusraw Dihlawī, whose death is usually fixed at 727-1327, but other dates varying between 707 and 745-1307-1345 are also given. See GIPh 303, Pizzi I. 106; EIO 1223-1227, RS 286 (4), EB 780-783, Pr 841, R 618, Aum 22, Pertsch, Gotha C. 73, Dorn C. 356 etc. *Ind. libr.* Bk 132-133, Spr 418 (this and the following copy referred to). For his prose work cf. No. 239 in this Cat. Copied in 950 AH. by Ḥasan (b.) Muhammad ash-Sharif. It contains :

Qaṣīdas (f. 1v), beg.

ای داور جهان و جهان آور فدیم ، انج

Ghazals (f. 29v). beg.

Qit'as (f. 178). beg.

Rubā'īs (f. 179). beg.

ای بر فراز سرو بر آورده ماه را ، الخ
خواجه بر خیز یکدم از پس جابه ، الخ
ای فضل تو تختاه شوی نادانیها . الخ

Fr. 181, S 225 × 140, 140 × 65, ll 14. Or. pap. Calligraphic nast. of the Herat type. Cond. good. A fine vignette.

573.

The same.

Nb 45.

Another copy of the same *dīwān*, dating from the XIIc. AH. The poems are arranged alphabetically but in a manner differing from that in the preceding copy. It contains *qaṣīdas*, *ghazals*, a short *mathnawī* (f. 158), a few *qit'as* (ibid.), and a few *rubā'īs* (f. 159v). Beg.

رسید وقت عیاج و وزید باد عبا ، الخ

Fr. 160, S 240 × 130, 180 × 85, ll 17. Or. pap. Ind. nast. Cond. good.

574.

JĀM-I-JAM.

جام جم

Na 24.

A Sufico-didactic poem in *mathnawī* verse, comp. in 733/1333 (as stated in the colophon of this copy, or as in some other MSS., in 732, 1332), by Ruknu'd-Dīn Auḥadī Iṣfahānī, originally a native of Marāgha, d. 738, 1338. It is dedicated to Sulṭān Abū Sa'īd (716-736/1316-1335) (f. 9v sq.) and Ghiyāthu'd-Dīn Muhammad, a wazīr of the former (f. 11). See Br. Lit. Hist. III, 141-146, GIPh 299, Horn 176, Pizzi I, 233-234; EIO 1228-1229, RS 258 (II), 259, EB 785-789, Pr 713, 839-841, R 619, Fl 1 543, etc. *Ind. libr.* Bk 135-136, Spr 362-363 (this particular copy referred to); (GC II 254-255). Cf. also Wiener Jahrbücher, vol. 65, Anzeigeblatt, 67. Copied in the Xc. AH. Beg. as usual:

فل هو الله لا مبرر قد قال . من له الحمد دائماً متوال (sic)

S 210 × 125, 150 × 75, ll 15. Or. pap. Ind. nast. (of rather Khorasani type) Cond. good. One very mediocre miniature. Vignette.

575.

DĪWĀN-I-BADR-I-CHĀCH.

دیوان بدر چاچ

Nb 20

Poem of Badru'd-Dīn (or Fakhru'd-Dīn) Muhammad, a native of Chāch, who was the panegyrist of Sulṭān Muhammad b. Toghlugh

(725-752 1325-1351) of Dehli, and died *ca.* 746 1345-1346. See Br. Lit. Hist. III, 110. EIO 1232-1233. EB 793. R 1031. 1032 1046, etc. *Ind. libr.* Bh 472 (V). Bk 140-142 Spr 367 (this particular copy referred to): (GC II 220) Cf. also Elliott. Hist. of India III, 567-573. Many times lith. in India. The present copy is quite modern, dating from the XIIIc. AH. It contains *qas̄idas* and a few *ghazals*, *gīt̄as* and *rubā'īs*, beg. as usual

حمد آن سلطان عالم را که عالم میوز است ، اخیر

Ff. (65), S 210 × 145, 155 × 85, ll 17. Or pap Ind. modern nast. Cond. good Many notes, glosses, etc

576.

مثنویات خواجو

MATHNAWIYYĀT-I-KHWĀJŪ.

Na 100

The romantic and didactic *mathnawī* poems of Kamālu'd-Dīn Abū'l-Aṭā Mahmūd b. 'Alī Murshidī a native of Bam (this name is usually Arabicised into Bamun), a town in the province of Kirman. He was born according to his own statement, in 679 1281, and died *ca.* 753 1352 (some authorities give another date 745 1345). Some of these poems (namely 1-4 in this copy) form a part of his *Khamṣa*, written after the model of that of Nizāmī. See Br. Lit. Hist. III, 222-229. GLPh 248 249. Horn 188. Pizzi. II, 198-202: EIO 1234-1235. RS 262. EB 794-796. R 620-623. Fl I 544-545. Dorn C. 357. Pertsch. Gotha C. 6, 70, etc. *Ind. libr.* Bk 143-145. Spr 472-473 (this particular copy referred to). Cf. also Erdmann. ZDMG. II, pp. 205-215: C. Schefer. Chrestomathie Persane, vol. II, pp. 251-252, etc. Transcribed during the years 990 and 991 AH. by Burhānu'd-Dīn b. Bhāī Jīw (?) Makhdūm. It is a very good copy, but unfortunately slightly defective in various parts. Many folios are misplaced and it is impossible to determine their proper sequence without making a special study of the poems because there are no catch-words on the pages.

1. *Humāyī wa Humāyūn* (f. 1v). The story of prince Humāyī and princess Humāyūn, comp. at Baghdad in 732 1331-1332. It contains eulogies of Sultān Abū Sa'īd, the Chingizide (716-736 1316-1335). Defective at the end. Beg.

بنام خداوند بالا و پست

که از هستیش هست شد هر چه هست

2. *Gul-u Nawrūz* (f. 33). The romantic story of prince Nawrūz and princess Gul. At the end the author adds a lengthy *Khātima* containing some vague autobiographical details. The poem is here defective both at the beginning and end.

3. *Raudatu'l-anwār* (f. 81). A Sufico-didactic poem in the style of Nizāmī's *Makhzanu'l-asrār*, comp. in 742 or 743 1342-1343. The local saint of Fārs, Shaykh Abū Ishāq Ibrāhīm Kāzīrūnī, is eulogised here at length (as also in the preceding poem, f. 67 sq). This *mathnawī* was even written at his shrine. Apparently by mistake the original beginning of the poem is replaced in this copy (ff. 72v-81) by that of Hāshimī's *Maḡharu'l-āthār* (comp. 940/1533-1534), see No. 665 in this Catalogue. It begins:

بسم الله الرحمن الرحيم ، فتتکه آرایی کلام فدیم ،

4. *Kamāl-nāma* (f. 109). A didactic poem dedicated to Sultān Abū Ishāq Injū (736-758/1335-1357), comp. in 744 1343-1344 (cf. f. 131). Beg.

بسم من لا اله الا هو ، الخ

5. *Gauhar-nāma* (ff. 132-143), comp. in 745 1345. It contains eulogies of the Muzaffaride prince Mubārizu'd-Dīn (713-760 1313-1359), his wazir Bahāu'd-Dīn Maḡmūd and the ancestors of the latter. Defective at the beginning.

Ff. (143), S 255 x 165, 165 x 105, li 22, four columns. Old Or. pap Herati nast Cond. good.

577.

سام نامة

SĀM-NĀMA.

Na 57.

A long *mathnawī* poem imitating Firdausī's *Shāhnāma* (Firdausī is referred to on f. 2v). The author's name is not found in the usual places. As shown by Spiegel in ZDMG, vol III, 245-261, it is a very close imitation or reproduction of Khwājū-i-Kirmānī's *Humāyī wa Humāyūn*, described under the preceding No. 576 (1). See GlPh 234, EIO 1235, R 543 544, 1989, Aum 7, etc. *Ind. libr.* Bh 319, Spr 594 (this particular copy referred to). Cf. also Spiegel, *Eranische Alterth.* I, p. 559. H. Ethé, *Deutsche Litteraturzeitung*, 1881, p. 1736. It is not superfluous to point out that Khwājū's *Humāyī wa Humāyūn* is rather short in comparison with the *Sām-nāma* as it appears in the present copy, though there are undoubtedly some sections which are almost identical not only as to verses, but even as to headings, as for instance:

شمعی و شماییون (No. 576, f. 6v) ، رسیدن شمایی بباغ بریان و عاشق

شدن شماییون .

جو جمشید کردون زریزه جُم ، الخ

سام دامه (f. 151) ، گفتار در تاختن سام از عجب کوز و رسیدن نباشی
و عاشق شدن سام بنیرم

It opens with the same *bayt*, and for several pages the text is almost identical in both poems. The most remarkable fact is that in the beginning of the *Sām-nāma*, where the ancestors of Sām are treated of at length, much space is devoted to Afrāsiyāb and other heroes of Turkistan, amongst whom also appear Timūr, Shāhrukh, etc. (cf. f. 4 sq.). The inclusion of these latter names here is obviously not accidental, and it seems that there is little room for doubt that the poem was compiled in the times of the early Timurides by an unscrupulous plagiarist, who appropriated a good deal from the *Shāhnāma* and other works in the same style and metre on which he could lay his hand, amongst which Khwājū's *Humāyī wa Humāyūn* suffered most.

Copied towards the end of the XIIc. AH. There is apparently some difference between the handwriting of the first and the second halves of the MS. but the narrative seems to be without interruption. Beg

سراینده نامه باستان ، جنین زد رقم اندرین داستان

Ff. (340), S 389 x 259, 285 x 175. ll 24, four columns. Or. pap. Ind. nast. Cond. tol. good. Many lacunas; the order of folios is often confused

578.

مغروب القلوب

MARGHŪBU'L-QULŪB.

Oa 58.

A concise Sufic *mathnawī* poem, comp. in 757 1356 by an author whose name is given in some copies as Shamsu'd-Dīn (cf. f. 18v), and in others does not appear at all. But in the prose preface, which this poem contains in almost all known copies, its authorship is invariably attributed to the famous Sufic saint Shamsu'd-Dīn Tabrizī (d. 645 1247-1248), the favourite associate of Jalālu'd-Dīn Rūmī, who died thus more than a hundred years before the book was written. See EIO 1840-1841. 1924. Pr 4, R 874. Fl I 526, etc. Lith. in Tehran some 20 years ago. It is divided into 10 *fasls*, dealing with various questions of Sufic theosophy. Copied in 1141 AH., in a volume composed of treatises of different contents. Beg. as usual:

الحمد لله ... بدانکه ارشدک الله تعالی فی ادارین که این کتاب مغروب

القلوب الخ

Bd. v. Ff. 9v-18v, S 235 x 130, 175 x 75, ll 13. Or. pap. Ind. nast. (different hands). Cond. tol. good

579.

The same.

Oe 4.

Another copy of the same poem, transcribed in 1155 AH. by 'Abdu'l-Qādir Khān. The authorship is again ascribed to Shams-i-Tabrīz. Beg.

(as in No. 578) حديث كل امرئى بال انخ ... الحمد لله ... انخ

Bd. v. S 240 x 130, 165 x 85, ll 13. Or. pap. Ind. nast. Cond. good

580.

The same.

Oa 70.

Another copy of the same poem, dating from the XIIc. AH. The authorship is ascribed to 'Shams'. There is no preface, and the *mathnawī* begins as usual :

يكونم حمد رب العالمين را ، عطا کو کرد بر ما غفل و دین را

Bd. v. S 215 x 130, 145 x 75, li 15. Europ. pap. ind. nast. Cond. tol. good.

581.

The same.

Oa 21.

Another copy of the same poem, dating apparently from the XIIIc. AH. No preface, the *mathnawī* itself begins as in the preceding copy.

Bd. v. Fl. Iv-vi, S 200 x 145, 120 x 85, ll 13. Eur. pap. Ind. nast. Cond. good.

582.

دیوان ابن یمن

DĪWĀN-I-IBN-YAMĪN.

Nb 4.

A collection of poems of Fakhrū'd-Dīn Maḥmūd (or Muḥammad) b. Amīr Yamīnī'd-Dīn Muḥammad Tughrāī Mustawfī Faryūmadī, with the *tukhallus* Ibn Yamīn. His death is usually fixed at 745/1345, but, as E. Browne has pointed out, a more reliable authority, *Mujmal-i-Faṣīḥ* (see No. 9 in this Cat., ff. 578-578v) gives it as 769/1368. See Br. Lit. Hist. III, 211-222, GIPh 303, Horn 122-123, Pizzi I, 107-108; EIO 1230-1231, RS 261 (II), EB 790-792, Pr 86, R 825, FI I 545, Dorn C. 358, etc. *Ind. libr.* Bh 320, Bk 137-139, Spr 433-434 (this particular copy referred to). Some *qit'as* were translated by Schlechta-Wssehrd, Wien, 1852 (reprinted Stuttgart, 1879). Copied in 1055 AH., and contains

only a portion of the original *diwān*, as the greater part of it was already lost in the author's life time. In this copy only *qit'as* are found, beg. abruptly :

بیان ز ابن یمین ای درست بشنو، الخ

Fr. 91, S 185 × 115, 150 × 70. Il 16. Or. pap. Good Ind. nast (different hands)
Cond. good

583.

کلیات عماد فقیه

KULLIYYĀT-I 'IMĀD FAQĪH.

Nd 14

A very rare collection of the poetic works of 'Imādu'd-Dīn Kirmānī, surnamed 'Imād Faqīh, who flourished during the reigns of the Muzaffaride princes Mubārizu'd-Dīn Muḥammad (713-760/1313-1359) and Shāh Shujā (760-786/1359-1384), and died in 773 1371-1372 (other authorities give 793 1391). See Br. Lit. Hist. III. 258-259, GIPh 299, EB 803-806, cf. R 869, Pertsch, Gotha C. 73, etc. *Ind. libr.* Bk 146, Spr 436-438 (this particular copy referred to). St. No. 73 on p. 69. The present copy, transcribed towards the end of the XIc. AH., is not quite complete. It contains :

1. *Misbāḥu'l-hidāyat* (f. 1v). A Sufic poem, comp. in imitation of Shabistarī's *Gulshan-i-rāz*, in 750 1349-1350, and also called *Tar-īqatnāma*. It is dedicated (f. 3v), to Mubārizu'd-Dīn, the Muzaffarid, prince of Kirman (see above). The title is given on ff. 14v and 83. Contrary to its prototype, this poem deals not with the philosophical, but mostly with the practical side of Sufism, and especially dwells on various *adab*s, or customs of the Sufis. Beg.

بندام آنکه جانرا دانش آموخت ، بفور عقل شمع مجلس آروخت ،

2. *Dīwān* (f. 85v), containing *ghazals* and a few *qit'as* (f. 202v) and *quatrains* (f. 203), incomplete at the end. The poems are arranged alphabetically, beg.

ای شردم از عطای تو کام دگر مرا ، وز شکر نعمت نو دهن پر شکر مرا ،

3. *Mu'nisū'l-abrār* (f. 206), comp. in 766 1365 (see f. 238), and containing long eulogies of Mubārizu'd-Dīn, his victory over the ruler of Fārs, Abū Ishāq Injū (745 1353), praises of Shāh-Shujā, etc. The title of the poem is found on f. 214v. It is divided into three *maqālas* : the *first* (f. 219v) deals with vague Sufico-laudatory discussions etc. : the *second* (f. 227v) contains chronograms of various events, dates of building of various palaces, etc. : the third (f. 330v) relates various remarkable dreams (some of them with their dates). The beginning is different from that in EB 803 (1) :

ای فلکت بنده و تختت غلام ، الخ

4. A collection of *qaṣīdas*, *tarjībānds*, *qīṭas* and short *mathnawīs* (f. 240v), in praise of Shāh-Shujā', his ancestors, the palaces built by him, etc., as well as his wazīrs, divines and other officials at his court. A study of this part of the *dīwān* of Faqīh promises to yield some interesting dates for the history of that period. Beg.

ای حکمت زیانرا فصل الخطاب داده ، کشت امید جانرا از دیده آب داده .

5. *Tarbiyyat-nāma* (f. 281v), also called as in EB 803 (2), *Ṣuḥbat-nāma*, comp. in 731 1331 (see f. 311). The title is given on f. 289v. It is divided into ten *maqālas* dealing with didactic discussions of various *adabs*. Beg.

بنام خدائی که توفیق ازوست ، دل زند را نو ، تکمیل ازوست .

6. *Maḥabbat-nāma-i-ṣāhib-dilān* (f. 312v), comp. in 732 1332, not in 772 AH, as stated in EB 803 (3), (the title is a chronogram, cf. f. 341v). A Sufi, theosophic poem in eight *bābs*, with a short prose preface, containing many eulogies of Ghiyāthu'd-Dīn al-Hamawī (f. 353), wazīr Qiwāmu'd-Dīn (f. 355v), Tāju'd-Dīn Akh-tisān (sic) (f. 358v), and others. Beg. of the prose preface :

الحمد لله الذي ابدع الخلق مكية النجم

Beg. of the poem itself (f. 314v) :

بنام آنکه در کاشانه دل ، محبت را معین کرد منزل .

7. *Dah-nāma* (ff. 342v-363v). Eulogies of the same Mubā-rizu'd-Dīn, Shāh-Shujā', various contemporary high officials, divines etc. There are occasionally various chronograms which may also be of some use to a historian of the period. Beg.

بنام آنکه معجز نامه او ست ، حرف کائنات از خانه او ست .

Ff 363, S 250 × 155, 160 × 95, ll 19. Or pap. Good Ind. nast Cond. good.

584.

دیوان سلمان

DĪWĀN-I-SALMĀN.

Nd 8.

Poems of Jamālū'd-Dīn Muḥammad Salmān b. Alā'ī'd-Dīn Muḥammad, a native of Sāwa, d. 778 or 779/1376-1377, a panegyrist of the Īkhānī princes Hasan Buzurg (736-757/1335-1356) and his son Shaykh Uways (757-776/1356-1374). See Br. Lit. Hist. III, 260-271, GIPh 248, Horn 122-123, Pizzi I, 108-111, and II, 208-210; EIO 1237-1243, RS 220, 265, EB 807-810, Pr 842-843, R 624 sq. *Ind libr.* Bh 321-323, Bk 147, Spī 555; (GC II 837). Cf. also: Erdmann, in ZDMG, vol. XV, pp. 758-772:

Schefer, *Chrestomathie Persane*, vol. I, pp. 114–115: Bland, *Century of Persian Ghazals*, No. 4, etc. Copied apparently towards the end of the Xc. AH. This MS. is defective at the end. It contains:

Qasīdas, *qītās*, *tarjībānds*, etc. (f. 1v), beg. as usual:

هر دل که در هوای جمالش مجال یافت ، انچه

Ghazals (f. 156v), alphabetically arranged, beg.

ای در هوای مهت ذرات کون کردی ، انچه

Muqattaʿāt, with a few *qasīdas*, etc. (f. 242). At the end, on f. 250v there is a *qītā* containing the date of Sulmān's death: 10th Šafar 778 AH., Saturday:

بسال هفصد و هفتاد و هشت از هجرت ،

بروز شنبه عشر مفر قریب پشام ،

Ff. 250, 3 220 × 145, 135 × 80, ll 17. Old Or. pap. Calligraphic Khorasani nast 'ond. good. A vignette (effaced).

585.

The same.

Nb 65.

Another copy of the same dīwān, transcribed in 1073 AH. It is referred to in Spr 553. A fine specimen of calligraphic art, with beautiful vignettes.

Qasīdas, beg.

قدم نه بر سر دستانی که هست آن پایت ادنی ، انچه

Ghazals, beg. as usual:

اگر حسن تو بکساید ذهاب از چهره دستوی را ، انچه

S 300 × 155, 210 × 80, ll 19. Or. pap. Ind. calligraphic nast 'ond. good (FW 1825).

586.

مهر و مشتری

MIHR-U MUSHTARĪ.

Na 129.

A *mathnawī* poem, comp. in 778/1377, by Shamsu'd-Dīn Muḥammad Aṣṣār Tabrizī, d. 784/1382–1383. S. Br. Lit. Hist. III. 344, GPh 302, Pizzi II. 202–207; EJO 1244–1245, Br 255, EB 811–814, Pr 843–845, 1066, R 626 sq. 817, Fl I 547, Dorn C. 359, Tornberg 111, etc. Ind. Lib. Bh 324 Bk 148, Spr 311 (this particular copy referred to). Cf. also Peiper Commentarium

de Mihri et Muschtarii amoribus, Berlin. 1839. and Stimmen aus dem Morgenlande. Hirschberg. 1850; Fleischer, ZDMG, vol. XV. pp. 389-396. Copied in the XIc. AH., many lacunas. partly restored by a more modern hand. Beg. as usual:

بندم بادشاه عالم عشق، که نام اوست نقش خاتم عشق

S 165 × 90, 115 × 55, ll 14. Or. pap. Ind. nast. Cond. good, but in some places injured by 'repairs.' On many folios space is reserved for paintings, but none of them were actually drawn.

587.

دیوان حافظ

DĪWĀN-I-HĀFIZ.

Nb 41

Poems of Shamsu'd-Dīn Muḥammad Hāfiz Shīrāzī. d. 791/1389. or, according to less reliable authorities, in 792 or 794/1390-1392. The bibliography of the works dealing with his biography, and the editions and translations of his poems, etc., is very extensive. The most complete lists are given in EIO 1246 and E. Edwards, A Catalogue of the Persian printed books in the British Museum. 1922, cols. 467-475. See also Encyclopaedia of Islam, v. II (1915), pp. 210-212 (a good note by K. Süßheim); Br. Lit. Hist. III, 271-319, GPh 303, Horn 114-122 Pizzi I. 302-310, EIO 1246-1274, 2883-2887, Br 256-263, RS 267-275, EB 815-853, Pr 845 sq., Ros 205-209, R 627-631, Aum 23, Fl I 551, Pertsch, Gotha C. 75, Mehren 38, Dorn C. 362 Leyden C. II 118, etc. *Ind. libr.* Bh 325-326, Bk 151-158, Spr 415, St. No. 50 on p. 64; (Gc I 389).

Principal works on Hāfiz of general character: S. de Saey, *Notices et Extraits*, IV. p. 238; Ouseley, *Biogr. Notices on Persian Poets*, pp. 23-42; Defrémery JA, XI (1858), pp. 406-425; R 627 sq.; Robinson, *Persian Poetry*, 1883, v. 385 sq.; Wilberforce Clarke, the preface to his translation of the dīwān of Hāfiz, vol. I, p. XXIII sq.; *Quarterly Review*, 1892, pp. 33-62, etc.

Principal editions and translations of the dīwān: Calcutta 1791, reprinted 1826; Hammer (translation only), Tübingen, 1812; H. Brockhaus (partly with the Turkish commentary of Sūdi), Leipzig 1854-1856; Rosenzweig-Schwannau (ed. and transl.), 3 vols., Wien, 1856-1864; H. S. Jarrett, Calcutta, 1881; E. H. Palmer, *The Odes of Hafiz*, 2 vols. (Trüb. Or. Ser.) London, 1883; H. Wilberforce Clarke (prose translation and explanatory notes), 2 vols., London, 1891. For the bibliography of selected poems see EIO 1246. During the last two decades a sort of a specific literature has begun to grow up around the name of Hāfiz, of the same type and value as the numberless publications

connected with the quatrains of Khayyām (cf. E. Edwards, op. cit., col. 474-475).

Lith. and printed a great many times in all Muhammadan countries—Persia, Turkestan, India, Turkey, etc. The more important are the edition of the text with two Turkish commentaries, Constantinople, 1870; and Persian commentary by Muḥammad Sādiq ‘Alī, Lucknow, 1876 and 1886.

The present copy, transcribed in 1013 AH., is in a very bad condition. The folios are confused and wrongly joined together, so that to arrange the MS. in proper order will necessitate the cutting of many ‘repaired’ units, and the re-adjustment of others.

Beg. of Muḥammad Gulandām’s preface :

حمد بیکد و ثلای بیعد و سیاس بیخیاس الخ

Beg. of *qasīdas* :

شد تره ز زمین جو بساط ارم جوان ، الخ

Beg. of *ghazals*, as usual.

الا یا ایها السانی ادر کاساً و فوئها ، الخ

Fr. (204), S 155 × 95, 95 × 50, ll 12. Or. pap. Good Ind. nast. Cond. bad, greatly injured by ‘repairs’ with ‘transparent’ paper. Some poems are written on the margins. Fine vignettes, partly spoilt.

588.

The same.

Nb 39.

Another copy of the same dīwān, transcribed by Qāsim Beg in 1131 AH. No preface, the poems begin as usual, with the *ghazal* which stands first in the preceding copy. A few *qit’as*, a *mathnawī* (f. 146v, beg. سر بخت داری ‘غم). *quatrain*s. A note is appended, on the symbolical meaning of various expressions of Ḥāfiẓ.

Fr. 149 S 230 × 130, 185 × 90, ll 19. Or. pap. Ind. nast. Cond. tol. good. CFW 1825.

589.

The same.

Nb 42.

Another copy of the same dīwān, dating from the XIIc. AH. It contains *ghazals* in alphabetical order, a few *qit’as*, the same *mathnawī*, as above (on f. 174v), and *quatrain*s (f. 181), beg. as usual, see No. 587. No preface.

Fr. 185, S 180 × 125, 125 × 75, ll 14. Or. pap. Ind. nast. Cond. tol. good, but some parts are worm-eaten. Vignett-.

590.

The same.

Nb 35.

Another copy of the same *dīwān* with Gulandām's preface, containing *ghazals*, *tarjībānds*, *qit'as* and *quatrain*s. Beg. as usual, see No. 587. Transcribed in the XIIIc. AH.

S 330 × 185, 230 × 95, ll 18. Or. pap. Modern Ind. nast. Cond. good. CFW 1825.

591.

The same.

F 5.

Gulandām's preface to the *dīwān* of Hāfiz, copied some time about 1170-1173 AH., in which years other parts of the same volume were transcribed. Beg. as usual, see No. 587.

Bd. v. Ff. 1v-4v. For measurements, etc., see above, No. 356.

592.

تحفة النصائح

TUḤFATU'N-NAṢĀ'IH.

Od 2.

A poem, in 45 *bābs*, in the form of a *qaṣīda*, dealing with various questions of Muhammadan religious observances, moral and Sufic virtues, etc., with many eulogies of Naṣīru'd-Dīn Maḥmūd, who may be identical with the famous Chishtī saint, Chirāgh-i-Dihlī (d. 757 1356). According to the present copy, as well as the majority of others, it was composed in 795 1392 by Yūsuf Gadā (in some copies Muḥammad Yūsuf). But some other copies (Dorn C. 440 and Rehatsek, Catalogue. p. 129, No. 11) contain the date 752 1351, which would be more probable if the saint praised by the author is really identical with Chirāgh-i-Dihlī. See EIO 1276-1277, Pr 124-125. Dorn C. 440. *Ind. libr.* Bk 162. Lith. Bombay. 1283. The present copy gives the number of the *bayts* in it as 785 (other copies mention 786, 781, 775, 771 etc.) The verse containing the name of the author does not follow the metre and seems therefore suspect. Transcribed in 1128 AH. Beg.

حمدی بکریم بی عدد مر خالق جن و بشرہ النخ

Bd. v. Ff. 71v-101v, S 210 × 150, 155 × 105, ll 15. Or. pap. Ind. nast. Cond. tol. good.

593.

The same.

Ad 7.

Another copy of the same poem, transcribed in 1139 AH by Muḥammad 'Alī. Beg. as in the preceding copy.

Ff. (69), S 220 × 125, 190 × 90, ll 13. Or. pap. Ind. nast. Cond. good. CFW 1825.

594.

The same.

Ad 6.

Another copy of the same work, transcribed in the XIIc. AH., defective at the end. It contains only 38 *bābs* out of 44 (according to the index, instead of the usual 45) which the book must have contained originally. Beg. as in the preceding copies.

Ff. 27, S 205 × 115, 170 × 80, ll 13. Or. pap. Ind. nast. Cond. good. Index.

595.

دیوان مسعود بکی

DĪWĀN-I-MAS'ŪD-I-BAK.

Nb 124.

Poems of Mas'ūd-i-Bak,¹ whose original name was Aḥmad b. Muḥammad Nakhshabī, d. at Dehli in 800/1397–1398. This *diwān* bears a special title *Nūru'l-'ayn*, or *Nūru'l-'uyūn*. See EB 856. R 632, etc. *Ind. libr.* Spr 486 (this particular copy referred to). A very defective copy dating from the XIIc. AH. There is a large lacuna in the section of *ghazals* (from the letter د to the ی). The copy contains:

The prose preface, beg.

الحمد لله الحمد لله الذي نور فواد العارفين النخ

The initial *ghazal* (f. 2), beg.

این سواد یست که در دیده دهد نور یقین، النخ

Qaṣīdas (ibid.), beg.

ای الی کاندرون جان هر انسان توئی (sic) النخ

Ghazals (f. 15v), in alphabetical order, beg.

سپاس و شکر بگوئیم حمد یزدان را، النخ

Quatrains (f. 55), unarranged, beg.

ای غافل محروم؛ اسرار خدا، النخ

Ff. 62, S 235 × 135, 160 × 80, ll 17 Or. pap. Ind. nast. Cond. good.

¹ The word Bak (sometimes Arabicised into Bakk), is usually regarded as a sort of *nisba*, but this explanation seems rather unsatisfactory because one would expect Bakī. There is a Khorasani local word *bak* for *trog*, and it is not impossible that such was the *laqab* of the poet (as in the case of Rashīd-i-Waṭwāt, etc.).

596.

دیوان کمال خجندی

DĪWĀN-I-KAMĀL-I-KHUJANDĪ.

Nb 113.

Poems of Kamālū'd-Dīn Mas'ūd, a native of Khujand, who usually lived in Persia and died in Tabriz in 803/1400-1401 (other authorities give 792, 793/1390, 1391 and 808/1405-1406). See Br. Lit. Hist. III, 320-330, GPh 304, Pizzi, I, 111-112; EIO 1278-1280, RS 275, 276, 286 (V), EB 857-858, Pr 855, R 632, Aum 27, Fl I 557, Tornberg 103, Fleischer 7, etc. *Ind. libr.* Bk 163-164, Spr 454 (this particular copy referred to). Cf. also Bland, *Century of Persian Ghazals*, No. 3, etc. Transcribed in the beg. of the XIIc. AH., apparently unfinished. The present copy contains: *Qaṣīdas*, beg.

افتتاح سخن آن به که کفند اهل کمال ، النخ

Ghazals (f. 4v), alphabetically arranged, beg. as usual:

ای سرا پرده سلطان خیالت دل م' ، النخ

S 245 x 140, 165 x 90, ll 19. Or. pap. Ind. nast. Cond. good.

597.

The same.

Nb 82.

Extracts from the same dīwān, copied towards the end of the XIIc. AH., also referred to in Spr 455. This copy contains *qaṣīdas*, beg. as in the preceding copy, and *ghazals*, beg. (f. 69).

کر بر در او سود می رخسار کرد آلود را ، النخ

There are also a few *qit'as*, an epigram on the contemporary poets: Salmān Sāwajī, Ḥāfiẓ Shīrāzī, 'Imād Faqīh, etc., and a few *quatrain*s, beg.

کفتم چشم گفت مگو بی بصری ، النخ

Bd. v. Ff. 68v-114, S 230 x 140, 215 x 120, irregular number of diagonal lines. Or. pap. Ind. shikasta-nast. Cond. tol. good.

598.

خلاصة التنزيل

KHULĀṢATU'T-TANZĪL.

Ob 7.

A short versified treatise on the correct manner of the pronunciation of Arabic words in reciting the Coran. The title is given on f. 30v and also in the colophon. It was comp. in 803/1400-1401 (see f. 33v):

همه را جوهری ز فکر متین ، کرده در سال هشتصد و سه کزین

The author calls himself Ibn 'Imād (his name is also given in the colophon) (f. 33v). It seems probable that he is identical with the poet of the same name, referred to by Dawlat-Shāh, *Tadhkira*, pp. 316-317, see also RS 348 (II) and Pr No. 687 (3), the author of *Dah-nāma*, who (as stated in RS 348) died in 800/1397-1398. If this identity is right then this date is too early. Copied in the XIIc. AH., perhaps in 1191 (illegible) AH., as this date is found in the colophons of some other parts of the same volume. Beg.

لی بزم تو افتتاح کلام ، در ثنایت زبان رسیده کلام

Bd. v. Ff. 29v-33v, S 220 × 125, 155 × 70, ll 15. Or. pap. Ind. nast. Cond. fairly good, but many places injured by worms.

599.

دیوان مغربی

DĪWĀN-I-MAGHRIBĪ.

Nb 129.

Poems of Muḥammad Shīrīn Nāīnī, surnamed Maghribī, who died at Tabrīz in 809/1406-1407. See Br. Lit. Hist. III, 330-344, GIPh 304; EIO 1281-1283, Br 264, RS 277 (I), EB 859, Pr 719-720, 856, R 633. *Ind. libr.* Bk 327, Bk 165-167, Spr 476 (this particular copy referred to); (GC II 225). Lith. in Tehran, 1280, and apparently also later. Copied in 1081 AH. (the date seems to be in contradiction with the general aspect of the copy). There is no preface, which is usually found in other copies. Beg. of *ghazals* (alphabetically arranged):

خورشید رخت چو کشت پیدا ، ذریت دو کون شد هویدا .

A *tarjī-band* is found on ff. 65-67. *Quatrains* beg. on f. 67. as usual:

ای کشته عیان زبیتو (sic) از جام جهان ، الن

Occasional emendation: and additions on the margins.

Ff. (70), S 205 × 130, 150 × 85, ll 16. Or. pap. Ind. nast. Cond. good.

600.

The same.

Nb 162.

Another copy of the same dīwān, dating apparently from the end of the XIc. or the beg. of the XIIc. AH. (22nd year of some prince's reign). It contains a long prose preface with numerous poetical quotations in Arabic (many of them being written in such a way as to leave space for the interlinear glosses or translation, which may have been contemplated). Some references to the

Tarjūmānu'l-ashwāq are found on f. 3 sq. There are only *ghazals*, some of them in Arabic, not arranged alphabetically (the poem which usually stands first is found here on f. 26). Beg. (f. 20) .

ادر لی راج توحید الا یا ایها الساقی ، الخ

Ff. (69), S 220 × 135, 175 × 95 ll 13. Or. pap. Ind. nast. Cond. good. Bad vignette.

601.

دیوان قاسم انوار

DĪWĀN-I-QĀSIM-I-ANWĀR.

Nc 10.

Poems of an eminent Sufic and Shi'ite saint, Sayyid Mu'īnu'd-Dīn 'Alī, surnamed Qāsim-i-anwār (or simply Qāsim-anwār), with the *takhalluṣ* Qāsim or Qāsimī, d. 835 or 837/1431-1434. See Br. Lit. Hist. III. 473-487, GIPh 295, Horn 176. Pizzi, I. 112-113. 236-237; EIO 1285-1289, RS 280 (I). EB 862-866, Pr 860 sq., R 635, Aum 28. Fl I 558-559, Pertsch, Gotha C. 101. etc. *Ind. libr.* Bh 330, Bk 170, Spr 532-533; (GC II 246). Cf. Bland, *Century of Persian ghazals*, No. 6. Copied at سدوت in 1156 AH., by Muḥammad-Ābid. It contains :

Ghazals (f. 1v), alphabetically arranged, beg. as usual :

من بیچاره سودا رده سرکردانم ، که باوصاف خداوند سخن چون رانم ،

Tarjībānds (f. 202v), beg.

الا ای عشق عالم سوز بی غم ، الخ

Qiṭ'as (some of them in Turkish) (f. 207), beg.

هزار شکر خدا را که در جمیع امور ، الخ

A Sufic *mathnawī* poem with the title رسائے عدد مقامات (f. 213) beg.

حمد بر حضرت غنی احد ، الخ

Quatrains (f. 215), beg.

مستدعی ام از حضرت سلطان قدم ، الخ

Miscellaneous poems (f. 220-224).

Ff. 224, S 205 × 115, 150 × 75, ll 14. Or. pap. Ind. nast. Cond. tol. good. Notes and extracts on the fly-leaves. Ugly vignette.

602.

مصباح رشیدی

MIṢBĀḤ-I-RASHĪDĪ.

Na 144.

A rare Sufico-didactic *mathnawī* poem, comp. in 852-1448-1449 (f. 220). by Rashīdu'd-Dīn Muḥammad Isfarāīnī, about whom

practically nothing is known. He calls himself Rashīd (cf. ff. 4. 220v). See EB 1268, R 641. *Ind. libr.* Bh 332, Bk 177, Spr 542 (this particular copy referred to). St. No. 88 on p. 71. Copied in 1004 (illegible, perhaps 1014) AH. The headings of the separate sections are not written, although space is reserved for them. Beg.

لی بقاءت کارها را افتتاح ، نیست بی فام تو در امری فلاح ،

(For description of the portions of *Gulistān* and *Būstān*, found on the margins of this copy see above. Nos. 531 and 535)

Ff (221), S 235 × 145, 135 × 65, ll 15. Or. pap. Good Ind. nast. Cond. not good. Dirty, injured by dampness.

603.

دیوان شاهی

DĪWĀN-I-SHĀHĪ.

Nb 75

Poems of Āqā Malik b. Jamālī'd-Dīn Amīr Shāhī Sabzawārī, who died at Astrābād in 857/1453. See Br. Lit. Hist. III, 498, GPh 304, Horn 123-124, Pizzi, I. 114-115: EIO 1293-1297, Br 265-266, RS 284-285, EB 875-881, Pr 864, Ros 205, 209, 210, R 640, Fl I 562. Dorn C. 366, Tornberg 105, Leyden C. II 119 etc. *Ind. libr.* Bh 333, Bk 173-176, Spr 563 (this and the following copies referred to). The present copy is one of the best specimens of calligraphic art in this collection, transcribed in 901 AH. by Muḥammad (b.) Fakhrī'd-Dīn Aḥmad, in a noble form of Herati naskh with really tasteful ornamental headings. It contains almost exclusively *ghazals*, alphabetically arranged, beg.

یارب بسوز سیئه دندان پاکباز ، یارب بآب دیده مستکان با نیاز ،

On ff. 44v-45 there are three *qit'as*, and on f. 45v-46 six *rubā'īs*.

Fi. 46, S 195 × 110, 120 × 60, ll 12. Thick Samarqandi paper Cond. generally good, but in various places the leaves are injured by dampness or 'repairs.' Good but faded vignette and 'stars' on f. 1 and 47v. Note in English (almost illegible), dated 'Ispahan, 8th August, 1811.'

604.

The same.

Oa 8.

Another copy of the same *diwān*, transcribed in 974 AH. in Agra, by Mulla Shikhū Shamsu'd-Dīn Qurayshī. It contains apparently less poems than the preceding one, chiefly *ghazals*, alphabe-

tically arranged, and a few *qit'as* and *quatrain*s on ff. 32v-33v. Beg. as in the majority of copies.

لی نقش بسته نام خط با سرشت ما، الخ

Bd. v. Ff. 1v-33v, S 225 × 145, 160 × 85, ll 17. Or. pap. Calligr. Ind. nast. Cond. good.

605.

The same.

Oa 47.

Another copy of the same *dīwān*, transcribed in (1291)/1874 (as another article in the same volume), by one Dātārām (illegible). Beg. as in No. 603.

Bd. v. Ff. 63v-100, S 175 × 119, 125 × 70, ll 11. Or. pap. Ind. shikasta-nast. Cond. fairly good, but paper is decaying.

606.

دیوان آذری

DĪWĀN-I-ĀDHARĪ.

Nb 1.

Poems of the highly revered Sufic shaykh and the eminent Shīrite, Jalālu'd-Dīn Ḥamza b. 'Alī b. Ḥasan Bayhaqī (or Tūsī), with the *takhalluṣ* Ādharī, who died at Isfarāin in 866 1461-1462. See Br. Lit. Hist. III, 497, GIPh 304. EB 884 (only a small fragment of this *dīwān* described). Mehren 40. Dorn C. 399, etc. *Ind. libr.* Spr 315-316 (this particular copy described). Other works by the same Ādharī are better known, namely: *Jawāhiru'l-asrār* (EIO 2036. EB 1269. R 43. Spr 316-317), and *Gharā'ibu'd-dunyā* (which forms a part of his larger and very rare work *Mir'āt*). It is a versified abbreviation of Qazwīnī's *'Ajā'ibu'l-makhlūqāt* (EIO 709-711. EB 402-403). The present copy is very good, transcribed in the Xlc. AH., apparently slightly defective at the end. At the bottom of the last leaf a date is written by a more modern hand: it can be read 1.۳۲ or 1.۲۲, or even 1.۷۲ but it seems too suspicious to be taken into account. This MS. contains:

Qaṣ'īdas (f. 1v), not arranged alphabetically, beg.

آغاز سخن به که گذ مردم دان، بر نام خداوند تبارک و تعالی

Ghazals (f. 30v), alphabetically arranged, preceded by some introductory ones, beg.

زهی ضمیر تو از سر کاندت آکه، برون خرام که شد کار کاندت بنه

The first *ghazal* in the alphabetical series begins on f. 32:

کر کند بدرقه لطف تو همراهی ما، الخ

Qit'as, a few *quatrains*, and *fards* (f. 85), beg.

اگر چه شاعران از رو (ی) شعار، انج

Ff. 92, S 210 × 115, 140 × 60, ll 15. Or. pap. Calligr. Ind. nast. Cond. tol. good, although many leaves are injured by dampness, especially in the middle, where the paper is decaying. Full page vignettes at the beginning and on ff. 30v-31: also a 'star' on f. 1, all in rather bad condition.

607.

خاور ناء

KHĀWAR-NĀMA.

Na 39.

A long *mathnavī* poem, in imitation of Firdausī's *Shāhnāma*, dealing with the miracles and the martyrdom of 'Alī and other Shi'ite Imāms. It was comp. in 830 1427 (this copy reads هفتصد for هشتصد), by Muḥammad b. Ḥisāmī'd-Dīn, a native and local saint of a small, but old town, Khūsp or Khūsf (as it is called locally, never Khūsaf or Khusuf, as given in various Catalogues), some 20 miles to the West of Birjand, in Southern Khorasan. The shrine of the poet constitutes to this day the most prominent spot in the whole place, and many legends are still told about him. He died in 875/1470, or according to other authorities, 892 or 893 1487-1488. See GIPh 235, EIO 896-899, EB 512, R 642-643, Fl II 450, etc. *Ind. libr.* Bh 328-329, Bk 178-179, Spr 432, St. No. 67 on p. 68. The book is much read all over Persia, and was lith. there at least once. Copied towards the end of the XIc. or the beg. of the XIIc. AH. Beg. (without an introduction):

نخستین مرین نامه دلگسائی ' سخن نقش بستم بنام خدای

S 300 × 130, 215 × 125, ll 19 (four columns). Or. pap. Good Ind. nast. Cond. good. Bad vignette.

608.

The same.

Na 38.

Another copy of the same poem, defective at the beginning, apparently dating from the middle of the XIIc. AH. There is a date, the 47th year of the reign of a prince whose name is not mentioned. The date of completion is given correctly here as 830 AH.

S 300 × 210, 220 × 115, ll 15. Or. pap. Coarse Ind. nast. Cond. tol. good.

609.

The same.

Na 40.

Another copy of the same poem, dating from the XIIc. AH. The first seven folios differ from the text of No. 607, giving a

shorter version, but afterwards both copies coincide (although the order of the single verses is occasionally different). Beg.

بنام خداوند جان و خرد،
کزین برتر اندیشه بر نکذرد،

Ff. (261). S 285 × 195. 220 × 120, ll 19. Or. pap. Coarse Ind. nast. Cond. good.

610.

دیوان ریاضی

DĪWĀN-I-RIYĀDĪ.

Oa 8.

Poems of Riyādī Samargandī, about whom very little is known. He died in 884/1479–1480. See EIO 1299, RŠ 285 (II). EB 890–891, Pr 894, R 1074, Dorn C. 311, etc. *Ind. libr.* Bh 334: (GC II 235). The present copy was transcribed (as the *Dīwān-i-Shāhī* in the same vol.) at Agra. in 974 AH., by Mullā Shikhū Shamsu'd-Dīn. It contains apparently only a small extract from the original dīwān, almost exclusively *ghazals* (only two quatrains are found at the end). Beg.

ای پری از رخ بر افکن طرۀ طرار را، الخ

Bd. v. Ff. 34v–50. For measurements, etc. see No. 604.

611.

مولود نور احمدی

MAWLŪD-I-NŪR-I-AḤMADĪ.

Na 68.

A voluminous *mathnawī* poem, dealing with the glorification of Muḥammad and his relations, various early Muhammadan saints, etc. As stated on f. 6, it was commenced in 885/1480 and the *khātima* gives the date of completion as 887/1482, in the reign of Āq-Qoyūnlū prince Ya'qūb (884–896/1479–1490), see f. 5. The exact name of the author is not found, probably because it may have been given in full in one of the missing passages in the beginning, which is badly damaged. Besides, the book was evidently transcribed from a defective original, as many places are left blank. A. Sprenger (*Spr* 525, where this copy is described), gives the title as *Mawlūd-i-nūriyya*, and the author's name as Nūrī. Stewart (*St.* No. 70 on p. 69), who almost certainly also refers to this very copy, calls the author Abū'l-Ḥusayn (not to be relied upon). It is probably impossible to decisively establish both the title as well as the poet's name, without undertaking a thorough study of this voluminous work. But a necessarily hasty preliminary examination reveals what seem some allusions to them. The title may be contained in a verse on f. 7v: نظم کن مولود نور احمدی. The author's name is probably alluded to in the last *bayt* of the

introduction (just before the beginning of the prose index). According to Muhammadan literary tradition this is exactly the place where one would look for the *takhalluṣ* or the name of the poet (f. 9):

جانت از نور محمد شاد باد ، خرقه اندر قلزم ارشاد باد ،

If this expression really contains his name, he may have been called Nūr Muḥammad, or more probably Nūru'd-Dīn Muḥammad.

The poem is divided into 4 *qisms* and a *khātima* (as stated on ff. 9-9v. where a complete index is given). Copied in the Xc. AH. Beg.

شاه نقش منجـد لوح فدیم ، هست بسم الله الرحمن الرحیم .

Ff. (406), S 240 × 140, 180 × 95, ll 19, four columns. Old Or. pap. Good Khorasani mast. Cond. rather bad, especially at the beginning and end.

612.

کلیات جامی

KULLIYYĀT-I-JĀMĪ.

Nd 4.

A collection of 30 of Jāmī's works, in prose and verse (containing the greater part of what he has composed). His full name was Nūru'd-Dīn 'Abdu'r-Raḥmān b. Nizāmi'd-Dīn Ahmad b. Shamsi'd-Dīn Muḥammad. He was born in Kharjird, a village in the district of Jām (not *near* Jām as in many Catalogues, because there is no town of such name) on the 23rd of Sha'bān 817 AH. (Nov. 7, 1414), and died at Herat on the 18th Muḥarram 898 AH. (Nov. 9, 1492). See about his life and works Br. Lit. Hist. III, 507-548. Encyclopaedia of Islam I, p. 1011, GPh 231-233, 305-307, Horn 123-126, 189 sq., Pizzi II, 384-395; EIO 1300-1389, 2890-2891, Br 267-277, RS 287-294 EB 894-976, Pr 867-883, Ros 215-261 (of most importance), R 17, 643-650, Aum 30-33, Fl I 564-575, Pertsch, Gotha C. 102, Dorn C. 369 sq., etc. *Ind. libr.* Bh 335-349, Bk 180-212, Madr 144, Spr 447-451, St. Nos. 52-62 on pp. 65-67. (GC II 244). Also V. v. Rosenzweig, Biographische Notizen über Mevlana Abdurrahman Dschani, nebst Proben aus seinem Divanen, Wien, 1840; Jourdain, Biographie Universelle XI, p. 431; S. de Sacy, Notices et Extraits, XII, p. 287 sq.; JA, VI, p. 257 sq., and XVII (5me série), p. 301 sq.; Ouseley, Biogr. Notices, pp. 131-138; W. Nassau-Lees, A biographical sketch of the mystic philosopher and poet Jāmī (in the preface to his edition of Jāmī's *Najāhātu'l-uns*), Calcutta, 1859; E. Fitzgerald, Notice of Jāmī's life (in the preface to his translation of *Salāmān-u Absāl*), London, 1879; S. Robinson, Persian Poetry for English Readers, 1883, p. 511 sq. The bibliography of the separate works of Jāmī

will be given here under each single title, see also E. Edwards. A Catalogue of the Persian printed books in the British Museum, 1922, cols. 26-35. The *Kulliyāt* of Jāmī was lith. several times in India, and separate works, especially his *mathnawī* poems, have appeared in the East in a great many lithographed and printed editions.

The present copy, in 4 vols., apparently intended as an édition de luxe, is not dated, but, judging from the handwriting, the quality of the paper, the style of the numerous fine vignettes, etc., it could not have been written earlier than the end of the Xc. AH. The *fourth* vol. does not belong to the same set as that of the first three, and is of much later origin, probably transcribed in the XIIc. AH.

I vol. Jāmī's prose works :

1. *Shawāhidu'n-nubuwwat* (ff. 1v-112), comp. in 885/1480, a theological treatise on the evidence for Muḥammad's prophetic mission. See EIO 1357 (6), 1374, EB 894 (4), 895 (2), 967-968, Pr 40, 90, 529 sq., R 146, Aum 101-103, Leyden C. IV 299 sq., etc. *Ind. libr.* Bk 181 (IV), 203, Madr 126. It is divided into a *muqaddima*, seven *rukns*, and a *khātima*. Lith. several times in India. Beg. as usual :

الحمد لله الذى ارسل رسلاً مبعشرين و مئذنين النعم

2. *Nafahātu'l-uns* (ff. 113v-321v), completed in 883-1478, see above, Nos. 248-251 in this Catalogue. Beg. as usual, see No. 248 on p. 94.

3. *Bihāristān* (ff. 322v-352), an imitation of Sa'dī's *Gulistān*, comp. in 892-1487. See EIO 1383-1386, Br 274-275, EB 894 (27), 895 (27), 896 (19), 962-964, Pr 882, 883, 885, Ros 260, 261, 293, R 755, Aum 52, Fl 1 574, III 542, etc. *Ind. libr.* Bh 442, Bk 180 (17), 202. This work is sometimes also called *Raudatu'l-akhyār wa tuḥfatu'l-abrār*. The bibliography of various works on *Bihāristān*, its editions and translations, etc., is rather extensive, because this book has often been used as a text for the instruction of students in Persian. The principal works are : Grangeret de Lagrange, JA. 1825, pp. 257-267 : a translation of some extracts, given in Tholuck's *Bliithensammlung*, p. 301 sq. : the complete text was edited and translated by Schlechta-Wssehrd, Vienna, 1846 : a literal English translation, Kama Shastra Society, 1887. Lith. a great many times in India. Beg. as usual :

چو مرغ امر دبی بالی ز آغاز ، النعم

4. *Hilya-i-hulal*, (cf. f. 353), or as it is called in the colophon (t. 370), *Risāla-i-mu'ammayāt-i-asmā'ihī'l-husnā* (ff. 352v-370). A collection of logogriffs in praise of God, comp. in 856/1452 (f.

370). See EIO 1378. EB 894-896, 1345, Pr 81, 131. Aum 44, Fl III 542, Dorn C. 372, etc. Beg. in a different way:

بسم الله الرحمن الرحيم و الاعتصام لميامن اسمه العظيم الخ

5. (*Risāla-i-mu'ammayāt*) (ff. 370v-377v). another collection of logogriphs, being an extract, made by Jāmi himself before 879 1474-1475, from the preceding work, *Hilyatu'l-hulal*, see EIO 1379. Aum 44-45, etc. Beg. as usual.

ای اسم تو کذبح هر طلسمی، الخ

6. *Risāla-i-mukhtaṣar dar biyān-i-qawā'id-i-mu'ammā* (ff. 378v-387). another collection of logogriphs with some remarks on the theory of this kind of composition. See EB 894 (31), 895 (29), 896 (14), Aum 44, Fl III 543, etc. Beg.

بدنام آنکه ذات او؛ اسما، بود پیدا چو اسما از معما،

7. *Risāla-i-manẓūm dar mu'ammayāt* (ff. 387v-388). yet another work on logogriphs, composed in 890 1484-1485. See EB 894 (29), 895 (31), 896 (16), R 876, etc. Beg.

چو از حمد و تحیت یافتی کام، بدان ای در معما طالب نام،

8. *Risāla dar kalām-i-mawzūn* (ff. 388v-394v), or, as it is usually called, *Risāla-i-arūd*, the well-known treatise on prosody, see EIO 1380, EB 894 (33), 895 (33), 896 (17), 969, Pr 186, Fl III 543, etc. Beg.

سپاس وافر فادری را که حرکت سریع دوائر افلاک را الخ

9. *Risāla dar qāfiyya* (ff. 395v-397), a short treatise on versification. Edited and translated into English by H. Blochmann. in *Prosody of the Persians*, 1872, pp. 75-86. See EB 894 (28), 895 (32), 896 (18), R 526, Aum 121, Fl III 543, etc. Beg.

بعد از تیدمن بموزون ترین کلامی که قافیه سنجان الخ

10. *Risāla-i-mūsīqī* (ff. 397v-406v), a short treatise on rhythm in music, see EB 894 (34), 895 (34), 896 (21), Fl III 543, etc. Beg.

بعد از ترانم بغمات سپاس خداوندی الخ

11. *Sharḥ-i-Tā'iyya-i-Fāridiyya* (ff. 407v-414), a commentary on 'Umar Ibn al-Fārid's (d. 632/1235) famous mystical *qaṣida*, rhyming in ت. See EIO 1357 (17), EB 894 (14), 895 (7), etc. (Cf. below, sub-heading No. 30). Beg. as usual.

پاک خداوندا که صفحات کائنات الخ

12. *Sharḥ-i-baytayn-i-Mathnavī* (ff. 414v-416), also called *Nay-nāma*, a commentary on the two initial *bayts* of Rūmī's

Mathnawī (cf. above, No. 493 in this Cat.). See EIO 1357 (13), EB 894 (17), 895 (8), Pr 43, 1052, R 863, Leyden C. II 112: cf. also JA. 1868, p. 477. Beg. as usual:

عشق جز نائی و ما جز نی نه ایم ، الخ

13. *Sharḥ-i-bayt-i-Amīr Khusraw* (ff. 416v-418), explaining the mystical meaning of a verse of Khusraw Dihlawī (see above, Nos. 558-571 in this Cat.). See EIO 1357 (19), EB 894 (18), 895 (9), Pr 166, etc. Beg.

یا من لا رب غیره لا اله سواه الخ

14. *Sharḥ-i-rubā'iyyāt* (ff. 418v-431), a commentary on some of Jāmī's own quatrains, cf. also further Nos. 629, 630. See EIO 1357 (12), 1358 (3), 1377, EB 894 (15), 895 (11), Pr 280, R 827, 834, Dorn C. 373, etc. *Ind. libr.* Bh 209, Spr 452: (GC II 192), etc. Beg. as usual:

حمداً لاله هو بالحمد حقیق الخ

15. *Risāla-i-ṭarīq-i-tawajjuh-i-Khwājahā* (ff. 431v-433), on some problems in the theory of mystical perfection: it is sometimes also styled *Risāla dar sharā'it-i-dhikr*, or *Risāla dar ṭarīqa-i-Naqshbandiyya*. See EIO 1357 (7), 1376, EB 895 (26), Pr 1052, R 863, 876, etc. Beg.

سررشته دولت ای برادر یکف آر ، الخ

II vol. Jāmī's mathnawī poems:

16. Preface to Jāmī's *Sabā* (ff. 1v-2), see EIO 1317, 1318, 1321, RS 289, 290, etc., quoted in full by Rosen (Ros 216-218), be-.

حمداً لرب جلیل من عبد ذلیل الخ

17. *Silsilatn'dh-dhahab* (ff. 2v-74v), comp. in 890-1485, and divided into three *daftar*s (the *second* begins on f. 44v, and the *third* on f. 62v). See EIO 1300 (9), 1317-1327, EB 894-899, 902-926-932 Pr Nos. 876, 878-882, Ros 218-220, R 644, 646, 647, Aum 30, Fl I 565, 569, etc. *Ind. libr.* Bh 338-339, Bk 180, 182-187, Spr 449, cf. also Wiener Jahrbücher, v. 66, Anzeigeblatt, p. 20 sq. Beg. as usual:

لله الحمد قبل كل كلام ، بصفات الجلال و الاكرام ،

18. *Salāmān-u Absāl* (ff. 75v-88), an allegorical poem, the date of composition is not certain. See EIO 1300 (10), 1317-1318, 1328, 1329, EB 895-899, 901-902, Pr 876, Ros 220, R 645, 646, 647, Fl I 565, etc. *Ind. libr.* Bh 341-342, Bk 180, 182, 183, Spr 449, etc. Edited by F. Falconer, London, 1850: transl. by the same London, 1856: transl. by E. Fitzgerald, London, 1879: cf. G. de Tassy, JA. 1850, p. 539 sq.; A. Bricteux, Paris, 1911. Beg. as

usual: ای بیادت زنده جان عاشقان ، زاب لطفت تر زین عشقان ،

19. *Tuhfatu'l-ahrār* (ff. 88v-107), comp. in 886. 1481, a Sufico-didactic poem. It opens with a prose preface (which at the same time is also the preface to the next poem. *Subḥatu'l-ahrār*). See EIO 1300 (4), 1317-1318, 1330-1337. EB 894-901. 933-939. Pr Nos. 876-877. 883-884. Ros 221. 259-260. R 645-648. Aum 31. Fl I 563. 566. Pertsch, Gotha C. 74. Dorn C. 374-375. etc. *Ind. libr.* Bh 341-342. 349 Bk 180, 182, 183. 188-190. Spr 449. etc. Edited by F. Falconer, London. 1848. Lith. many times in India. Beg. of the preface:

فیله همت خدای شداس ، النعم

Beg. of the *mathnawī* :

بسم الله الرحمن الرحيم ، هسب عیالی سر خوان کریم

20. *Subḥatu'l-ahrār* (ff. 107v-138), a similar Sufic poem, see EIO 1300 (5), 1317-1318, 1338-1341. EB 894-901. 940-946. Pr Nos. 876-877. 885-887. Ros 222. R 644. 646-648. Aum 31, Fl I 564, 565. 568. Gotha C. 104. etc. *Ind. libr.* Bk 343-344. Bk 180 182. 183, 191-195. Spr 450. etc. Edited in the Selections for the use of the Students of the Persian Class. vol. VI, Calcutta. 1811; also by F. Falconer. London. 1849. Lith. in India. Beg.

ابتدی (sic) بسم الله الرحمن ، الرحيم المتوالي الاحسان

21. *Yūsuf-u Zulaykhā* (ff. 139v-181), a romantic poem, completed in 888. 1483. Its MSS. are found in thousands all over Persia and Turkestan. and there is probably no collection of Persian MSS. which does not possess several copies. See EIO 1300 (6), 1317-1318. 1342-1355. 2890-2891. Br 268-273. RS 291-294. EB 894-923. Pr Nos. 876. 888-893. R 645, 646, 648. 649. Aum 31-32; Fl I 565, 566, 568. Dorn C. 372. etc. *Ind. libr.* Bh 345-347. Bk 180, 182, 183, 196-198 Spr 450. etc. Edited and translated by V. Rosenzweig, Vienna. 1824; transl. into English by R. Griffith. London. 1881; also by A. Rogers, London, 1892. Lith. a great many times in Turkestan, India, etc. Beg. as usual:

الهي غنچه اميد بکشی ، کلي از روغه جاوید بنمای

22. *Laylā wa Majnūn* (ff. 181v-221), comp. in 889. 1484. a romantic poem. See EIO 1300 (7), 1317-1318. EB 894-900, 924. Ros 223. R 645. 646. Aum 31, Fl I 565, 567. etc. *Ind. libr.* Bh 347. Bk 180, 182-185. Spr 450. etc. Translated into French by Chézy, Paris, 1805; transl. into German by Hartmann, Leipzig. 1807. Beg.

ای خاک تو تاج سر بلندان ، مجنون تو عقل هوشمندان

23. *Khīrad-nāma-i-Sikandarī* (ff. 222v-246v), also called *Sikandar-nāma*, a didactic poem in Sufic strain. See EIO 1300 (8),

1317-1318, EB 894-900, 925, Pr No. 894, Ros 224, R 645/646, Aum 31, Fl I 565, 567, etc. *Ind. libr.* Bh 348. Bk 180. 182-184, 199, Spr 451, etc. Beg. as usual.

انبي کمال الهي ترا ست ، جمال جهان پادشاهی ترا ست

III vol. *Jāmī's dīwāns* :

24. A short preface to all dīwāns (f. 1v), with a dedication to Mir 'Alī Shīr. Beg.

بعد از تیمن بادای ثنای جمیلي جلیل الخ

25. The *first dīwān* (ff. 2-148v), comp. in 884/1479-1480, also called *Fātiḥatu'sh-shabāb*, see EIO 1300 (1), 1301-1313, Br 257, RS 287-288, EB 894-896 and 947-954, Pr Nos 867-870, Ros 218-220, R 644, 646, 647, Aum 30, Fl I 570, 571, Mehren 41, Leyden C. II 120, Tornberg 106, Krafft 68, etc. *Ind. libr.* Bh 335-337, Bk 180, 200, Madr 144, Spr 448, etc. It contains a preface (ff. 2-3), beg. as usual :

بسم الله الرحمن الرحيم ، هست علای سرخوان کریم

The *first part*, containing the *qaṣīdas* (ff. 3v-28), with occasional *tarjībānds*, short *mathnawīs*, etc., beg. as usual :

زان پیش کز مداد دهم خانه را مدد ، الخ

The *second part* (ff. 28v-148v), beginning with *qaṣīdas*, a few *qiṭ'as*, etc. :

بسم الله الرحمن الرحيم ، اعظم اسماء علیم حکیم

The *ghazals*, with a few *quatrains*, etc., at the end, begin on f. 29v, as usual :

یا من بدا جماک فی کل ما بدا ، الخ

26. The *second dīwān* (ff. 149v-221), also called *Wāsitatu'l-aqd*, completed in 894/1489. See EIO 1300 (2), 1314-1315, EB 894, 896, 955, Ros 239, Dorn C. 371, 379, etc. *Ind. libr.* Bk 180, Madr 144, Spr 448, etc. It opens with a short preface (ff. 149v-150), beg. as usual :

بسم الله الرحمن الرحيم ، املي حمد المغان الکريم

Qaṣīdas, etc. (ff. 150-158), beg.

دین صحیفه چو آغاز کردم املي را ، الخ

Ghazals, etc. (ff. 158v-221), beg.

انما الله اله واحد ، الخ

27. The *third dīwān* (ff. 221v-265), also called *Khātimatu'l-hayāt*, completed in 896 1490-1491. See EIO 1300 (3), 1316, EB

894, 896. Pr 870. Ros 246 sq., Dorn C. 372, etc. *Ind. libr.* Bk 180, Madr 144, Spr 448, etc. Selected poems from this and the other two *dīwāns* were edited and translated by Rosenzweig, *Biographische Notizen*, etc., Wien, 1840 : some more by Rückert, *ZKM*, V, p. 281 sq., VI, p. 189 sq.; *ZDMG*, II, p. 26 sq., IV, p. 44 sq., V, p. 308 sq., VI, p. 491 sq., XXIV, p. 563 sq., XXV, p. 95 sq., XXVI, p. 461 sq., XXIX, p. 191 sq.; other translations of extracts by Wickerhauser, Leipzig, 1855. Vienna, 1858 : by Schlechta-Wssehrd, etc. : *Mélanges Asiatiques*, VI, p. 104.

A very short preface in prose, beg. with a distich.

بسم الله الرحمن الرحيم ، طرفه خطابیست ز سفر قدیم

Qaṣīdas, etc. (ff. 221v-227), beg.

آنکه تسبیح حصا بر صدق او آمد کوا ، الخ

Ghazals, *quatrain*s, etc. (ff. 227-265), beg.

بر آمد شاه عشق از طور سینا ، الخ

IV vol. Some of *Jāmī's* prose works.

28. *Risālatu'l-inshā* (ff. 1v-21v), a collection of epistolary models by *Jāmī*, also variously styled *Munsha'āt-i-Jāmī*, *Inshā-i-Jāmī*, *Ruq'āt-i-Jāmī*, and *Dīrānu'r-risā il*. See EIO 1387-1389, EB 894-896, 965, FI I 264-265, III 542, Dorn C. 371, etc. *Ind. libr.* Bk 180, etc. Published in *Selections for the use of the Students of the Persian Class*, vol. VI, Calcutta, 1811. Lith. in India. Beg. as usual :

بعد از انشاء صحایف ثغرا و محمدمدت لله الخ

29. *Sharḥ-i-Lamā'āt* (ff. 22-63), usually called *Ashī'atu'l-Lamā'āt*, comp. in 886/1481. A commentary on the Sufic work *Lamā'āt*, by Fakhrū'd-Dīn 'Irāqī, d. 686-688 1287-1289, cf. above, Nos. 522-523 in this Cat. (several copies of *Lamā'āt* will be described here in the section on Sufism). See EIO 1357 (11), 1375, EB 894, 895, 966, Pr 282, R 594, Dorn C. 371, etc. *Ind. libr.* Bk 180, etc. Lith. in Tehran. Beg. as usual :

لولا لمعات برق نور القدم ، الخ

30. *Lawāmi'* (ff. 63v-81), also called *Sharḥ-i-Mīmiyya-i-Khamriyya*, comp. in 875 1470-1471. A commentary on the mystical *qaṣīda* of Ibnū'l-Fāriḍ (see above, sub-heading 11) rhyming in . See EIO 1357 (16), 1358 (1), EB 894, 895, Pr 282, R 808, 828, Leyden C. II 72, etc. *Ind. libr.* Bk 180, etc. Beg. as usual :

سبحان من جمیل لیس لوجته نقاب الا انوار الخ

4 vols. The first three : 8 325 x 230, 245 x 135, II 25 (the II vol. has four centre-columns, the III vol. two centre-columns, and a marginal one). Good old Or. pap.

Calligraphic nast. of Herati type. Cond. very good except in a few places which are injured by dampness. Excellent full-page 'unwān and many vignettes in the beginning of every work. The IV vol., dating from the XIIIc. AH., is of much inferior quality. S 320 × 230, 235 × 130, ll 21. Or. pap. Ind. careless nast. Cond. tol. good, slightly worm eaten. A note in English on the fly-leaf of the I vol., almost illegible. There is at the top a signature G. Swinton, 1804 (the same name is also written on the fly-leaves of the second and third vols.). There is also a note in Persian, stating that the MS. has belonged to Naurūz Ahmad Khān b. Suyūnich-Khwāja Khān b. Abī'l-Khayr Khān, i.e. the Shaybānī prince of Turkestan, who reigned in 959-963/1551-1556.

613.

هفت اورنگ جامی

HAFT AURANG-I-JĀMĪ.

Na 166.

An excellent copy of Jāmī's *Sab'a*, dated 987 AH. (see the colophons of the second and third daftars of *Silsilatu'dh-dhahab*), slightly defective at the beginning. It contains the end of the preface, only one page, and all seven poems, i.e. *Silsilatu'dh-dhahab*, in three daftars, *Salāmān-u Absāl*, beg. as in No. 612; *Tuḥḥatu'l-aḥrār*, with a prose preface, beg. as usual:

حامداً لمن جعل جنان كل عارف مخزن اسرار النعم

Subḥatu'l-abrār, also with a short prose preface, beg. as usual:

المنة لله كه بخون كر خفتم ، النعم

Yūsuf-u Zulaykhā, *Laylā wa Majnūn*, *Khiraḍ-nāma-i-Sikandarī*, all beg. as in the preceding No. 612 (sub-headings 17-23). (Unfortunately the folios are not numbered in this volume and therefore references to them cannot be given.)

S 250 × 160, 155 × 90, ll 12, two columns in the centre and one on the margins. Good Ind. nast., showing Khōrasani influence. Cond. tol. good. Excellent vignettes in the beginning of every poem.

614.

The same.

Na 165.

Another copy of Jāmī's *Sab'a*, dated 1055 AH. It is incomplete as the *Sikandar-nāma* is not found here. All begin as in No. 612. *Silsilatu'dh-dhahab* (with a preface), *Salāmān-u Absāl*, *Tuḥḥatu'l-aḥrār*, *Subḥatu'l-abrār* (slightly defective), *Yūsuf-u Zulaykhā*, *Laylā wa Majnūn*.

S 285 × 190, 195 × 125, ll 19, four columns. Or. pap. Calligraphic Ind. nast., showing Khōrasani influence. Cond. tol. good. Vignettes of inferior quality.

615.

سلسلة الذهب

SILSILATU'DH-DHAHAB.

Na 67.

The *first daftar* of this poem, transcribed in '69', apparently 1069 AH. Beg. as usual, see above No. 612 (17).

S 210 × 125, 150 × 60, ll 14. Or. pap. Ind. nast. Cond. tol. good. Occasional glosses and notes on the margins.

616.

تحفة الاحرار

TUHFATU'L-AḤRĀR.

Na 15.

Another copy of this poem, transcribed in 971 AH.. by Muhammad Ḥusayn b. Ghiyāthi'd-Dīn 'Alī Jāmī. It contains also the usual short preface (cf. No. 613). Beg. as usual, see No. 612 (19).

S 215 × 120, 135 × 60, ll 15. Or. pap. Calligraphic Ind. nast. showing Herati influence. Cond. very good.

617.

The same.

Oa 62.

Another copy of the same poem, transcribed in 1129 AH. by Mīr 'Abdu'l-Khālīq. Beg. as usual, see No. 612 (19).

Bd. v. Ff. 1v-37, S 225 × 125, 150 × 75, ll 13, two columns in the centre and one on the margins. Ind. nast. Cond. good. Bad vignette.

618.

The same.

Oa 23.

Another copy of the same poem, transcribed in 1169 AH. by Najmu'd-Dīn Ḥusaynī. It contains also the usual short preface. Beg. as usual, see No. 612 (19).

Bd. v. Ff. 1v-55, S 190 × 105, 125 × 55, ll 17. Eur. pap. Ind. nast. Cond. good

619.

سبحة الابرار

SUBḤATU'L-ABRĀR.

Na 61.

An old copy of this poem, transcribed in 939 AH. by Zaynu'l-Ābidīn Mashhadī. The usual short preface (cf. No. 613). Beg. as usual, see No. 612 (20).

S 195 × 115, 130 × 60, ll 16. Or. pap. Calligraphic Khorasani nast. Cond. good.

620.

The same.

Na 60.

Another copy of the same poem, transcribed in 946 AH. (f. 1 is of modern origin). The usual preface (see No. 613). Beg. as usual, see No. 612 (20).

Ff. (102). S 205 × 135, 140 × 65, ll 15. Or. pap. Khorasani nast. Cond. good. Headings in red ink added by a different hand. Several lacunas, partly restored in a more modern handwriting. Marginal notes and glosses.

621.

The same.

Oa 28.

Another copy of the same poem, transcribed in 1100 AH. The usual preface (cf. No. 613), beg. as usual, see No. 612 (20).

Bd. v. Ff. 1v-90v, S 230 × 140, 165 × 80, ll 17. Or. pap. Ind. nast. Cond. good

622.

يوسف وزليخا

YŪSUF-U ZULAYKHĀ.

Na 169.

Another copy of this poem, dating apparently from the XIIIc. AH. Beg. as usual, see No. 612 (21).

S 150 × 95, 105 × 55, ll 13. Or. pap. Ind. nast. Cond. good. A peculiar vignette of very low artistic quality.

623.

The same.

M 128.

Another, also quite modern copy of the same poem, transcribed in the XIIIc. AH. Defective at the beg. and the end; the beginning of the extant portion corresponds to f. 7 of the preceding copy.

Bd. v. Ff. 17-77v, S 290 × 195, 220 × 150, ll 11. Europ. pap. Coarse and vulgar Ind. nast. Cond. tol. good.

624.

خرد نامه سکندري

KHIRAD-NĀMA-I-SIKANDARĪ.

Na 41.

Another copy of this poem, transcribed in 1090 AH. at Bijāpūr. Beg. as usual, see No. 612 (23).

Ff. 38. S 235 × 135, 175 × 80, ll 17, two columns in the centre and one on the margins Or. pap. Ind. nast. Cond. fairly good. Headings are left blank.

625.

دیوان جامی

DĪWĀN-I-JĀMĪ.

Nb 157.

The *earlier* collection of Jāmī's lyrical poems, which was afterwards embodied in his *first dīwān*, cf. above, No. 612 (25), apparently the same as that described in EIO 1307-1311. It opens with a preface, beg. as usual :

موزون ترین کلامی که غزل سریان النخ

The greater portion of this dīwān consists of *ghazals* in alphabetical order, but there are in the beg. several *qaṣīdas* and *qit'as*, as in the *second* part of the *first dīwān*, see No. 612 (25), with the same beginning. The *ghazals* begin on f. 8, with تجلی الراح من . The *tarjīb-ands* begin on f. 272v, a few *qaṣīdas*, etc., on ff. 273-293v, and the rest (ff. 293v-315) consists of *quatrains*, mixed with *qit'as*, etc., beg. as usual : رخ زرد دلم النخ . Old copy, dating from the beg. of the Xc. AH.

Ff. (315), S 195 × 110, 145 × 75, ll 19. Or. pap. Khorasani nast. Cond. good. Lacunas after ff. 71, 150, 164, 174, 182, 184. F. 256 follows after f. 24; f. 266 follows after f. 36. A few other leaves also are misplaced.

626.

The same.

Nb 33.

A copy of a similar collection of Jāmī's poems, transcribed in the XIc. AH. by Maḥmūd b. Mirak Darguzīnī. The contents of these two copies are perhaps much the same, but the arrangement and the number of poems are different. The beginning is practically identical in both, *qaṣīdas*, etc., begin here on f. 4v, with the same poem as above. *Ghazals* begin on f. 27 (the first is to be found on f. 18v in the preceding copy; there is a lacuna in this place). The first extant *ghazal* begins :

ترا ای نازنین هر سوز دلم با عد سپه بادا ، النخ

The end of this section is lost, and on f. 175 *tarjīb-ands* and *qit'as* begin abruptly. *Quatrains* and *jards* begin on f. 183, in a different way :

در مسجد و خانقه بسی کردیدم ، النخ

Ff. 189, S 230 × 130, 155 × 70, ll 15. Or. pap. Calligraphic Ind. nast. Cond. good. Folios are badly misplaced, many lacunas. On. f. 1 there are two *ghazals* by the same Jāmī.

627.

دیوان جامی

DĪWĀN-I-JĀMĪ.

Nb 31.

Another copy of Jāmī's *first* dīwān, corresponding almost exactly to No. 612 (25). The preface is different, beg.

خوان کرم کرده کریم آشکار، الخ

The *first* part, containing *qaṣīdas*, etc., begins on f. 4v. a- in No. 612 (25).

The *second* part, opening with a small collection of *qaṣīdas*, etc., beg. on f. 52, with the same poem. The *ghazals* begin on f. 56:

اَحَنّ شَوْقاً اِلَى دِیَارِ لَقِیْتُ فِیْهَا جَمَالَ سَلَمَا، الخ

The section of the *ghazals* breaks off with those rhyming in د. Copied in the XIIc. AH.

Bd. v. Ff. 1v-121v. S 275 × 160, 200 × 95, ll 19. Or. pap. Ind. nast. Cond. good. Notes on the margins and fly-leaves.

628.

دیوان جامی

DĪWĀN-I-JĀMĪ.

Nb 32.

Another copy of the *second* dīwān of Jāmī, see above. No. 612 (26). The initial poems are the same as in that copy. The *qaṣīdas* begin on f. 1v, the *ghazals* on f. 13, the *qit'as*, *quatrains*, etc., on f. 94. Transcribed towards the end of the Xc. or the beg. of the XIc. AH.

Ff. 105, S 225 × 155, 165 × 80, ll 24. Or. pap. Ind. nast. Cond. good.

629.

شرح بعض رباعیات

SHARḤ-I-BA'D-I-RUBĀ'YYĀT.

Nc 21.

The same short commentary on some of Jāmī's own quatrains, by himself, as mentioned above. No. 612 (14), beginning as in that copy. Transcribed in the XIIc. AH.

Ff. 27, S 220 × 125, 155 × 70, ll 19. Or. pap. Ind. nast. Cond. good.

630.

The same.

Ob 8.

Another copy of the same commentary, beg. as in No. 612 (14). Transcribed also in the XIIc. AH.

Bd. v. S 205 × 125, 145 × 70, ll 15. Or. pap. Ind. nast. Cond. tol. good.

631.

LAWĀIH.

لوائح
E 171.

A treatise by the same Jāmī on usual Sufic topics and questions of Sufic theosophy, written in ornate prose. See EIO 1357 (15). 1368–1371, Br 277, EB 894–895, 971–975, Pr 282, Ros 292, R 44, Aum 21, Dorn C. 252, etc. *Ind. libr.* Bk 180, 210, 211 etc. Edited by E. Whinfield, Oriental Translation Fund, vol. XVI, 1906. Copied in 1176 AH. Beg as usual :

لا احصي ثناء عليك كيف و كل ثناء النخ

S 180 × 115, 120 × 60, ll 13. Europ. pap. Ind. nast. Worm-eaten and perishing. Notes and poetical quotations on the margins and in blank spaces.

632.

The same.

E 170.

Another copy of the same work, dating from the XIIc. AH. Defective at the end. Beg. as in the preceding copy.

Bd. v. Ff. 1v–9, S 200 × 140, 155 × 105, ll 21. Europ. pap. Ind. nast. Cond. good.

633.

The same.

Oa 42.

Another copy of the same work, also dating from the XIIc. AH. Before the beg. (as in No. 631) it has an invocation, found in many other copies :

رب وقفنا للتكميل و التتميم ، النخ

Bd. v. Ff. 118v–141v, S 230 × 130, 150 × 70, ll 12. Or. pap. Ind. coarse nast. Cond. tol. good. CFW 1825.

634.

The same.

Ob 8.

Another copy of the same work, also dating from the XIIc. AH. Beg. as in No. 631.

Bd. v. For measurements, etc., see No. 630.

635.

The same.

E 169.

Another copy of the same work, dating from the XIIIc. AH. Defective at the end. Beg. as in No. 633.

S 205 × 150, 120 × 70, ll 13. Europ. pap. Modern Ind. nast. Cond. good.

636.

حاشیة لوائح

ḤASHIYYA-I-LAWĀIḤ.

E 123.

Glosses on the *Lawāiḥ*, the same as described in EIO 1373, where the name of the compiler is given as Mullā 'Imād. In this copy the author mentions his name as 'Imād, in a quatrain at the end of the work (f. 65v): *تا چند عماد لاف بیوده زدن، النخ*: and gives the chronogram (on f. 66) *فیض جود او تا یخش* i.e. 901/1495 for the date of its completion. Transcribed for the library apparently of a governor of Kābul (the name is not stated) to whom it was presented at Ūrtā-bāgh, in 955 AH. Beg. as in EIO 1373:

ای از تو عیان لوائح نور قدم، النخ

Ff. (66), S 215 × 135, 135 × 75, ll 12. Or. pap. Calligraphic Ind. nast. Cond. is bad in the beginning, but in other parts tol. good. Vignette.

637.

اشعة اللغات

ASHI'ATU'L-LAMA'ĀT.

E 122.

Another copy of the same commentary on 'Irāqī's *Lama'āt*, as No. 612 (29), q.v., beginning with the same words. Transcribed in the beg. of the XIIc. AH. by Muḥammad Ridā.

Ff. (68), S 245 × 160, 175 × 85, ll 17. Or. pap. Ind. nast. Cond. good

638.

بهارستان

BIHĀRISTĀN.

E 37.

Another copy of the same work as No. 612 (3), q. v., opening with the same words. Transcribed apparently in the Xc. AH. but some portions, including the beginning, are of a more modern origin.

Ff. (79). S 250 × 150, 160 × 95, ll 17. Or. pap. Ind. nast. Cond. not quite good. Index.

639.

The same.

E 38.

Another copy of the same work, dating from the XIIIc. AH. Beg. as No. 612 (3). It is rather fragmentary.

S 255 × 190, 205 × 140, irregular number of diagonal lines. Bad Ind. shikasta. Cond. tol. good. Scrappy extracts from *Anwārī*, *Imāmī*, *Ibn Yamin*, etc.

640.

لیلی و مجنون

LAYLĀ WA MAJNŪN.

Oa 28.

A romantic *mathnawī* poem, dealing with the love-story of Laylā and Majnūn, by Maktabī, about whom so far no information has been found. It was composed in 895/1489-1490, as expressed by the chronogram on f. 131v کتّاب مکتبی. See RS 298-299, EB 892-893, Aum 33, Leyden C. II 121, etc. *Ind. libr.* Spr 480, etc. Nowadays it is the most popular version of Majnūn's story in Persia, and its MSS. are fairly common. It was lithographed at Tehran at least once. Transcribed in the 33rd year of a prince's reign, i.e. that of Aurangzīb, 1101 AH, as given in other colophons in the same volume. Beg. as usual:

ای بر احدیت تو آغاز، خلق ازل و ابد هم آواز،

Bd. v. Ff. 123v-182v. For measurements, etc., see No. 621.

641.

The same.

Na 108.

Another copy of the same poem, transcribed in 1215 AH. by Muḥammad Ḥusayn Shīrāzī. It is referred to in Spr 480. Beg. as in the preceding copy, but it reads آغاز instead of بر آغاز at the end of the first hemistich.

Bd. v. S 210 × 130, 140 × 70. ll 15. Blue Europ. pap. Coarse Persian nast. Cond. good.

642.

دیوان همایون

DĪWĀN-I-HUMĀYŪN.

Nb 160.

A small collection, or probably only an extract from a larger one, of lyric poems of Amīr Humāyūn Isfarāīnī, who died at Armak, a village near Qum, in 902/1496. See EB 978, R 735. *Ind. libr.* Bk 214, Spr 432 (this particular copy referred to). Copied in the XIIc. AH., in a small album of extracts from various poets, in which Humāyūn's poems occupy only ff. 1v-13v and f. 18v. The rest of the album is filled with isolated poems from Sa'dī, Khusraw, Jāmī, Ibn Yāmīn, Kamāl Khujandī, Khayyām, Ḥasan, and a few others. The poems of Humāyūn are almost exclusively *ghazals*, alphabetically arranged. Beg.

بی توجائی که شود خاک دل پاک آنجا،
تا ابد ناله بر آید ز دل چاک آنجا،

Ff 36, S 280 × 170, 180 × 105, irregular number of diagonal lines Or. pap. Calligraphic Ind. nast. Cond. good. Vignette

643.

دیوان سہیلی

DĪWĀN-I-SUHAYLĪ.

Nb 72.

Lyrical poems of Amīr Nizāmu'd-Dīn Aḥmad, a wazīr to the Timuride Prince Sultān Ḥusayn, with the *tukhalluṣ* Suhaylī, d. 907, 1501-1502. See EB 981, R 756, etc. *Ind. libr.* Spr 372 (this particular copy is referred to). He wrote also another dīwān and *Laylā wa Majnūn*, both in Turkish. Transcribed in 999 AH. The present copy contains:

Ghazals, alphabetically arranged. The first four of them are introductory, but the first one is rhyming in *alif*, and only the second, third and fourth (ff. 1v-2v) may be regarded as breaking the alphabetical arrangement. Beg. (f. 1v):

محیط مرکز دل تا بکسی داغ الم مہارا
خداوند اخلامی بخش از این کرداب غم ما را

Tarjībānds, *qit'as*, a few *mathnawīs*, etc. (f. 78), beg.

ی از نظر انداختہ ارباب وفا را، الخ
Rubā'īs (f. 90v), beg.

یا رب ز جفا ئی اجلم دادی نیست، الخ

Ff. 94, S 215 × 130, 140 × 70, ll 19, Or. pap. Calligraphic Ind. nast Cond good. Fine vignette.

644.

باغ ارم

BĀGH-I-IRAM.

Na 162.

A long *mathnawī* poem, containing a version of the story of Bahrām and Bihrūz. There is however very little of a story, but much more of moralising and didactic discussion in the form of a dialogue between these two heroes. There are also many eulogies, etc., not at all connected with the tale, such as praises of the Āq-Qoyūnlū prince Ya'qūb (884-896 1479-1490), cf. ff. 142-154v, and many others, both divines and officials: Qādī Ṣafīyyu'd-Dīn 'Isā (f. 164v), Abū'l-Makārim Samarqandī (f. 165), Mīrak 'Abdu'r-Rahīm (f. 165), etc. Many references to various poets, such as Kamāl Khujandī (f. 209v), Jāmī (ff. 55v), who is referred to as already dead, and others. The author, Kamālu'd-Dīn Haratī, with the surname Bannāi, was killed in 918. 1512-1513. See EIO 1390-1391, EB 987, Mehren 41; Notices et Extraits, IV, p. 289. *Ind. libr.* Bk 216, Spr 372. Copied in the XIc. AH., slightly defective at the beg. The first *bayt* in this copy is:

منع بہرام را تو کردی نیز، تا کند در مصاف کین خونریز

Ff (268), S 200 × 120, 130 × 65, ll 15, Or. pap. Ind. nast. Cond. good

645.

دیوان فغانی

DĪWĀN-I-FIGHĀNĪ.

Nb 159.

Lyrical poems of Bābā Fighānī, a native of Shirāz, who also used the *takhalluṣ* Sakkākī. He was a court poet of the same Sultān Ya'qūb (see the preceding No.), and died in Khorasan in 922 or 925/1516-1519. See GIPh 307. EIO 1392, RS 258, EB 992-994. Pr 886-887. R 651. Aum 34. Dorn C. 384, Leyden C. II 122, etc. *Ind. libr.* Bh 352. Bk 217-218, Spr 403-404; (GC I 398). Cf. also Bland, *Century of Persian Ghazals*, No. 9. Copied in 1024 AH. It contains almost exclusively *ghazals*, alphabetically arranged, and only a few *qit'as* (f. 112) and *quatrains* (ff. 112v-115) are given at the end. Beg. as usual:

ای سرنامه نام تو عقد کوه کشایرا ، ذکر تو مطلع سخن عشق سخن سراپرا ،

Ff. (1 5). S 170 × 100, 125 × 60, ll 19. Or. pap. Calligraphic Ind. nast. Cond. good. Vignette.

646.

The same.

Nb 104.

Another copy of the same dīwān, transcribed in 1191 AH. Referred to in Spr 404. It contains apparently a smaller number of poems, almost exclusively *ghazals* with only a few *qit'as* and *quatrains* at the end. Beg. as in the preceding copy.

Bd. v. Ff. 1v-111v, S 225 × 135, 185 × 95, ll 15. Or. pap. Ind. nast. Cond. good.

647.

دیوان آصفی

DĪWĀN-I-ĀṢAFĪ.

Nb 2.

Lyrical poems of Khwāja Āṣafī, son of Muqīmu'd-Dīn Nīmatu'l-lah Quhistānī, who died at Herat some time between 920 and 928 1514-1522, most probably 923 1517. See GIPh 307, EIO 1393-1397, EB 990-991, Pr 893-894. R 651. Aum 34, Fl I 577. Gotha C. 74. Dorn C. 385, etc. *Ind. libr.* Bh 351. Bk 219-220, Spr 310; (GC II 214). The date of the colophon of this copy, 1085 AH., seems to be in contradiction with the general appearance of the MS., and should probably be read as 1185 AH. A bad copy, carelessly written. The places, where the author's *takhalluṣ* should appear in the poems are often left blank (perhaps with an intention to write it in red ink afterwards). The dīwān consists almost exclusively of *ghazals*, alphabetically arranged, with a few *qit'as* and *quatrains* towards the end. Beg. as usual:

ساز آباد خدایا دل ویرانی را ، یا مده مهر بتان هیج مسلمانی را ،

Ff. (70). S 240 × 130, 180 × 80, ll 17. Or. pap. Vulgar and careless Ind. nast. Cond. bad.

648.

(مثنویات جمالی)

(MATHNAWIYYĀT-I-JAMĀLĪ.)

Na 75 and Na 143.

Poetico-religious works of Jamālī, a prolific writer of the end of the IXc. XIVc. The present copy contains only a very small part of what the author has written, namely:

1. The *first* and the *seventh* parts (*qisms*) of a voluminous poem in *mathnawī* verse, called *Biyān-i haqāiq-i-aḥwāl-i-Sayyidu'l-mursalīn*, an extensive religious work, explaining various Coranic expressions, *ḥadīths*, utterances of the Shi'ite Imāms and various saints, passages from the works of celebrated Sufic writers, etc., all in a Sufico-didactic strain, and apparently without any definite plan. The original quotations are introduced, translated, etc. in short prose passages, which interrupt the poetical narrative. The work is composed in the same metre as that of Rūmī's *Mathnawī* and may have been intended as an imitation of it. Both parts bear special titles, as follows:

a. *Miṣbāḥu'l-arwāḥ* (Na 143, ff. 1v-176), the *first* part of the poem, completed, as stated at the end of it, in 868 1463-1464. It opens with a prose introduction, beg.

ای طالب انوار اسرار و معانی و جویای تجلیات الهی

The poetical part opens with (f. 2):

شعله دل میل صحرأ میکند ، ترک مستش فکر غوغا میکند

b. *Sharḥu'l-wāsilīn wa tawṣīfu'l-jāhīlīn* (Na 75, ff. 1v-188v), the *seventh* part of the same work, completed, as also stated in the concluding verses, in 876/1471-1472. Beg.

نام بسم الله الرحمن الرحيم ، می سرایم بر صراط مستقیم

2. *Rubā'iyyāt* (Na 143, ff. 176v-214), a collection of quatrains in several alphabetical series, in praise of Muḥammad, 'Alī, and other saints. These quatrains follow the *first* part of the preceding work, but are apparently not directly connected with it. Beg.

فوت مطلب دلا جز از ذات اله ، ایکن بطلب خدایا پشت و پناه

3. *Mahrū'l-qulūb* (Na 75, ff. 189-202), a Sufico-theological *mathnawī* poem in the same strain. It is referred to in the *seventh* part of the *Biyān-i-haqāiq* (f. 183v) in terms which imply that the author was going to compose it as a conclusion of his poem, but there are no clear indications as to its forming part of the larger work. Beg.

میکشد هر روز تیغی آفتاب ، تا برد در پردۀ خود ماهتاب

These particular copies of the present works are already described in Spr 446-447. The copy referred to in St. No. 72 on p. 69 (*Miṣbāḥu'l-arwāḥ*), is most probably the same as the present one. *Mahrū'l-qulūb*, together with four other *mathnawī* poems by the same Jamālī, exists also in another copy, in the Imperial Library at Calcutta. see Bh 357. Three other works of Jamālī are described in EB 1274.

The exact name of the author, as well as the date of his death remain unknown. A. Sprenger did not hesitate to identify this Jamālī with the author of the hagiologic work *Siyaru'l-ārifīn*, whose name was Hāmid b. Fadlī'l-lah Jamālī of Dihlī and who belonged to the Chishtī affiliation of the Sufis (EIO 637, Pr 556, R 354; his work was lithographed long ago at Dehli). This treatise contains in all known copies a dedication to Humāyūn, in terms implying that then he already was an emperor (cf. also another copy in GC I 503, f. 4v). Therefore, if this statement is correct, the book cannot have been compiled before 937/1530, the year of Humāyūn's ascension.

The *Biyān-i-ḥaqāiq*, as we have seen above, was compiled (if it originally contained only seven parts) between 868 and 876 1463-1472. Another work by the same author, *Mahbūbu's-sādīqīn*, No. 357 in the Imperial Library (cf. Bh 357, V), was completed in 866 1461 (see f. 102). As will be shown further on, by the time of the completion of the *Biyān-i-ḥaqāiq*, Jamālī had already composed about twenty separate works. Therefore, if the author of *Siyaru'l-ārifīn* is identical with the poet Jamālī, we have to take it for granted that the latter, who had completed at least 15 bulky works before 876 AH., and must have been at the time of mature age, should some 60 years later have been able to perform a very difficult journey to Mekka (as he tells in the preface to his hagiological work) and to compose the *Siyaru'l-ārifīn*. If we admit (although there are no direct indications for this) that the last mentioned work was composed much earlier, and the dedication to Humāyūn was inserted by some later editors, there remain three other points which are difficult to explain. Firstly, there is a great difference in style, in tone, and spirit between the writings of Jamālī the religious philosopher and those of Jamālī the hagiologist in his prose work. Secondly, Jamālī the poet appears in his works as an ardent Shī'ite, while Jamālī the hagiologist is a devoted Sunnite Sufi of the Chishtī order. Thirdly, as far as I have found in cursory examination, Jamālī the poet, who refers to many *Persian* Sufic saints and poets, *never* mentions any Chishtī or generally Indian Sufic saints, a fact which would be most incredible if he was a murīd of that affiliation.

All these arguments, although unfortunately not sufficiently final, should in my opinion, lead to the conclusion, that there

were two distinct authors with the same surname (cases of such coincidence are very common), and that Jamālī the author of the present poems was a Persian divine of some poetic talent, who died some time towards the end of the IXc. or the beg. of the Xc. AH., and had nothing to do with the Indian Jamālī, who is buried near Dēhli.

The dates of Jamālī's death, given in *Āthārū's-sanā'id* (Spr 446) as 922 or 925/1516-1519, and as 942 1535-1536 in the *Tabaqāt-i-Shāhjahānī* (cf. EIO 637), may belong respectively to these two persons, but this conjecture cannot be supported by other evidence at present.

Other works by the same author are carefully recorded by himself at the end of his poems. Although he mentions them under abbreviated titles and gives no particulars about each of them some approximate chronological order may be established with regard to them. The lists are given: No. 1, in *Mahbūbū's-sadīqīn* (the earliest), on ff. 98-98v. No. 2, in *Miṣbāḥū'l-arwāḥ*, ff. 174v-175v; and No. 3, in *Sharḥū'l-rāṣiṭīn*, ff. 182v-183v, the latest of the three.

1. *Mahbūb*, i.e. *Mahbūbū's-sadīqīn*, mentioned in all three lists, see Bh 357 (V).

2. *Mi'āt*, also mentioned in all three lists, but without any particulars.

3. *Kanz* (list No. 1), or fuller *Kanzu'd-daḡā'iq* (list No. 2): list No. 3 calls it *Ganj*.

4. *Tanbih*, i.e. *Tanbihū'l-ārifīn*, referred to in other places, as in *Mahbūb*, f. 63v. It is mentioned in all three lists.

5. *Mizān* (lists Nos. 1 and 3), or *Mizānu'l-ḥaqā'iq* (as it is called in list No. 2).

6. *Mustazād*, in all three lists probably for *Ghazalhā-i-mustazād*, which may form a part of his *diwān*.

7. *Kashfū'l-arwāḥ* (not mentioned in list No. 1, but referred to in another place in the same *Mahbūb*, f. 97v). Referred to in list No. 2, and is probably the same as *Kashf-i-rūḥ* in list No. 3. It forms apparently a sort of introduction to the large poem *Biyān-i-ḥaqāiq*, and is described in EB 1274 (I).

All these works must have been composed before 866 1461, the date of the completion of *Mahbūbū's-sadīqīn*, in which they are mentioned.

8. *Rūḥū'l-quds*, in lists Nos. 2 and 3.

9. *Miftāḥ-i-ḥaqr* (list No. 2), probably the same work as *Kalīd-i-bāb-i-ḥaqr* (list No. 3).

10. *Ma'lūmāt* (lists Nos. 2 and 3).

11. *Miṣbāḥū'l-arwāḥ*, described above in this note: cf. also EB 1274.

All these works were composed between 866 and 868 1461-

1464, the last date being that of the completion of the *Miṣbāḥ*, which contains list No. 2.

12. *Nat-u mangabat*; 13. *Aḥkām*; 14. *Nihāyat*; 15. *Hidāyat*; 16. *Bidāyat* (the last four are perhaps parts of the same work, judging from the uniformity of their titles).

17. *Fath-i-abwāb*; 18. *Mishkāt*; 19. *Mihr afrūz* (?) : 20. *Sharḥu'l-wāṣilīn*, described above, in this note.

These works must have been composed between 868 and 876/1463-1472.

21. *Mahru'l-qulūb*, was already discussed above. See also Bh 357 (I), and cf. EB 1274.

22. The *diwān*. *Ghazals* are already mentioned in list No. 1. List No. 2 adds *qaṣīdas* (two of them are described in EB 1274), and *tarjī'āt*. List No. 3 adds *tarkīb* (*sic*). The *rubā'iyyāt*, described above, are not mentioned.

To these we may add (if they are not already mentioned above, under some different title) the poems found in the MS. of the Bodleian Library, see EB 1274, and of the Imperial Library, referred to above.

23. *Furṣat-nāma*, see Bh 351 (II).

24. *Nuṣrat-nāma*, *ibid.* (III).

25. *Quḍrat-nāma*, *ibid.* (IV).

26. *Faḍīlatu'l-'aql*, see EB 1274 (II).

27. *نور شای نور* (?), see EB 1274 (III).

These works must have been composed after 876/1472.

Both volumes, although of different size in appearance, belong to a same original set. They are only differently cut by the binder, and the paper in the second vol. has become browner, but the handwriting, the number of lines, their size, etc. are the same. They are both excellent specimens of Herati calligraphic *nasta'liq* dating from about the middle of the Xc. AH.

Ff. 214 and 202, S 225 × 125 (and in the second vol. 185 × 115), 140 × 65, ll 15. Old Or. paper, probably of Turkestan manufacture. Calligraphic Herati nast. Cond. good, except in a few places. The first vol. has two good vignettes, slightly effaced. The second vol. has a double full-page 'unwān, damaged by 'repairs,' and a vignette.

649.

تیمور نامہ

TĪMŪR-NĀMA.

Na 20.

An imitation of Niẓāmī's *Iskandar-nāma*, in which instead of the legendary marvellous deeds of Alexander, Iskandar Dhū'l-qarnayn, the campaigns and warlike exploits of Tīmūr are dealt with. The poem is variously styled *Tīmūr-nāma* (or *Timur-nāma*), *Zafar-*

nāma, *Zaḡar-nāma-i-Tīmūrī*, or even *Iskandar-nāma-i-Tīmūrī*. The author, 'Abdu'l-lah Jāmī, with the *takhalluṣ* Hātifī, was a nephew of Nūru'd-Dīn 'Abdu'r-Rahman Jāmī, the famous poet, and died in 927 1520-1521. The present poem formed part of his intended, but unfinished *Khamsa*, of which, besides this one, only three other parts are known: *Haft manẓar* (see further on No. 653), *Laylā wa Majnūn* and *Shīrīn-u Khusraw* (not found in this collection). See about his life and works: GIPh 237, 246-248, Horn 188, 192; EIO 1398-1416, Br 280-282, RS 295, 305, EB 996-1016, Pr 888-893, R 652 sq., Aum 34, Fl I 581-582, Gotha C. 107, Dorn C. 381, Leyden C. II 121, etc. *Ind. libr.* Bh 353-354, Bk 225, Madr 145, Spr 421 (this particular copy referred to): (GC II 271). It was lith. in Lucknow, 1862.

The present copy may be taken as one of the oldest extant. It was transcribed in 958 AH. at Tatta, by Sulṭān Muḥammad Bakhshī (the first three folios are of modern origin, as well as some others in the middle of the book). Beg. as usual:

بنام خدائی که فکر خود، نیارد که در (تا) کند او پی برد

S 210 × 125, 155 × 80, ll 17. Or. pap. Old Ind. nast., inelegant but legible Cond. very good.

650.

The same.

Na 22.

Another copy of the same poem, defective at the end, dating apparently from the end of the Xc. or beg. of the XIc. AH. Beg. as in the preceding No. 649.

S 175 × 105, 115 × 65, ll 13. Or. pap. Ind. nast. Cond. rather bad, injured by dampness and repairs.

651.

The same.

Na 21.

Another copy of the same poem. It was originally a very good MS., with a fine vignette and some paintings. But the greater part of it was lost and is restored by a quite modern hand on modern European paper. The older portion was transcribed, according to the colophon, in 1041 AH. The more modern portion dates from the end of last century. Beg. as in No. 649. Three miniature paintings of mediocre artistic value.

S 240 × 130, 160 × 75, ll 15. Or. pap. Calligraphic Ind. nast. (in the original portions). In the modern sections the paper is European. Modern Ind. nast.

652.

The same.

Na 23.

Another copy of the same poem, transcribed in 1121 AH. It is defective at the beg., apparently only one folio is missing, or eight *bayts* according to No. 649.

S 210 × 120, 155 × 70, ll 14. Or. pap. Ind. nast. Cond. good.

653.

هفت منظر

HAFT MANZAR.

Na 167.

Another *mathnawī* poem by the same Hātifi, also forming a part of his *Khamṣa*. It is an imitation of Nizāmī's *Haft paykar*. See EIO 2892, Br 278 (IV). RS 295, 305 (II). EB 1016, R 653, Aum 34. Mehren 42. Dorn C. 383, etc. *Ind. libr.* Bh 355, Spr 422 (this particular copy referred to). St. No. 63 on p. 67. Cf. also Ouseley, Biographical Notes on Persian Poets. pp. 143-145; Wiener Jahrbücher. vol. 47. Anzeigeblatt, No. 56. Copied towards the beg. of the XIc. AH. Beg.

ای نکارنده محیفه غیب ، نام تو صدر صفه لایب ،

S 230 × 140, 150 × 70, ll 14. Or. pap. Ind. nast. of Herati type. Cond. good. Notes on fly-leaves and on the margins. Vignette.

654.

فتوح الحرمین

FUTŪḤU'L-ḤARAMAYN.

Na 91.

A versified description of the places of pilgrimage at Mekka and Medina, together with an account of the prescriptions and customary observances the knowledge of which is obligatory for every pilgrim. It was composed in 911 1505-1506 by Muhyī Lārī, who, according to the best authorities, died in 933 1526-1527. See GIPh 306 EIO 1417-1420, Pr 260-261. R 655. Fl II 122, etc. *Ind. libr.* Bh 350. Bk 226-227, Spr 451 (this particular copy as well as two next ones referred to). St. No. 61 on p. 66. Cf. also Wiener Jahrbücher. vol. 71. Anzeigeblatt. p. 49; Schefer, Sefer Nameh, Paris. 1881, introduction. pp. 57-58. Lith. Lucknow, 1292. Copied in 981 AH. by Ghulām 'Alī, and contains numerous illustrations. They are carefully executed but cannot be called artistic. Beg.

ای همه کس را دردت التجا ، کعبه دل را ز نور و عفا ،

S 215 × 150, 140 × 70, ll 15. Or. pap. Ind. nast. Cond. good. A large lacuna after l. 1. and some lacunas in other places. Vignette.

655.

The same.

Na 89.

Another copy of the same work, defective at the beg. and end, transcribed in the XIIc. AH. (also referred to in Spr 451). It contains many illustrations similar to those in the preceding copy but of much inferior artistic value. Although its beginning is correct in appearance, and a bad vignette is even inserted there, a number of the initial *bayts* are missing, and its opening verse is found on f. 2 in the next copy, i.e.

ای در جهان غرقه آلی تو ' کون و مکان قطره دریایی تو '

S 245 × 135, 185 × 90, ll 15. Or. pap. Ind. nast. Cond. good. The end is transcribed by a different copyist.

656.

The same.

Na 90.

Another copy of the same work, dating from the end of the XIIc., or beg. of the XIIIc. AH., with illustrations of inferior artistic value (also referred to in Spr 451). Although it is the most modern of all these three copies, it is the fullest of them. Beg. as in No. 654.

S 210 × 150, 155 × 80, ll 17. Europ. pap. Ind. clear nast. Cond. good.

657.

دیوان هلالی

DĪWĀN-I-HILĀLĪ.

Nb 154.

Poems of Badru'd-Dīn Astrābādī, with the *takhalluṣ* Hilālī, killed in 936 1529–1530, or, according to better authorities, in 939/1532–1533. See on his life and works GIPh 246, 297, 302. Horn 189; EIO 1423–1431. RS 302, EB 1019–1021, Pr 147, 701, R 656, Aum 35, Fl I 563, 578, 579, etc. *Ind. libr.* Bk 228, Spr 426; (GC I 402). Lith. Lucknow, 1263, 1281; Cawnpore. 1281, and later. A rather bad copy, dating from the XIIc. AH., defective at the end. It contains:

Ghazals, in alphabetical order, beg. as usual:

ای نور خدا در نظر از روی تو ما را ' بگذار که در روی تو بینیم خدا را '

A few *qit'as* and *quatrain*s (f. 79v), beg.

ای سیه نامه کز برای نجات ' الخ

Ff. (80), S 165 × 110, 140 × 75, ll 14. Or. pap. Vulgar Ind. nast. Cond. not good.

658.

The same.

Na 153.

Another copy of the same *dīwān*, almost precisely corresponding to the preceding. Beg. of *ghazals* (f. 1v), and of *qit'as* (f. 55) is the same. Copied towards the end of the XIIc. AH.

Bd. v. Ff. 1v-56, S 200 × 140, 180 × 75, ll 17. Europ. pap. Modern Ind. nast. Cond. good. CFW 1832.

659.

شاه و درویش

SHĀH-U DARWĪSH.

Na 117.

A romantic *mathnawī* poem by the same Hilālī, usually styled *Shāh-u gadā*, dwelling on the supposed mystic love of a darwīsh for a handsome prince. See EIO 1426-1429, EB 1022-1025, Pr 36, 711, 895, R 656, Aum 35, Dorn C. 389, Leyden C. II 122, etc *Ind. libr.* Spr 427 (this particular copy referred to). It was translated into German verse by H. Ethé, in the *Morgenländische Studien*, Leipzig, 1870, pp. 197-282; cf. also H. Ethé, *Ueber persische Tenzonen*, in the *Abhandlungen des fünften internationalen Orientalisten-Congresses*, Berlin, 1882, vol. II, pp. 130-135. It was lithographed at least once at Tehran. A good copy dating from the end of the Xc. AH. Beg. as usual:

ای وجود تو اصل شرموجود ، هستی و بودۀ و خواهی بود ،

S 155 × 100, 100 × 50, ll 12. Or. pap. Indo-Khorasani nast. Cond. not good. A vignette, which was originally good, but now is effaced. Headings by different hands, some of them faded.

660.

The same.

Oa 23.

Another copy of the same poem, with the usual title as it is found in the majority of copies, *Shāh-u gadā*. Transcribed in 1169 AH., by Najmu'd-Dīn Ḥasaynī. Beg. as in the preceding copy.

Bd. v. Ff. 57v-96v. For measurements, etc., see No. 618.

661.

صفات العشاقین

ŞIFĀTU'L-ĀSHIQĪN.

Na 85.

Another *mathnawī* poem by the same Hilālī, dealing with various ethical matters, and divided into 20 *bābs*. See EIO

1430-1431. EB 1026, Pr 64, 895, Fl I 580, Dorn C. 390, etc. *Ind. libr.* Spr 427 (this particular copy referred to). Transcribed by Kamālu'd-Dīn b. Jalāli'd-Dīn Maḥmūd in 970 AH. A very good calligraphic copy. Beg as usual :

‘ خداوندای دردی از غیب بکشی ، جمال شاهد لاریب بنمای ‘

Fl. 55, S 220 × 135, 130 × 60, ll 12. Or. pap. Calligraphic Ind. nast. of Herati type. Cond. good, but many parts injured by moisture. Fine vignette.

662.

دیوان لسانی

DĪWĀN-I-LISĀNĪ.

Nb 116.

Poems of Wajihu'd-Dīn 'Abdu'l-lah Shīrāzī, with the *takhalluṣ* Lisānī, d. 941 1534. See GIPh 307, R 656, Fl I 584, etc. *Ind. libr.* Bk 229-230, Spr 476 (this particular copy described). etc. Cf. also Erdmann, in ZDMG, vol XII, pp. 518-535. The present copy, dating from the end of the XIc. or beg. of the XIIc. AH., contains only the *ghazals*, in alphabetical order, probably selected from a fuller collection of Lisānī's poems. Many of them are 'replicas' (جواب) of the poems by other poets, mostly contemporary with the author : Ahlī (ff. 9, 20, 23v), Khusraw (f. 14), Shāhī (f. 14v), Ḥaydar Kalūchī (f. 17), Nāī (ibid.), 'Ādilī (f. 20), Jāmī (ff. 19v, 21, 24v, 30v), Sharīf (ff. 38, 39), Shakībī (f. 38v), Ḥasan (f. 40). Beg. as in R 656 :

زهی عشقت بیدای بی نیازی داد خرمندیا ، انج

Bd. v. Ff. 1v-40, S 200 × 115, 145 × 75, ll 14. Or. pap. Good Ind. nast. Cond. not quite good Damaged by dampness and 'repairs.'

663.

کلیات اهلی شیرازی

KULLIYYĀT-I-AHLĪ SHĪRĀZĪ.

Nd 19.

A collection of the poetical works of Ahlī Shīrāzī, who died in 942 1535-1536. See GIPh 270. Pizzi II, 213-214; EIO 1432-1434, RS 419, EB 1027-1028, Pr 57, R 657, Fl I 585-587, Dorn C. 391, etc. *Ind. libr.* Bh 358-360, Bk 231, Spr 320-321, St. No. 64 on p. 67, etc. Cf. also Bland, *Century of Persian ghazals*, No. 7, and Erdmann, ZDMG, vol. XV, pp. 775-785. Transcribed in the XIIc. AH. The present copy contains :

1. *Ghazals* (f. 1v), or as this part is called in the colophon. *Dīwān-i-ghazaliyyāt*. The poems are alphabetically arranged, and at the end there is a *ghazal-i-mustazād*. Beg. as usual :

ای حیرت صفات تو بند زبان ما ،
انکشت حیرت است زبان در دهان ما ،

2. *Quatrains* (f. 286v), about 600 poems, not alphabetically arranged; the last one is also a *mustazād*, like the last *ghazal*. Cf. also No. 10 in this note below. Beg.

یارب کنه آلوده ز دنیا مبرم ، بی وعده وصل خود به عقبی مبرم ،

3. *Siḥr-i-ḥalāl* (f. 347v), a highly artificial *mathnawī* poem, which can be read in two different metres; the usual prose introduction, beg.

حمد و ثنای نا محدود و شکرنا معدود الخ

Beg. of the poem itself (f. 349) :

ای همه عالم بر تو بی شکوه ، رفعت خاک در تو بیش کوه ،

4. *Sham'-u parwāna* (f. 366v), an allegorical *mathnawī* poem, comp. in 894/1489, and dedicated to the Āq-Qoyūnlū prince Ya'qūb. Beg. as usual :

بنام آنکه ما را از عنایت ، دهد پروانه شمع هدایت

5. *مثنوی در صفت ستون عمارت* (f. 399). Two short *mathnawīs* in praise of a building. Beg.

چه نهانست این خجسته ستون ، الخ

6. *Qaṣīdas* (f. 401v), with a few *tarjīb*-bands, *mukhammasāt*, etc., at the end. The *qaṣīdas* eulogise Shāh Isma'īl, the Safawide (907-930/1502-1524), Ya'qūb, the Āq-Qoyūnlū prince (884-896/1479-1490), and a great many eminent persons of their time. Beg. as usual :

الهی بسر دفتر حکمت الله ، بنی آدم آئینه قدرت الله ،

7. *Mutafarriqāt* (f. 461), consisting mostly of *qit'as*, but there are also some *quatrains*. Many of them contain chronograms. Beg.

زهی ز سفر عیش نو دوستان دلشاد ، الخ

8. *Marthiyyas* (f. 473), or elegies on the deaths of the Imāms and some other persons. Some of them also contain chronograms. Beg.

وا خیز تا که دیدم حسرت پر آب شد ، الخ

9. The first ornate *qaṣīda* (*Qaṣīda-i-maṣnū'*) in praise of Mīr 'Alī Shīr (f. 478v), with the usual prose introduction, beg.

حمدهی از حد افزون و سپاسی از قیاس بیرون الخ

Beg. of the *qaṣīda* itself :

نسیم کاکل مشکین کرا سب چون تو نکار ، الخ

10. Another collection of *quatrains* (f. 492), beg. with the same *rubāʿī* as in section No. 2 in this note. It is in fact merely a repetition of the initial portion of that series.

11. *Sāqī-nāma* (f. 494v), here with the title باعيات ساقی نامه and with a short prose preamble, beg. as usual :

بعد از حمد و ثنای جان آفرین النخ

It consists of *rubāʿīs*, beg. (f. 495v) :

ساقی فدحی که کار ساز ست خدا ، النخ

12. *Rubāʿiyyāt-i-ganjīfa* (f. 505), a collection of *quatrains*, each composed for a special card in the pack (96 in all).¹ with a short prose preface, beg.

پوشیده نماید بر ارباب صورت النخ

Beg. of the first *quatrain* :

ای آنکه درت قبله صاحب نظران ، النخ

13. A short collection of *muʿammās* (f. 515), beg.

آب حیوان خوش بود النخ

14. Another ornate *qaṣīda* (here called the *second*) in praise of the Āq-Qoyūnlū prince Yaʿqūb (884-896/1479-1490) (f. 516v), beg. as usual, with a short prose preamble :

حمد بیحد و سپاس بیقیاس مر حضرت عزت النخ

Beg. of the *qaṣīda* itself :

هوای جنت کویت نسیم غبریار ، النخ

15. The *third* ornate *qaṣīda* (f. 530v) in praise of Shāh Ismaʿīl, the Safawide (907-930/1502-1524), also with a prose preamble, beg.

چهره (sic) و سپاس بیقیاس مانعی را النخ

Beg. of the *qaṣīda* itself :

هوای کلشن کویت نسیم باد بهار ، النخ

Ff 546, S 330 × 215, 220 × 120, ll 15. Or. pap. Ind. nast., coarse, but legible. Vignette.

¹ A pack of *ganjīfa* (playing cards) is divided into 8 suits (*jins*) : each consisting of a king and a wazir as court cards, and 10 ordinary cards. The names of the suits, according to this copy are : *tāj* (crown); *saʿfīd* (white); *shamshīr* (sword); *ghulām* (servant); *chang* (claw); *zar-ī-surkh* or *ashrafī* (gold); *barāt* (diploma ?); *qumāsh* (originally meaning silken cloth, etc.).

664.

مظهر الآثار

MAẒHARU'L-ĀTHĀR.

Na 146.

A Sufico-didactic *mathnawī* poem, comp. in 940/1533-1534, at Tatta, in imitation of Nizāmī's *Makhzanu'l-asrār*, by Mīr Hāshimī of Kirmān, surnamed Shāh-Jahāngīr, who died in 946/1539-1540 or 948/1541-1542. He dedicated it to Mirzā Shāh Hasan Arghūn (d. 962/1555). See GIPh 300 EIO 1874, EB 1276, R 802, etc. *Ind. libr.* Spr 420-421 (this particular copy referred to): St. No. 78 on p. 70. Transcribed in 1095 AH. at Aurangābād by Sayyid Jalāl Raīs. Beg.

بسم الله الرحمن الرحيم ، فاتحه آرای کلام قدیم

The beginning of this work, prefixed by mistake to Khwājū's poem *Rauḍatu'l-anwār*, was already mentioned in No. 576 in this Catalogue.

S 235 × 130, 135 × 65, ll 13. Or. pap. Calligraphic Ind. nast. Cond. good. Vignette.

665.

دیوان حیدر

DĪWĀN-I-HAYDAR.

Oa 56.

Lyrico-Sufic poems of Haydar, a native of Harāt, usually known as Haydar-i-Kulūch, or Haydar Kalūchī, or Haydar-i-Kulūcha-paz, who flourished under Shāh Tahmāsp I, the Safawide (930-984/1524-1576), and died, according to the best authorities, in 959/1552. See EB 1030, cf. R 736 and Aum 22. *Ind. libr.* Bh 473. Bk 234, Spr 423, etc. Transcribed apparently in 1179 AH. by Barakātu'l-lah Sajlūrī (? ساجلوری or سجلوری) because another section of the same volume, in which this diwān is found, written by the same hand, is so dated. This copy contains only *ghazals*, arranged alphabetically, and a few *quatrains* at the end.

Ghazals (f. 72v), beg. as usual.

ای از در جهان دولت وعلت هوس ما ،
عمل تو بصد گونه بود ملتمس ما ،

Quatrains (f. 107v), beg.

کاهی نظری به بیکنه‌هی میکن ، یا کوش بسوی داد خواهی میکن ،

Bd. v. Ff. 72v-108, S 220 × 120, 180 × 80, ll 15-17. Or. pap. Ind. nast. Cond. tol. good, but in some places it is injured by repairs.

666.

The same.

Nb 48.

Another copy of the same *dīwān*, quite modern, dating from the end of the XIIIc. or the beg. of the XIVc. AH. It contains *ghazals* (f. 1) and a few *quatrains* (f. 47v), arranged in alphabetical order. Beg. as in No. 665.

Fi. 47, S 205 x 160, 150 x 100, ll 11. Europ. pap. Modern Ind. nast. Cond. good.

667.

هفت جام فضولی

HAFT JĀM-I-FUḌŪLĪ.

M 4.

A rare *mathnawī* poem by Muḥammad (or Maḥmūd) b. Sulaymān Baghdādī, with the *takhalluṣ* Fuḍūlī, who is chiefly known as an eminent Turkish poet. His death is variously fixed at 970 or 976 1562-1568 (see R 659, where his Persian *dīwān* is described), but the more probable date is 963/1556, see GIPH 358. The poem is divided into seven *jāms*, 'bowls,' each followed by a *munāzira*, in praise of some musical instrument such as the harp, flute, drum, etc. Copied towards the end of the XIIc. AH. Beg.

مرا؛ (sic) خواب خفت جو برداشتم، لوائی فراست بر افراشتم.

Bd. v. Ff. 44v-51, S 260 x 140, 210 x 110, ll 15, two columns in the centre and one on the margins. Or. pap. Ind. nast. Cond. not good, damaged by repairs.

668.

کدیوان کامران

DĪWĀN-I-KĀMRĀN.

Nb 166.

Persian and Turkish lyrical poems of emperor Humāyūn's brother, Mirzā Kāmrān. He was taken prisoner after a long career of rebellion against his brother, was blinded by order of the latter, and died in 964/1557. See Elliott, History of India, V, p. 235. An old copy of this *dīwān*, in the Bankipur Public Library, has been fully described in Bk 237. This description holds good for the present MS which is almost certainly a mere transcript of the Bankipur copy. Transcribed in (1328) 1900 for Col. Phillott (this date only is given but no indication as to the original). The *dīwān* consists of *ghazals*, *qit'as*, *quatrains*, etc., in both languages, Persian and Eastern Turkish, in alphabetical order. Beg.

چون بمقصود نشد هیچکسی رهبر ما، الخ

Fi. 40, S 320 x 195, 220 x 120, ll 11. Europ. pap. Modern Ind. nast. Cond. good. Some particularly ugly vignettes and other ornaments.

669.

دیوان سقا

DĪWĀN-I-SAQQĀ.

Oa 57.

Poetical works of Darwīsh Bahrām Bukhārī, surnamed Saqqā (or also Chaghatāī) who died, according to various authorities, in 962/1554–1555, but as shown in Bk 241 on the strength of quotations from his dīwān, more probably after 966/1558. See GIPh 307, EIO 1436. *Ind. libr.* Bk 241–242, Spr 559–560 (this particular copy referred to). Transcribed in the 43rd year of Aurang-zīb's reign, or 1118 AH., as is given in the colophon, by Hidāyatu'l-lah. This (very bad) copy contains:

1. *Ghazals*, in alphabetical order, except for the first two, beg. (f. 1v):

پا ز سر کرده براه طلبش حیرانم ، که من قطره کجا و هوس عمانم ،

The first alphabetical *ghazal* begins (on f. 2):

صبح فرخ دم رسید از عالم غییم ندا ، انج

2. *Tarjī'bands*, *qīṭ'as*, *jards*, etc. (f. 66), beg.

انا الحق میزنند جنک و دف و نی ، انج

3. *Quatrains*, in alphabetical order (f. 74v), beg.

ای کشته عیان از رخت انوار هدا ، انج

4. Another series of *tarjī'bands*, *musaddasāt*, *mukhammasāt*, etc. (f. 79), beg.

رهی درویش عالم کشته بهرام ، انج

5. *Sāqī-nāma*, in *mathnawī* verse (f. 85), beg.

کریم کارسازا کردگارا ، انج

6. A *mathnawī* poem (f. 89v), beg.

ابتدای سخن بنام خدا ، انج

7. Another *mathnawī* poem (f. 93v), beg.

خداوندا بحق ذات پاکت ، انج

8. Another series of *musaddasāt*, etc. (f. 96), beg. as usual:

السلام ای روضه (ات) براهل دین دار السلام ، انج

9. *Mughannī-nāma* (f. 97v), beg.

ز وحدت کهرسنج در یای راز ، انج

10. Another small series of miscellaneous poems (f. 101v). beg.

شد صمیم و مهر سرزد ازین چرخ نیل رنگ ، النخ

Bd. v. Ff. 1v-104, S 250×145, 210×75, ll 24, more or less, in two or four columns, straight and diagonal. Or. pap. Ind. nast. Cond. tol. good.

670.

The same.

Nb 63.

Another copy of the same *diwān*, defective at the end. Transcribed in the beg. of the XIIc. AH. This copy is much more legible than the preceding one but not so complete. It contains: *ghazals* (f. 1v), beg. as in the preceding copy: a series of *qit'as*, etc., beg. as in No. 669 (8) (f. 116); and a series of *quatrains* in alphabetical order, as in No. 669 (3) (the beginning is slightly corrupt). This copy is also referred to in Spr 560.

Ff. 132, S 270×150, 185×95, ll 19. Or. pap. Clear Ind. nast. Cond. good. Copious notes etc. on 12 additional folios at the end.

671.

دیوان شرف

DĪWĀN-I-SHARAF.

Nb 76

Lyrical poems of Sharaf, or Sharaf-i-Jahān, whose full name was Mirzā Sharaf b. Qāḍī-Jahān Ḥusaynī, a native of Qazwīn, died in 962/1555, or 968 1560. See *Ind. libr.* Bh 361, Bk 238 239, Spr 566 (this particular copy referred to). His poems are written in a refreshingly simple style, recalling to some extent the better days of Persian literature. But, as the poet often complains (cf. f. 81v, etc.), they were not much appreciated by his bombast-loving contemporaries. Copied in the beg. of the XIc. AH. Defective at the beg. and end.

The *diwān* contains:

1. A *preface*, by the author's son, Ṣadru'd-Dīn Muḥammad (here called Ṣadru'l-Ḥusaynī), of which there is only one page, as the beginning is lost. It opens abruptly with the words:

... ترتیب اشعار آبدار خود النخ

2. *Qaṣīdas* (f. 1v), chiefly in praise of Tahmāsp I. the Safa-wide (930-984 1524-1576), beg.

وقت آنست که جان از پی جانان کرد ، النخ

3. *Ghazals*, in alphabetical order, with a few *qit'as*, *quatrains* and *fards* at the end. Beg. (on f. 29):

ای شوق دیدنست سبب جست و جوی ما ، النخ

4. A collection of *fards* with a few *qit'as* (f. 65v), beg.

نیست راه پیشش رقیبان خفا اندیش را ، الخ

5. A few *qit'as*, etc. (f. 77v), beg.

ای شمسوار عزمه دوران که تا ابد ، الخ

6. A few short *mathnawīs* chiefly eulogizing the same Tahmāsp I (f. 84v), beg.

حبدا زین نشیمن پر نور ، که باقبال شاه شد معمور ، الخ

Ff. 92, S 185 × 110, 125 × 70, ll 12. Old Europ. pap. Ind. nast. Cond. good. Poetical extracts on the margins and fly-leaves.

672.

The same.

Nb 29.

Another copy of the same *dīwān*, transcribed evidently in 1196 AH. at Lucknow, by Jaswant Sing'h Parwāna, because it is in the same handwriting as another part of the same volume so dated. It contains a short preface, different from that in the preceding copy. Sprenger who described this particular copy (Spr 569), identified it as an extract from the biographical work of Taqī Kāshī, *Khulāṣatū'l-ash'ār wa zubdatu'l-afkār*. It deals with the biography of Sharaf. This version of the *dīwān* is not so complete as the preceding one, and contains only *ghazals*, beg. as in No. 671 (2).

Beg. of the preface :

قدوة افاضل زمان میرزا شرف جهان الخ

Bd v. Ff. 119-173v, S 200 × 115, 145 × 80, ll 15. Or. pap. Ind. nast. Cond. good. Poetical extracts on the margins and fly-leaves.

673.

دیوان بھلول

DĪWĀN-I-BAHLŪL.

Nb 23.

Lyrico-religious poems of Shāh Bahlūl, who lived towards the middle of the Xc. XVIc., and died before 970 1562, as he is mentioned as already dead in the copy of his *dīwān* in the British Museum, transcribed in that year. See R 659. *Ind. libr.* Bk 240. Spr 370 (this particular copy referred to). This transcript of his *dīwān*, defective at the end, dates from the XIIIc. AH. It contains only *ghazals*, alphabetically arranged. Beg.

شب نمي از بحر عشق دوست کل شد خاک ما ، الخ

Ff. 89, S 210 × 150, 150 × 90, ll 13. Europ. pap. Ind. coarse and vulgar nast. Cond. bad. Many prayers, magical tables, and stray notes on the margins, fly-leaves, etc. F. 3 is mistakenly inserted between ff. 2 and 4.

674.

دیوان غزالی ✓

DĪWĀN-I-GHAZĀLĪ.

Nb 99.

A collection of poems of Ghazālī Mashhadī, who came to India and died there in 980/1572. It bears a special title *Āthār-u-`sh-shabāb* (cf. f. 8v). See EB 1033, R 661-663. *Ind. libr.* Spr 411-412. Transcribed in 1184 AH., or the 12th year of the reign of Shāh-Ālam. This copy is perhaps referred to in Spr 412, although the number is different (apparently a mistake). It contains :

1. A prose *preface*, completed in 966 1558 (f. 1v-9). beg.

بسم الله الرحمن الرحيم ، هست شهب از پی دیورجم ، النخ

2. *Qaṣīdas* (f. 9). beg.

ای غفل بخوان خطبه حمد و ثنای ، النخ

3. A series of *tarjīb-bands* (f. 14v), with a prose introduction (f. 14v-16v). beg.

بسم الله اما بعد بدانکه هر کلمه از کلمات النخ

Beg. of the *tarjīb-bands* (f. 16v) :

با سی و دو حرف آشنائیم ، النخ

One of them is in imitation of Khāqānī (f. 23), another one of Khusraw (f. 24).

4. *Ghazals*, in alphabetical order (f. 43v-241; ff. 39v-43 blank). beg.

ای ز کمال کبریا هر دو جهان زوای تو ، النخ

5. *Sāqī-nāma*, a *mathnawī* poem (f. 241v), beg.

درخشید برقی ز ابر کرم ، النخ

6. A *mathnawī* (f. 243), beg.

در نامه من به بین سخن چیست ، النخ

7. *Murabba'* (f. 245). beg.

کجائی ای نسیم عبثکاهی ، النخ

8. *Tarkīb-bands* (f. 246). beg.

ای کار کدایان ز غمت بیسر و پای ، النخ

9. *Muqatta'āt* (f. 252). beg.

زهی نموده ضمیر تو از در بچه غیب ، النخ

10. *Rubā'īs* (f. 259v), beg.

بیرون ز بقای ما بقائیسست ترا ، الخ

Ff. 272, S 215 × 125, 160 × 80, ll 15. Or. pap. Ind. nast. Cond. tol good. Many places are left blank (probably lacunas in the original). Folios occasionally misplaced.

675.

فرهاد و شیرین

FARHĀD-U SHĪRĪN.

Na 92.

The well-known *mathnawī* poem, an imitation of Nizāmī's *Khusrau-u Shīrīn*, by Mullā Waḥshī, a native of Bāfq (so pronounced locally, *not* Bāfiq), who died at Yazd in 991 or 992/1583–1584. See GIPh 247, EIO 1444–1445, RS 308, 376, 418–419, EB 1039–1042. 1209 (4), Pr 65, 98, 711, 898, R 663, Fl I 576–577, etc. *Ind. libr.* Bk 245–246, Spr 586–587. etc. Lith. in Persia and several times in India. Transcribed in 1102 AH., or the 33rd year of Aurangzīb's reign. Beg.

الهی سینۀ ده آتش افروز ، در آن سینۀ دلی وان دل همه سوز

Ff. 30, S 230 × 140, 160 × 70, ll 17. Or. pap. Good Ind. nast. Cond. good, in some places worm-eaten.

676.

The same.

Oa 73.

Another copy of the same poem. Copied probably in the XIIc. AH. (as part of a large volume containing various poetical and other works). Beg. as usual, see the preceding No.

Bd. v. Ff. 268–278v, S 280 × 160, 245 × 135, irregular number of lines, horizontal and diagonal, in *biyāl* style. Coloured Or. pap. Ind. shikasta-nast Cond. bad. Dirty and very badly damaged by careless 'repairs.'

677.

دیوان مشفقی

DĪWĀN-I-MUSHFIQĪ.

Nb 126.

The so-called *second* dīwān (as stated in the final poem on f. 87) of Mushfiqī Bukhārī, who twice visited India and died at Bukhārā in 994/1586. See GIPh 307, EIO 1446, EB 1044, etc. *Ind. libr.* Spr 508–509 (this particular copy referred to). This *second* dīwān was completed in 985 1578, as clearly expressed by the chronogram 'از پی نذیرم شد رفم' (on f. 87), *not* 983/1575–1576, as in the copies mentioned in EIO 1446, EB 1044, etc. It is somewhat strange, however, that this copy has, instead of a

proper colophon, simply سنه ۹۸۳, evidently written by the same hand as that of the whole of the MS., and probably intended as the date of the transcript. This is evidently a simple mistake. The *dīwān* contains almost exclusively *ghazals*, arranged alphabetically, and there are besides only a few *qit'as* (f. 81) and *quatrains* (f. 82). Beg.

هر چند کعبه شد پی محو کلاه ما ، شد باز فرش دیر مغان دام راه ما ،

Ff. 87, S 225 x 155, 155 x 100, ll 15. Or. pap. Good Ind. nast. Cond. not good, the paper is perishing along the marginal lines, and many folios are 'repaired' by 'transparent' paper, which renders many passages illegible.

678.

دیوان ارسلان

DĪWĀN-I-ARSLĀN.

Nb 156.

Lyrical poems of Qāsim Mashhadī, with the *takhalluṣ* Arslān, a poet of Turkish extraction, who came to India and died there in 995/1586-1587. See *Ind. libr.* Bk 249, Spr 336-337 (this particular copy referred to). This transcript is very old, and may date from the end of the Xc. AH., i.e. the author's lifetime. It contains:

1. *Qaṣīdas* (f. 1v), in praise of the Shi'ite Imāms, Akbar, etc. Beg.

بهر حمد بادشاه انیس و جان ، به که بسم الله آری بر زبان ،

2. Five short *mathnawīs*, also eulogies of Akbar, etc. (f. 9v). Beg.

ای سریر معدلت را دلشاه ، النخ

3. *Ghazals*, in alphabetical order (ff. 11v). Beg.

سافی ز عکس می شده روشن ضمیر ما ،

جامی بده که عرف جام است پیر ما ،

4. *Fards*, *qit'as*, some *quatrains*, etc. (f. 80), many containing chronograms (the latest apparently being for 985 AH. on f. 83v).

5. *Quatrains* (f. 89v), not alphabetically arranged. Beg.

تا از مه عارضش نقاب افتاده ، النخ

Ff. 94, S 220 x 140, 140 x 75, ll 13. Or. pap. (of Turkestan origin). Calligraphic Khorasani nast. Cond. not quite good. Towards the end injured by dampness. Many folios are misplaced and others have no catchwords.

679.

دیوان محبتش

DĪWĀN-I-MUḤTASHAM.

Nb 119.

Ghazals of Muḥtasham Kāshī. d. 996/1588. See GIPh 307. EIO 1447-1448, R 665-666, Fl I 591, cf. EB 1050, 1239 (45), Pr 35. 101. 543, 723, 724, etc. *Ind. libr.* Bh 363, Bk 251, Spr 500 (this particular copy referred to). Transcribed towards the end of the XIc. AH. This copy, defective at the end, contains only *ghazals*, alphabetically arranged, as in EIO 1448. Beg. as usual:

ای کوهر نام تو نواج سر دیوانها ، ذکر تو بصد عنوان آرائش عنوانها ،

Fi. (94). S 230 × 135, 155 × 85, ll 15 Or. pap. Good Ind. nast. Cond. not good. Notes and stray poems on fly-leaves.

680.

دیوان ثنائی

DĪWĀN-I-THANĀĪ.

Nc 7.

Lyrical poems of Ḥusayn Mashhadī with the *takhalluṣ* Thanāī, who came to India and died there in 996/1588. See GIPh 307, 308, EIO 1449-1450, RS 309, EB 1045-1049, Pr 722, 899-900, etc. *Ind. libr.* Bk 250, Spr 578 (this particular copy referred to); (GC I 387). Lith. several times in India. Copied towards the middle of the XIIc. AH., slightly defective at the end. It contains:

Qaṣīdas (f. 1v), beg. as usual:

در روش حسن و ناز هست بسی خوش نما ،
نمزه بطرز ستم عشوه برنگ جفا ،

Ghazals (f. 69), beg. as usual:

راندی بخشم از بر خود ای پسر مرا ، الخ
Qit'as (f. 73v), beg.

شیریا را بخاک درگه تو ، الخ
Quatrains (f. 76), beg.

فریاد که دیده غرق خون کرد مرا ، الخ
Fi (80), S 250 × 135, 180 × 80, ll 21. Or. pap. Ind. nast. Cond. tol. good. Glosses and notes on the margins and fly-leaves.

681.

The same.

Nb 69.

Another copy of the same diwān, dating also from the XIIc. AH. It contains *qaṣīdas*, *ghazals* and *quatrains*, beginning as in the

preceding copy. The end of the section of *qaṣīdas* and the beg. of that of *ghazals* are lost.

Ff. 111, S 240 × 130, 160 × 75, ll 15. Or. pap. Ind. nast. Cond good. Notes on the fly-leaves.

682.

دیوان مرزی

DĪWĀN-I-MARWĪ.

Nb 149.

A rare collection of the poems of Husayn Marwī, a little-known Indian poet, who flourished towards the end of the Xc. XVIc., at the Mugal court. He composed numerous eulogies of Humāyūn and still more of Akbar. At the end of his dīwān he gives a number of chronograms, the latest of which is apparently one for 983/1575: دروازۀ ازک شاه اکبر (f. 124v). This particular copy is described in Spr 484-485. Apparently no other copies of this dīwān are known. Transcribed in the beg. of the XIIc. AH. It contains:

Qaṣīdas and a few *qit‘as* (f. 59v), mostly in praise of Akbar. beg.

فغان تیر قدر از خم کمان قضاست ،
که از کشاکش او قامت سپهر دو تاست

Ghazals (f. 75), in alphabetical order, except for the first, beg :

ای پادشاه عرصۀ شطرنج کائنات ، وی بر بساط قرب تو شاهان پیاده مات

Muqatta‘āt (f. 124), some of them containing chronograms, beg.

دلۀ چو شمع کرب جان بر این و آن سوزد ، النخ

Rubā‘īs (f. 124v), some of them also with chronograms, beg.

آنم که ممالک سخن ملک منست ، النخ

Bd. v. Ff. 59v-127, S 200 × 165, 160 × 75, ll 13. Or. pap. Good Ind. nast. Cond. good.

683.

دیوان عرفی

DĪWĀN-I-‘URFĪ.

Nc 9.

Poems of Muḥammad b. Zaynī‘d-Dīn ‘Alī b. Jamālī‘d-Dīn Shīrāzī, with the *takhalluṣ* ‘Urfī, who came to India in 994/1586 and died there in 999/1591. See concerning his life and works GIPh 247, 298, 308, 311, EIO 1451-1463, Br 289-290, RS 310-311, EB 1051-1054, 1991, Pr 901-905, Ros 261-263, R 667, 738. 845, Aum 36, Fl I 592 sq., Tornberg 110, etc. Ind. libr. Bh 364-

365, Bk 253-258, Spī 528-529 (this particular copy referred to). Cf. also Notices et Extraits, IV. p. 272. Lith. several times in India. Transcribed in 1053 AH. This copy contains:

Qasīdas (f. 1v), beg. as usual:

ای متاع درد در بازار جان انداخته ، الخ

Ghazals (f. 91v), arranged alphabetically, beg.

تتفتة مرهم نگیرد سینة افکار ما ، الخ

Quatrains (f. 238v), beg.

یارب نفسی ده که ثنا پردازم ، الخ

Bd. 260, S 215 × 120, 160 × 60, ll 15. Coloured Or. pap. Ind. nast. Cond. bad. Many portions entirely perished. Two vignettes, faded.

684.

The same

№ 15.

A few *ghazals* from 'Urfī's *diwān*, beg. as in the preceding copy. Transcribed in the XIIc. AH.

Bd. v. Ff 74-77. S 185 × 115, 140 × 65. ll 15. Or. pap. Ind. nast. Cond. good. CFW 1825.

685.

مجمع الابکار

MAJMA'U'L-ABKĀR.

№ 138.

A *mathnawī* poem in imitation of Nizāmī's *Makhzanu'l-asrār* by the same 'Urfī. See the references under No. 683, and, besides, Pr 64. Krafft 69. etc. Copied in the XIIc. AH. Beg. as usual:

بسم الله الرحمن الرحيم ، مروج نخست است ز بحر قدیم

At the end there are some extracts from 'Urfī's *Farhād-u Shīrīn*, an imitation of Nizāmī's *Khusraw-u Shīrīn*, with the heading *داستان چند از خسرو و شیرین* (it is often incorrectly so styled). This poem was left unfinished. Beg.

خداوندا دلم بی نور تفکست ، الخ

S 185 × 115, 135 × 55, ll 15. Or. pap. Ind. nast. Cond. tol. good. In some places worm-eaten. CFW 1825.

686.

دیوان میلی

DĪWĀN-I-MAYLĪ

Oa 57.

Lyrical poems of Muḥammad-Qulī, with the *takhallus* Maylī, a native of Khorasan. He was first a court poet of Shāh

Tahmāsp, the Safawide (930-984/1524-1576), but towards the end of the reign of that prince he went to India, and died at Malwa ca. 1000/1592. See R 666, etc. *Ind. libr.* Bk 243. Spr 497. Copied in 1108 AH. (or the 41st year of Aurangzib) by Hidāyatu'l-lah. This transcript is incomplete and contains:

Qasīdas and a few *tarjībānds* (ff. 105-134), defective at the beginning, and abruptly opening with:

در پی روی قدر تو افلاک ز انجم، بیغند پر از (?) عجز قدم را

Ghazals (ff. 135v-161), in alphabetical order, beg.

منم و دل فکر بتو می سپارم اورا، بچکار خواهد آمد که نگاه دارم اورا

Tarkībs, musaddasāt, etc. (ff. 161-164v), beg.

ای برده ز جا شوق تماشای تو مرزا، الخ

Bd. v. Ff. 105-164. For measurements, etc., see No. 669. Cond. good.

687.

The same.

Nb 29.

A collection of Mayli's *ghazals*, much shorter than in the preceding copy, also in alphabetical order. Copied in 1196 AH. by Jaswant Sing'h Parwāna. Referred to in Spr 497. It opens with the poem, found on f. 136v in the preceding copy, i.e.

دمی که دل طید از غم امان دهد مارا، نوید آمدن دوستان دهد مارا

Some poems by the same Mayli are added on the margins. There is an introduction in prose, one page long, being apparently an extract from Taqī Kāshī's *Tadhkira*, as in the case of the *diwān* of Sharaf (cf. above No. 672). Beg.

مرزا فلی میلی مشهدی اصل وی از مشهد الخ

Bd. v. Ff. 151-173v. For measurements, etc., see No. 672. Slightly worm-eaten.

688.

دیوان نوروی

DĪWĀN-I-NURĪ.

— Oa 56.

Lyrical poems of Nūru'd-Dīn Muḥammad Isfahānī, with the *takhalluṣ* Nūrī, who flourished at the court of the Safawide princes and died in the beginning of the reign of Shāh 'Abbās I (995-1037/1587-1628), probably shortly after 1000/1592. See RS 224 (V). 422 (VII), R 669, Dorn C. 402, etc. *Ind. libr.* Spr 525, etc. The present copy, dating from the XIIIc. AH. (one of the sections of

this volume, probably transcribed by the same hand, is dated 1179 AH., see f. 121), contains only *ghazals* and a few *qit'as*, and is perhaps only an extract from the original *dīwān*.

Ghazals (f. 1), in alphabetical order, beg. (as in R 669 and RS 422):

عاشم در آن بزم که بودیم طربناک آنجا ، ز هر خوردیم بصد رغبت تریاک آنجا ،

Qit'as, etc. (f. 14), beg.

آشتم در زن که آن پروانه ام گرفت شوق ، الخ

Bd. v. Ff. 1-14, S. 220 × 120, 180 × 80, ll 21. Or. pap. Ind. nast. Cond. tol. good.

689.

دیوان ضمیری

DĪWĀN-I-ḌAMĪRĪ.

Nb 90.

Lyrical poems of *Ḍamīrī*. Amongst several authors with this *takhaluṣ* the one best known is the Persian poet who flourished at the court of Shāh Tahmāsp, the Safawide (930-984/1524-1576), and died *ca.* 990/1582. cf. EIO 2909. RS 108, R 712. This copy contains, however, a note by H. Blochmann, dated 1868, to the effect that this is a very rare *dīwān* of a little-known poet Nizāmu'd-Dīn Ḍamīrī Balgrāmī. This identity was established by H. Blochmann on the authority of Āzād's *Yad-i-bayḍā* and *Sarv-i-Āzād*, where specimens of Ḍamīrī's poetry are given. They are all found in the present *dīwān*. It is very difficult to decide to what extent this identification is final, because there is in this library no copy of the *dīwān* of Ḍamīrī Isfahānī for collation, and specimens of his verses, given in *Riyādu'sh-shu'arā* (No. 230 in this Cat., ff. 276v-277) are not found in this *dīwān*. One Nizām Ḍamīrī is mentioned in the *Tadhkira* of Sirāju'd-Dīn Husaynī Aurangābādī (Spr 151), and it is there said that the poet in question died in 1003/1595. The copy dates from the end of the XIIc. or beg. of the XIIIc. AH., and contains:

Ghazals (f. 1v), in alphabetical order, beg.

ای نور تو در عرصة کونین هویدا ،

پیداست همه جای چه در مصر [در] چه پیدا ،

A few *quatrain*s (f. 116v), beg.

ای خالق بیچون خدائی متعال ، جز تو نرسد بر دگری لاف کمال ،

Ff. 119, S. 235 × 150, 190 × 100, ll 15. Or. pap. Ind. nast. Cond. good.

690.

نسب نامه

NASAB-NĀMA.

Na 159.

A versified history of the dynasty of the Qutb-Shāhs, who ruled Golkonda and adjacent countries since 918 1512. It ends with the beginning of the reign of Muḥammad-Qulī b. Ibrāhīm (989–1020 1581–1611), and the whole poem contains a great many eulogies of this prince. The author often mentions his *takhalluṣ* Fursī (cf. ff. 3v, 4, 5, 36v, 238v, etc.), but does not put us in a position to learn much about himself. A. Sprenger, who describes this particular copy (Spr 409), gives the name of the author as Ḥusayn ‘Alī Shāh Fursī, but does not refer to his authorities or to any passage in the book, and it seems very probable that he mistook for the author’s name an expression found at the end of the poem (f. 239v) in a eulogy of the Shi‘ite Imāms, where Imām Ḥusayn, son of Imām ‘Alī is referred to. I have also been unable to discover the date of composition, 1016/1607, given in Spr 409. The information given in GIPh 237–238 is based on that of Sprenger. It seems that a much earlier date of this work may be suggested. Firstly, it is strange to find that only very few events of the reign of Muḥammad-Qulī, who is so much eulogised in the poem, are mentioned (f. 227–232), while those of his predecessors are dealt with at length. This would be scarcely probable if the book had been written at the end of the reign of that prince. Secondly it is interesting to note that Thanāī (see above, Nos. 680–681 in this Cat.), who died in 996/1588, is referred to on f. 238, in connection with his *Iskandar-nāma*, a poem in praise of Akbar, as *نذیر العصر*, etc., i.e. in a term which may imply that he was not yet dead when this was written. Although these arguments may be very weak, it is impossible to say more without a thorough study of this voluminous work and without special research in the history of the dynasty of the Qutb-Shāhs. In *Riyādu’-sh-shurā’a* (No. 230 in this Cat., f. 330v) a poet with the *takhalluṣ* Fursī is mentioned. His name is given as Khwājagī ‘Ināyatu’l-lah Shīrāzī, and it is stated that he was a good calligrapher, came to Indīā under Akbar, and was employed as a secretary under Jahāngīr. A few lines of his poetry are quoted, but nothing is mentioned either about a large poem by him or about his association with the Qutb-Shāhs.

The poem is divided into four parts of unequal size and contains about 20,000 *bayts*.

The *first* book (f. 1v) contains an introduction and the narrative of the origin and earlier period of the dynasty. It ends with the defeat of Maḥmūd, the Bahmanide (887–924 1482–1518), his death and the famine which followed it. Beg.

نخست ای خردمند دانش فرازی ،
 زبانرا بنام خدا بر کشای ،

The *second* book (f. 76v) has a heading :

زوال یافتن دولت بهمنی و طلوع نمودن آفتاب بخت و سعادت بیره
 ملک علیه الرحمة از مشرق فتح و دولت بتائید یزدانی ،

Beg.

بیا ای نیوشنده با خرد ، شنو داستانی که اندر خرد ،

The *third* book (f. 168v). The headings of separate chapters are omitted in the beginning, although space is reserved for them. It deals with the story of the continual fights between the dynasties in Southern India, and ends with the narrative of the death of Ibrāhīm b. Sulṭān-Qulī (957-989/1550-1581). On ff. 220-226v there are many eulogies of that prince as well as of his son Muḥammad-Qulī, together with long laudatory descriptions of their feasts, palaces, etc. Beg.

چو عنقای خاور فرو هست بر ، فلک زد بسر دم طاوس پر ،

The *fourth* book (f. 227), the shortest of all four. It contains a brief narrative of Muḥammad-Qulī's ascension and a few events of his reign, ending with a short account of his campaign against 'Ādil-Shāh Ibrāhīm II (987-1035/1579-1626), retreat after the fight near the fortress of Naldrak (نلدرك), and celebration of his wedding. Then (f. 232v) follow numerous eulogies of various officials, of the Shi'ite Imāms, etc. The officials are : Mīr Shāmīr Iṣfahānī (f. 232v), a wazīr, 'Alī-Āqā b. Ḥusayn Beg Turkmān (f. 234v), and others. Beg.

جو زين نامه بردخته شد خامه ام ، ز نو یافت زيب دگر نامه ام ،

A fine calligraphic copy with three good vignettes on ff. 1v, 76v, and 168v. The *first*, the *second*, and the *third* together with the *fourth* parts were transcribed by three different copyists :

The *first* was copied in the library of Muḥammad (Qulī) Quṭb-Shāh, by 'Alī b. Abī Muḥammad, in 1022/1613 (*sic*) :

تمام شد تحریر نسب نامه در کتب خانۀ شاه خلیق پناه سلطان محمد
 قطبشاه خلد الله ظلال سلطنته ، بتاریخ بیست و دوم شهر شوال سنه ۱۰۲۲
 بخط شاه علی ابن ابو محمد النج

This date, which seems to be quite genuine, is very strange, because it is usually accepted that the prince in question died

in 1020 1611. and it would be improbable that the clerks in the royal library would make a mistake of two years in dating the book.

The *second* part was copied by a good scribe, but is inferior to the preceding one. No colophon. The *third* and *fourth* parts are again more calligraphical. They were copied by Ṣadru'd-Dīn Muḥammad Iṣfahānī. The date and the name of the place of copying are erased and the name Lahore is written by a modern hand. All three seem to be of the same age and are executed in the same style, probably in the same library of the Quṭb-Shāhs.

Ff. 240, S 345 × 205, 235 × 135, ll 21, four columns. Good Or. pap. Calligraphic Ind. nast Cond. good. 3 vignettes, initial pages of the first three parts painted with gold. CFW 1832.

691.

نسب نامه قطب شاهي ✓

NASAB-NĀMA-I-QUṬB-SHĀHĪ.

D 65.

Another poem of the same content, but half the size of the preceding. It is divided into an introduction (in verse, slightly incomplete in this copy), and four *maqṣads*. It is evidently identical with the work briefly described in EIO 1486, and is also referred to in GIPh 237-238 and Spr 409. The author's name is given (on ff. 3v, 9v, 107, etc.) as Fursī, the same as in the preceding work, and a collation with it shows that both works are not only identical in their arrangement and contents, but even that in the present version there are a great number of hemistichs agreeing word for word with those in No. 690. The connection of both works is beyond dispute, but it is difficult to determine the nature of this relation. The present work may be either an earlier redaction, which was expanded afterwards, or, on the contrary, a later condensed version. In the colophon it is called نوارنج فطېشاه, and its authorship is ascribed to one Hīrā La'l Khushdil, a munshī of Haydar-Qulī Khān:

(تم) بحق ملک الوهاب نوارنج فطېشاه طبع زاد هیرا نعل خوشدل
منشي حیدر قليخاني

This may mean that this Hīrā La'l, a plagiarist, made this rare work the object of his literary theft; but in that case it would be difficult to understand why he left the *takhalluṣ* of the original author in many places. Most probably Khushdil's authorship relates only to a eulogy (a few lines only) of a nobleman, at the end of the book, with the title دعای نواب فلک جذاب (f. 135). A bad copy, almost entirely perished, dating from the end of the XIIc. AH., defective at the beginning.

The *preface*, begins here abruptly (f. 2) (the first folio is misplaced and belongs to the middle of the book):

خدائی که داد از نخستین کار ، فلک را شتاب و زمین را قرار ،

The *first maqāla* (f. 15v), with the title :

مقاله اول بر آغاز تاریخ نسب نامه قطبشاهی و پیدا شدن ملک سلطان
قلی قطبشاه رحمة الله علیه و کماهی احوال بیان مذکور ،

Beg.

بیا ساقی! بزم ما بر فردوز ، چو شمع از تف پنبه جانم بسوز ،

The *second maqāla* (f. 48v) :

مقاله دوم در ذکر سلطنت ملک سلطان قلی قطبشاه نور مرقدہ ،

Beg.

نخست آفرین کرد بر کردگار ، خداوند روزی ده مور و مار ،

The *third maqāla* (f. 106) :

مقاله سیوم در ذکر سلطنت ابراهیم قطبشاه نور مرقدہ ،

Beg.

بیا ساقی آن روح پرور شراب ، نشان بر سر مرقدہ در شتاب ،

The *fourth maqāla* (f. 125) :

مقاله چهارم در ذکر سلطنت بادشاه جهان شاه ظل الله سلطان محمد قلی
قطبشاه خلد الله ملکه و سلطانه ،

Beg.

بیا ساقی آن باده کو جان دهد ، زهم سوی توحید یزدان دهد ،

Ff. 135, S 360 x 275, 275 x 170, ll 19, four columns. Thick Or. pap. Coarse and vulgar Ind. nast. Cond. hopeless. The paint of the marginal lines has destroyed the paper and almost all leaves are repaired with 'transparent' paper, which made many of them illegible. Many folios are misplaced, and others wrongly pasted together by the bookbinder, so that one column of a page does not belong to the other. A long note by H. Blochmann on the fly-leaf, dated 1868, discussing the question of the authorship of the poem. Very bad vignettes

692.

DĪWĀN-I-FAYDĪ.

دیوان فیضی

Nb 106.

A good copy of the lyrical poems of Abū'l-Fayd b. Mubārak Nāgūrī, with the *takhalluṣes* Faydī or Fayyādī, d. in Agra 1004/1595. See on his life and works *Encyclopaedia of Islam*, II, pp. 43-44; GIPh 298. 308, 311. 341, 344, 352-354; Horn 128; EIO 1464-1479. Br 291. EB 1057-1062. 1992. Pr 906, Ros 263, R 450.

670 sq., Ann 37, etc. *Ind. libr.* Bl 367-369. Bk 261-264. Spr 401-402 (apparently this particular copy referred to), etc. A very good copy, slightly defective at the end, dating evidently from the middle of the XIc. AH. It contains:

1. The *preface*, by the author himself, beg. as usual:

بسم الله الرحمن الرحيم ، کذب ازل راست طلسم قدیم ، النج

2. *Qasīdas*, with a few *tarjīb* bands, etc. (f. 4v), beg. as usual:

یا ازلی الظهور یا ابدی الخفا ، النج

3. *Marthiyyas* (f. 82r, in honour of Faṭḥu'l-lah Shīrāzī, Ḥasan Kālpī, and others, of smaller size. Beg.

ایزد که ساخت عقل تو کنجینه نهان ، النج

4. *Ghazals* (f. 96v), in alphabetical order, with a few *qit'as* and special *ghazals* at the end. Beg. as usual:

مستانه سخن میسد از دل بلب ما ، النج

5. *Muqatta'āt* (f. 239v), beg.

بوستان خیدل فیضی را ، النج

6. *Ta'rīkhs* (f. 251), beg.

الله الحمد که این معبد اسلام که هست ، النج

7. Unfinished *ghazals*, *maṭlavs*, *furds*, etc. (f. 254v).

8. *Murammās* (f. 263), beg.

طالب حق در حریم بارگاه ، النج

9. A series of *quatrains* (f. 268), beg.

الله اکبر زهی خدای متعال ، النج

10. Another long series of *quatrains* (f. 291v), many of them being prefaced by special explanatory notes in prose. Beg.

از صدق منم راه اراکت پویان ، النج

Ff. 324. S 200 x 115, 120 x 55, ll 17. Or. pap. Ind. nast. Cond. tol. good, but in some places worm-eaten and 'repaired' by opaque 'transparent' paper.

693.

The same.

Nb 163.

A collection of selected *ghazals*, *qit'as*, *furds*, etc., from Faydī's *diwān*, all in alphabetical order. Copied in the end of the XIIc.

AH. The *ghazal*, which is usually first in the *dīwān*, is here found on f. 3v. and the collection opens with :

خیز و دیوہ افدال کن از حضرت ما ، الخ

Fl. 31, S 235 x 130, 145 x 65, ll 19. Or. pap. Ind. nast. Cond. bad. Damaged by worms.

694.

دیباچہ دیوان فیضی

DĪBĀCHA-I-DĪWĀN-I-FAYDĪ.

Oa 73.

Another copy of Faydī's preface to his *dīwān*, with a few of his *qaṣīdas* and *ghazals*. Transcribed in the beg. of the XIIc. AH. It opens with the verse which is usually the second :

کنج ازل چیست کلام خدای ، مهر ابد چیست بزم خدای ، الخ

Bd. v. Fl. 281v-286, S 280 x 160, 245 x 135 Irregular number of lines. Coloured Or. paper. Incl. shikasta-nast. Cond. rather bad.

695.

مرکز الادوار

MARKAZU'L-ADWAR.

Na 177.

Faydī's imitation of Nizāmī's *Makhzanu'l-asrār*, which he composed in 993/1585. See GIPh 298, EB 1057 : lith. Calcutta, 1831, Lucknow, 1846, and later. A part of it is printed in Spiegel's *Chrestomathia Persica*, Leipzig, 1846. Transcribed in 1219 AH., or the 27th year of Shāh-Ālam's reign, by Sītāām, at Kāshī. Beg. as usual :

بسم الله الرحمن الرحيم ، کنج ازل را ست طلسم قدیم ،

Fl. (74), S 125 x 25), 80 x 170, ll 16 (*bi-qūd* form). Or. pap. Modern Ind. nast. Cond. not good. Worm-eaten.

696.

نلی و دمن

NAL-U DAMAN.

Na 160.

Faydī's *mathnawī* version of the episode of Nāla in the Mahābhārata. It was completed in 1003.1594-1595. Besides the references given above in No. 692, see Pr 905, Aumer 38, Mehren 42, Lith. several times in India. Copied in 1168 AH. at Arkāt. Beg. as usual :

ای در تک و پوی تو ز آغاز ، غنقای نظر بلند پرواز ،

At the end of this volume there is (ff. 143-146v) a short *mathnawī* with the title. (؟) فصه شیخ حلی, without author's

name. This appendix is dated 1169 AH., and was transcribed by Muḥammad (b.) 'Abdī'l-lah. Beg.

نلمعی را یکی بمزد گرفت ، النخ

Ff. (146), S 205 × 115, 125 × 60, ll 15. Or. pap. Ind. na-st. Cond. tol. good.

697.

دیوان ولی

DĪWĀN-I-WALĪ.

Nb 150.

The lyrical poems of Walī, a native of the district of Dasht-i-bivād in the province of Qān, Southern Khorasan, who was killed in 1012/1603-1604. See EIO 1481-1482, etc. *Ind. libr.* Bh 371, Bk 269-270, Spr 589 (this particular copy referred to: (GC I 401). Copied in 1196 AH., by Jaswant Singh Parwāna, evidently from a defective original, as many places are left blank. This copy contains *ghazals*, *qit'as*, *fards*, etc., in alphabetical order, with a few more *ghazals* at the end. Beg. as usual.

شب نوید قرب در زد بنده درگاه را ، النخ

Bd, v. Ff. 1v-58, S 205 × 115, 145 × 80, ll 15. Or. pap. Bad Ind. shukasta. Cond. good. Additional poems on the margins

698.

کلمات دوعی

KULLIYYĀT-I-NAU'Ī.

Nd 17.

Poems of Muḥammad-Ridā Qūchānī (or: Khabūshānī), with the *takhalluṣ* Nau'ī, who came to India, and died in Burhānpūr in 1019/1610-1611. See GIPh 254, EIO 1485, RS 313, 376, 419, EB 1064-1066, Pr 696, 907 sq., R 674, Aum 4, etc. *Ind. libr.* Bk 272, Spr 516-517. Copied in the XIIc. AH. There are:

1. *Sūz-u gulāz* (f. 1v), a *mathnavī* poem, containing a love story from Indian life. It was lith. in India. Beg.

ای خنده ام را ز کوی ده ، سرشکم را جگر پر کالکی ده

2. *Sāqī-nāma* (f. 17), a *mathnavī* poem in praise of Khān-khānān, beg.

نوئی اولین پیر میخانیا ، بیاد تو شبگیر پیمانیا ،

3. *Diwān* (f. 27v), consisting of:

a. *Qaṣīdas* (f. 27v), in praise of the Shi'ite saints and various princes, beg.

عبدکست عی ساعر دل در شراب زن ، النخ

b. *Tarjīb-bands* (f. 37), a *marthiyya* deploring the death of Malik Qumī (although his death is generally placed in 1024-

1025/1615-1616: perhaps there is a mistake in the heading) (f. 40); another, on the death of prince Dāniyāl (f. 42v). Also several *tarkīb*s (f. 44). Beg.

ای شوق تو جذب هر کمندی ، النخ

c. *Ghazals* (f. 49v), in alphabetical order, beg. as usual:

سایه کل تا بود خال رخ بستان ما ، نقطه نام تو بادا خطبه دیوان ما

d. *Quatrains* (f. 101), unarranged, beg.

عشق آمد و زد شراره در حسن ما ، النخ

Fr. 106, S 165 x 105, 129 x 55, ll 17. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired in several places.

699.

دیوان نوعی

The same.

Na 131.

Another copy of Nau'ī's *Kullīyyāt*, older than the preceding one, but not so complete. It is calligraphically written, apparently in the XIc. AH., and contains:

1. *Sāqī-nāma* (f. 1v), beg. as above, see No. 698 (2).

2. *Sūz-u gudāz* (f. 10v), beg. as in No. 698 (1).

3. A *mathnawī* poem in praise of prince Dāniyāl (f. 27), beg

بهار آمد باستقبال نوروز ، چو عید بلبل از دنبال نوروز

4. *Qasīdas* (f. 31), with the same *tarjīb-bands* and *tarkīb-bands*, beg.

کربلای عشقم و لب تشنه سر تا پای من ، النخ

Fr. (59), S 215 x 115, 160 x 65, ll 16. Or. pap. Calligraphic Ind. nast. of Herati type. Cond. not good, injured by dampness. Two good, but damaged vignettes. Notes on the fly-leaves.

700.

سوز و کداز

SŪZ-U GUDĀZ.

Oa 73.

Another copy of the same poem as No. 698 (1), dating from the XIIc. AH. It is inserted into a large collection of poetical works and fragments. Beg. as in the preceding copies. At the end two *quatrains* and a *qit'a*.

Bd. v. Ff. 295v-302v. For measurements, etc., see above, No. 694.

701.

داستان بختیار

DĀSTĀN-I-BAKHTYĀR.

Na 110.

A long *mathnawī* poem, containing a fairy tale, with the title *Dāstān-i-Bakhtyār pusar-i-pādshāh-i-Nīmrūz*. This particular

copy was described by A. Sprenger (Spr 594). The author's name is not found in the usual places, and only the date of composition is given on f. 4v, 1019/1610. The copy, dating from the beginning of the XIIIc., is incomplete at the end, and therefore there is no colophon. As stated in Spr 594, the prose version of this story was published by W. Ouseley, London 1801, and by Kazimirsky, Paris, 1839. It was also translated into French by Lescallier, Paris, 1805. Beg.

بنام خدای کریم و رحیم ، توانا و دانا و حی کریم

S 225 x 155, 170 x 105, ll 15. Europ. pap. Ind. legible nast. Cond. bad, the paper is damaged by the chemical influence of the ink, and many lines are rotten. Paper is perishing. Stray notes and poetical quotations on the fly-leaves.

702.

دیوان مظہری

DĪWĀN-I-MAZHARĪ.

Nc 15.

Qasīdas of Mazhar or Mazharī Kashmīrī. He visited Persia, where he met with Muhtasham and Wahshī. He returned to India and died in Muḥarram 1018/1609, as stated in *Riyāḍu'sh shu'arā* (see No. 230, f. 421v). His poems are all in praise of Akbar and Jahāngīr (not yet an emperor then), as well as many noblemen, such as Abdu'r-Raḥīm Khānkhānān and others. It may be this Mazharī who is alluded to by Badāūnī (Spr 64), as a poet of this name who was alive in 1004/1595 in Kashmīr. (Kashmir is often eulogised in his poems). A good, but defective copy dating from the XIIIc. AH. Beg.

کل باز شد و مرغ بر آورد فغانرا

خوش برک و نوایست زمین را و زمانرا

Bd. v. Ff. 1v-73v, S 185 x 115, 140 x 65, ll 15. Or. pap. Ind. nast. Cond. tol. good, but some places are slightly injured by worms. CFW 1825.

703.

دیوان سنجر

DĪWĀN-I-SINJAR.

Nb 70.

Poems of Muḥammad Hāshim b. Rafī'i'd-Dīn Haydar Murām-māi Kāshī, with the *takhalluṣ* Sinjar (he also used another *takhalluṣ* Farāghī). He came to India, and died there in 1021/1612-1613. See GIPH 308-309. EIO 1488, Pr 909, R 675, etc. *Ind. libr.* Bh 375, Spr 571 (this particular copy referred to). A fine copy transcribed in 1042 AH. at Bijāpūr, by Shaykh Muḥammad (see the colophon on f. 59). It contains:

Qasidas (f. 1v), not arranged alphabetically, beg.

دریغ و درد که کورم بسی بخود تدبیر
کزین طلسم برآیم نشد زهی تقدیر

Ghazals (f. 61v), in alphabetical order. beg.

الهی کنج معنی ده دل کوهر فروشم را
ز گفت و گوی امروزی خجل کن قول دوشم را

Sāqī-nāma (f. 163v). beg.

شکار حمل چون کفد آفتاب ، شکونست در دست جام شراب

Munājāt (f. 180v). a *mathnawī* poem, defective at the end. Beg.

الهی سینۀ درد آشنا ده ، غم از هر دل که بستانی بما ده

Another long *mathnawī* poem (f. 185), the beginning of which, apparently only one page, is lost (there is a lacuna between ff. 184 and 185). It opens abruptly :

بمیزان عمل جرم نکذجد ، النج
Tarjībānds (f. 205), beg.

سأفی بده آن باده که سر جوش بیارست ، النج

Ff. 208, S 240 × 140. 155 × 80. ll 15 Or. pap. Calligraphic Ind. nast. Cond. good. Many blank spaces, probably because the original was defective. No headings, although space is left for them. Fine vignettes and a few minor ornaments. Stray notes on the fly-leaves.

704.

The same.

Oa 52.

A very short extract from Sinjar's *diwān*, containing only a few *tarjībānds*. Copied in the XIIc. AH. Beg.

باز کرد عرش یا رب چیست فرباد و خروش ، النج

Bd. v. Ff. 47-49v. S 285 × 165, 180 × 90. irregular number of lines Or. pap. Ind. nast. Cond. good.

705.

دیوان نظیری

DĪWĀN-I-NAẒĪRĪ.

Nb 139.

Poems of Muḥammad Ḥusayn Nishāpūrī with the *takhallus* Naẓīrī, who came to India and died in Aḥmadābād in 1021/1612-

1613 (other dates of his death, given by various authorities, are : 1019/1610–1611, 1022/1613 and 1023/1614). See GIPh 308, EIO 1489–1492, RS 316, EB 1074–1075, Pr 701, 908, R 817–818, etc. *Ind. libr.* Bh 374, Bk 276–278, Spr 515–516 (this particular copy, as well as the next two, referred to). Transcribed in the end of the XIc. or beg. of the XIIc. AH. A good copy, containing :

Qaṣīdas (f. 1v), beg.

چنان رسیدن ری سرد ساخت دنیا را ،

که کرد در دل مجنون فسرده لیلی را ،

Ghazals (f. 41v), in alphabetical order, beg.

إذا ما شئت أن تحيي حياة حلوة المحيا ،

بر سوائی بر آور سر بمستوری برون نه پا ،

Tarjībānds (f. 105), beg.

ای عقده کشای هر کمندی ، النخ

Quatrains (f. 128), beg.

ای از تو صور نگار هر جا کوزی ، النخ

Fi. 133, S 210 × 120, 140 × 75, ll 17. Or. pap. Ind. nast. Cond. good. CFW 1825

706.

The same.

Nb 137.

Another copy of the same *diwān*, slightly defective at the end, dating from the XIIc. AH. Also referred to in Spr 516. It contains :

Qaṣīdas (f. 1v), all have explanatory headings, giving the name of the person eulogised, etc. Beg. as usual :

ای جلالت خلوت از اغیار تنها ساخته ،

حکمت تو از کرم وی کار فردا ساخته ،

Tarjībānd (100v), in imitation of Sa'dī's famous poem of the same kind, beg. as in the preceding copy.

Muqatta'āt (110), beg.

سحر پر لؤلؤ معانی را ، النخ

Ghazals (f. 113v), in alphabetical order, beg. as in the preceding copy.

Quatrains (274v), unarranged, beg. as in the preceding copy.

Fi (283), S 240 × 135, 165 × 70, ll 17. Or. pap. Ind. nast. Cond. good. Some folios are of more modern origin. A few bad vignettes.

707.

The same.

Nb 138.

Another copy of the same *diwān*, or rather an extract from it. Transcribed in the XIIc. AH. It contains only a small portion of the section of *ghazals*, breaking off with those rhyming in ت. The first poem begins :

ای از گرم نریخته خون سبیل را ، و از لطف عید کد عزای خلیل را

Ff. 32. S 230 × 150, 160 × 90, ll 15. Or. pap. Ind. nast. Cond. good, slightly worm-eaten

708.

دیوان شانی

DĪWĀN-I-SHĀNĪ.

Nb 74.

Poems of Nasaf Āqā, who belonged to the Turkish clan Taklū, and used the *takhalluṣ* Shānī in his poetical works. He flourished at the court of Shāh 'Abbās the Great (995-1037 1587-1628), and died in 1023/1614. See R 676, etc. *Ind. libr.* Bk 279-280, Spr 564 (this particular copy referred to). Transcribed in the XIIIc. AH. It contains :

A *mathnawī* poem (f. 1v), in praise of the Shī'ite Imāms, etc. Beg.

بسم (الله) الرحمن الرحیم ، ما هجۀ رایت امید بیم

Ghazals (f. 20v), only a small portion of the original collection, here breaking off with those rhyming in ب. Beg.

ای بادای حمد تو زمزمه عقل و رای را ،

وز تو خلوت سخن طبع غزل سرای را ،

Qaṣīdas, a few *qit'as*, *tarjībānds*, etc. (f. 42v), beg.

شبیها که درد آه فلک را بر آورم ، خاکستر ثری بر ثریا بر آورم

Ff. (152), S 255 × 155, 220 × 100, ll 19. Europ. pap. Ind. nast. Cond. good.

709.

سبع سیاره

SAB' SAYYĀRA.

Na 62.

Mathnawī poems of Zulālī, who was a native of Khwānsār, a large village and a district north of Isfahān, on the Hamadān road. He also was an eminent poet at the court of Shāh 'Abbās the Great, as the previous author, and died in 1024 or 1025/1615-1616. His works were left unarranged, but afterwards were put in order and edited by 'Abdu'l-Ḥusayn Kamaraī, whilst Tughra

wrote a preface to them. See GIPh 249, 250, 251, 300, 301. Horn 188; EIO 1494-1498. EB 1081-1084, R 677, etc. *Ind. libr.* Bk 377, Bk 282, Spr 592-593 (this particular copy and the next ones referred to). Transcribed in the beg. of the XIIc. AH. It contains:

1. *Preface*, in prose, by Zulālī himself, beg.

نقدیرِ قدرت و تصویرِ صنعتِ صانعِی و قادری را الخ

2. *Husn-i-galaw-sūz*, a *mathnawī* poem in 41 *jalwa*, with a prose preface, beg.

عَالی اللّٰه شانه (sic) از این آیه الخ

Beg. of the poem itself:

بسم اللّٰه الرحمن الرحیم ، تیرشایست بدیورِ جیم ،

3. *Shu'la-i-dīdār*, a Sufico-didactic poem in 49 *shu'la*, with a prose preface, beg.

سبحان اللّٰه از سر این آیه الخ

Beg. of the poem itself:

نام او ناچ سر هر نامۀ ، شعلۀ دیدار هر هذکامۀ ،

4. *Maykhāna*, another similar poem, in 40 *qadaḥs*. Beg. of the prose preface:

الحمد لله از دوستگانی این آیه الخ

Beg. of the poem:

نام او باده سینۀ میخانۀ ، دهن هر که هست پیمانۀ ،

5. *Dharra wa khurshūd*, also with a prose preface, beg. as usual:

ما شاء اللّٰه از این آیه الخ

Beg. of the poem:

نام او کرد مرا شعلۀ فروز ، نتوان گفت بآتش که مسوز ،

6. *Ādhar-u samandar*, with a prose preface, beg.

آه از این آیه دلسوز جگر الخ

Beg. of the poem:

نامش عشقت (عشقست read) و حسن دفتر ،

آتش ساقیست کو سمندر ،

7. *Sulaymān-nāma*, sometimes also called *Sulaymān-u Bilqīs*, the love story of king Solomon and the queen of Sheba. Beg. of the prose preface:

ما اعظم شانۀ و تیمناً بخطاب الخ

Beg. of the poem :

بنام جهانگیر دلهای تذک ، که آمد سلیمانش یک مور لنگ

8. *Mahmūd-u Ayāz*, the most famous of all Zulālī's poems, commenced in 1001/1592-1593, and completed 1024/1615. It was lithographed in Lucknow, 1290 AH. Beg. of the prose preface :

سپاس و ستائش بنده نوازی را النعم

Beg. of the poem :

بنام آنکه محمودش ایاز است ، غمش بتخته ناز و نیاز است

S 185 x 115, 125 x 60, ll 14. Or. pap. Calligraphic Ind. nast. Cond. good. Marginal glosses. A few vignettes.

710.

The same.

Na 134.

Another copy of the same 'septet' of Zulālī, dating from the XIIc. AH., and also referred to in Spr 593. It is a defective and a rather bad transcript: a great number of folios are lost or misplaced and many parts are illegible. It contains :

1. *Mahmūd-u Ayāz* (f. 1v), beg. abruptly with several *bayts* in a metre different from that of the poem :

یا الاهی انایت (عزایت) از آیات و کرم ، النعم

The poem is interrupted by other matter in the middle, and is continued on ff. 126-153.

2. *Ādhar-u Samandar* (f. 64); 3. *Dharra wa khurshīd* (f. 76); 4. *Sulaymān-nāma* (f. 81); 5. *Maykhāna* (f. 93v); 6. *Shu'la-i-dūdār* (f. 115v), all beg. as in the preceding copy. 7. *Husn-i-galav-sūz*, incomplete, one page on f. 125v, and the continuation on ff. 153-162.

Ff. (162), S 170 x 85, 125 x 55, ll 15. Or. pap. Vulgar Ind. nast. Cond. bad. Much injured by dampness and repairs.

711.

محمود و ایاز

MAHMŪD-U AYĀZ.

Na 133.

Another, very good and calligraphic copy of this poem, dating from the XIc. AH. Referred to in Spr 583. Beg. of the poem is the same as in No. 708 (8). but the preface begins in a different manner :

نبارک الله از تشریف این آیه النعم

Ff. 216, S 230 x 130, 140 x 70, ll 15. Or. coloured paper. Calligraphic Ind. nast. Cond. tol. good, but many places absolutely spoilt by the 'repairs.'

712.

The same.

Na 132.

Another, quite modern copy of the same poem, dated the 14th year of Muḥammad Shāh's reign, i.e. 1145 AH. It is slightly defective at the beg., only seven *bayts* being lost. On ff. 176-183v there is *Husn-i-qalaw-sūz*, complete, beg. as usual, see above, No. 709 (2).

Ff. (187), S 215 × 135, 170 × 75, ll 14, two central columns and one on the margins. Or. pap. Ind. nast. Cond. tol. good.

713.

The same.

Oa 73.

An extract from the same poem. Transcribed in the XIIc. AH. It begins as usual, see above No. 709 (8), and there is a colophon, stating that the poem is complete. It is far too short, however, and probably several chapters in the middle are omitted.

Bd. v. Ff. 237-269. For measurements, etc., see No. 676.

714.

The same.

M 2.

Another extract from the same poem, transcribed in the XIIc. AH. Beg. as usual, see No. 709 (8).

Bd. v. Ff. 91-95v, S 435 × 260, 320 × 195, ll 32. Or. pap. Ind. nast. Cond. good.

715.

دیوان ملک قمی

DĪWĀN-I-MALIK-QUMĪ.

Nb 131.

Poems of Malik Qumī (a native of Qum, a city south of Tehran; its name is often Arabicized into Qumm), who came to India, lived at Ahmadnagar and Bijāpūr at the court of 'Ādil-Shāh Ibrāhīm (987-1035/1579-1626), and died in 1024 or 1025/1615-1616. See GIPh 309, 336, EIO 1499, cf. R 678, 1091, etc. *Ind. libr.* Spr 481 (this particular copy referred to). A good transcript dating from the beg. of the XIIc. AH. Contents:

Ghazals (f. 1v), in alphabetical order, beg.

ای ز نامت تاج کوهر بر سر دیوان ما

از نشانت بی نشانی سر خط عرفان ما

Qit'as (f. 148v), with a few *quatrain*s, etc., beg.

طریق کیست بکوئید یا نشان بدهید

هزار عرضه بیکجبه بر نسنجیدن

*Quatrain*s (f. 158v), beg.

یاد تو کنم کر بریزد (sic ?) نام تو برم سبک بر آید بام

Ff. 178, S 205 × 115, 160 × 75, ll 15. Or. pap. Good Ind. nast. Cond. good. Many notes on the fly-leaves.

716.

دیوان ظهوری

DĪWĀN-I-ZUHŪRĪ.

Nb 91.

Poetical works of Nūru'd-Dīn Muḥammad Turshizī, with the *takhalluṣ* Zuhūrī, who came to India, and died there some time in 1025–1027/1616–1618, cf. above, Nos. 356–362 in this Cat., where his prose works are described. For his poetical works see GIPh 309 sq., EIO 1500–1508, EB 1076–1077, Pr 909–910, Ros 264, R 678–679, etc. *Ind. libr.* Bh 376, Bk 284–287, Spr 580 (this particular copy referred to). Transcribed in the XIIc. AH. This volume contains only *ghazals*, in alphabetical order, beg.

آنکه خواهد داشت فردا رحمتش دیوان ما

کشته وصفش آفتاب مطلع دیوان ما

Ff. 385, S 225 × 125, 160 × 75, ll 15. Or. pap. Bad Ind. shikasta. Cond. good, but some places are rendered illegible by 'repairs.' Ff. 269, 317v–319v are blank. Very bad vignette.

717.

ساقی نامه

SĀQĪ-NĀMA.

Na 59.

A long *mathnawī* poem of the same Zuhūrī, dedicated to Burhān Nizām-Shāh II of Aḥmadnagar (999–1003/1590–1594) and containing a series of eulogies and laudatory poems on various subjects. See EIO 1501, 1506–1508, EB 1078–1079, Pr 64, 697, R 678–679, etc. Lith. Lucknow, 1849. Transcribed in the XIIc. AH. Referred to in Spr 580. Beg.

ثناها همه ایزد پاکرا، ثریا ده طارم تاکرا

S 210 × 115, 140 × 75, ll 11. Or. pap. Ind. nast. Cond. good.

718.

قسمیه ظهوری

QISMIYYA-I-ZUHŪRĪ.

M 19.

A small extract from the preceding poem (corresponding to ff. 21-26v of No. 717, where it is called *Qismiyyāt*). A bad copy, dating from the end of the XIIc. AH., forming an entry in a small scrap-book. Beg. as in No. 717:

بشیرینی شهید کنج دهن ، بجوش اسیران چاه ذوق ،

Bd. v. Ff. 33v-35, S 130 × 210, 125 × 200, ll 20, four columns (*biḡāḍ*). Or. pap. Ind. nast. Cond. rather bad.

719.

کلیات شریف

KULLIYYĀT-I-SHARĪF.

Nb 77.

Poetical works of Muḥammad Sharīf Kāshānī, with the *takhal-lus* Sharīf, who came to India, and died there *ca.* 1030/1621. See EIO 1515, etc. — *Ind. libr.* Spr 567. The copy in the Society's collection, referred to by A. Sprenger (No. 1405), dated 1026 AH., is the original of both copies described here, made in 1842 and 1871. It seems probable that this old copy, which is now missing, is identical with the MS. in the India Office library, No. 211, described in EIO 1515. It is not impossible that the book may have been 'lost' from Calcutta some time after 1871, and has finally found its way to London. The present transcript is dated (1258)/1842. It contains:

Ghazals (f. 1v), in alphabetical order, beg.

بسم الله ای شریف رقم بخش نامه را ،

از حمد کردگار علم ساز خامه را ،

Quatrains (f. 220v), beg.

کرهیچکسی را بکسی داشتمی ، الخ

Qasīdas (f. 241), with a few *qit'as*, etc., beg.

صبح از فسان چرخ بر آورد خنجرش ،

دهر آتشین حصار شد از خنجر زرش ،

Sāqī-nāma (f. 335v), beg.

شریف از در آشنائی در آی ، الخ

Tarjī'bands and *tarkīb-bands* (f. 339v), beg.

کی یاد کنم خم کمندی ، الخ

Sirr-nāma, a *mathnawī* poem (f. 374v). beg.

کرز دل بیرون کنم اندوهمها ، الخ

Farhād-u Shīrīn (f. 380v). a *mathnawī* poem in imitation of Nizāmī's *Khusraw-u Shīrīn*. The title is given on f. 388v, at the bottom of the page :

نخست از قصه فرهاد و شیرین ، بازار آرزو کلهای رنگین

Copied from a defective original, because many places are left blank. Beg.

خداوند از طبعم عقده بکشی ، ز کلکم لفظ و معنی را بیاری

Ff. 458, S 240 × 160, 190 × 105, ll 15. Europ. pap. Modern Ind. nast Cond. good.

720.

The same.

Nc 11.

Another copy of the same *Kullīyyāt*. It was transcribed, according to an English note on the fly-leaf, from the old MS. No. 1405, mentioned in the preceding No. 719, in 1287/1871, by Muhammad Hasan b. Chāndkhān Hājīpūrī. It contains: *qaṣīdas* (f. 1v). with a few *qit'as*; *Sāqī-nāma* (f. 94v); *tarjī'bands* and *tarkīb-bands* (f. 98v); *Sirr-nāma* (f. 133v). It preserves the text of the original colophon (f. 139) :

تمت الكتاب در دار السلطنة شهر حيدرآباد در پای تخت سلطان محمد
 قطب شاه من گفتار مولانا شریف کاشي (به) نارنج بیست و ششم ماه رمضان
 المبارک سنه ۱۰۲۶

Farhād-u Shīrīn (f. 141v). All these sections begin as in the preceding copy, from which the present one differs only by the absence of the *ghazals* and *quatrains*.

Ff. 219, S 200 × 120, 140 × 70, ll 15. Europ. pap. Modern Ind. nast. Cond. good. Notes in English on the fly-leaf and f. 141.

721.

دیوان شاپور

DĪWĀN-I-SHĀPŪR.

Nb 73.

Poetical works of Shāpūr, a native of Tehran, who also used the *takhallus* Farībī. He came to India, and died there some time between 1021 and 1030/1611–1621, as variously stated by different authorities. See GIPh 247, EB 1072–1073, R 674, etc. *Ind.*

libr. Bb 379, Bk 289, Spr 564 (this particular copy referred to). Transcribed in the XIIc. AH. It contains :

1. *Qasīdas* (f. 1v), unarranged, and apparently incomplete. Beg.

چه مژده دارد از آن شاخ کل نسیم بهار
که رقص میکند از شوق بر سرم دستار

2. *Ghazals* (f. 27v-128v), in alphabetical order, beg.

ز خط زایل نکردد جانفرائی لعل جانانرا
ز خاصیت نیندازد غبار آب حیوانرا

3. *Tarjīāt* (f. 133v ; ff. 129-133 are blank), beg.

عشق از سر زلف صید بندگی ' تاییده بعشق من کمندی

4. *Dāstān-i-bāgh* (f. 141v), a *mathnawī* poem, beg.

مباحی ز آب کوثر روی شسته ، النخ

5. *Dāstān-i-kūh kūftan-i-Farhād* (f. 147), also a *mathnawī* poem, beg.

ادب پرورده دهقان سخن کوی ، النخ

6. A few short *mathnawī* poems (f. 148v), the first one with the title : در مدح پادشاه زمان , beg.

کشیده حشمتش بر آسمان رخت ، النخ

7. *Quatrains* (f. 150), unarranged, beg.

بر خیز چه خفتی ای ندیم سحر بی ، النخ

Ff. (159), S 205 × 110, 150 × 75, ll 15. Or. pap. Ind. nast. Cond. not quite good. Slightly worm-eaten and afterwards 'repaired.' A note by H. Blochmann on a fly-leaf, with a reference to *Āin-i-Akbarī*.

722.

NĀN-U ḤALWĀ.

نان و حلوا

Na 157.

A Sufico-didactic poem in *mathnawī* verse, extremely popular in Persia. The author, Bahāu'd-Dīn Muḥammad b. Ḥusayn b. 'Abdī's-Samad al-Jabalī al-'Āmilī, a divine of Arab extraction, lived at Iṣfahān during the reign of Shāh 'Abbās the Great (995-1037/1587-1628), and occasionally wrote poetry, using the *takhal-luṣ* Bahāī. His death is variously fixed, but the most reliable date is 1030 1621. See GIPh 301, EIO 1517-1520, RS 419, EB 1085-1088, 1239, Pr 116, 668, 698. R 679, Aum 4, etc. *Ind. libr.*

Bh 380, Bk 291, Spr 368 (this particular copy referred to). The poem was lithographed a great many times in Persia, also in Constantinople, etc. A modern copy, dating from the end of the XIIc. or beg. of the XIIIc. AH. Beg. as usual, with a short preamble in Arabic :

اما بعد حمد الله على افضاله النعم

Beg of the poem itself :

ايها اللاهي عن العبد القديم ، ايها السنهي عن الذبيح القويم

Ff. 13, S 210 x 155, 170 x 75. ll 15. Europ. pap. Ind. nast. ('ond. tol. good. (FW 1825.

723.

The same.

Oa 73

Another copy of the same poem, slightly incomplete at the end. It was transcribed in the XIIc. AH. and forms an entry in a large volume containing many different poetical works. Beg. as in the preceding copy, but without the prose preamble.

Bd. v. Ff. 98-101. For measurements, etc., see No 463.

724.

The same.

Oa 21.

Another copy of the same poem, transcribed by Sayyid Khidr, surnamed Sayyidū Miyān, in the beg. of the XIIIc. AH. It opens with the same short Arabic introduction as found in No. 722. The poem itself begins as usual, see the same No.

Bd. v. Ff. 7v-22v. For measurements, etc., see No. 581.

725.

ديوان باقر

DĪWĀN-I-BĀQIR.

Nb 19.

A rare collection of poems of Bāqir, chiefly in praise of 'Ādil-Shāh Ibrāhīm II (987-1035 1579-1626). In a note on f. 158, which seems genuine, is stated that this book, *Kulliyāt* of Bāqir Kāshānī, was copied for the library of Aurangzib in 1082 AH. On the other side of the same leaf there is a heading فصائد محمد باقر خرد. It seems probable that the author of these poems is identical with Muḥammad Bāqir Kāshānī, who died in the Deccan in 1034/1624-1625, referred to in EIO 1535, or in the *Safina* (see EB 376, col. 230). This identification can be well supported by

various allusions from his *diwān*: Shāh ‘Abbās the Great (995-1037/1587-1628) is often referred to (cf. ff. 125v, 205, etc.). The poet Sinjar (see above, Nos. 703-704 in this Cat.), who died in 1021/1612-1613, is mentioned on f. 206, an elegy on his death is given on f. 154v. and two chronograms for the date of his death are given on f. 212. Hakīm Ruknā, i.e. Ruknu’-d-Dīn Mas‘ūd Kāshānī, with the *takhalluṣ* Masīḥ, who d. in 1066/1656 (cf. EIO 1572), is mentioned on f. 205v, etc. A good copy, but the greater portion of it is entirely perished. It is already described in Spr 374-375, and contains:

1. *Ghazals* (f. 1v), in alphabetical order, beg.

‘باز ب آنسوز فکن در دل دیوانه ما ، که کلیم آید و آتش برد از خانه ما ،

2. *Quatrains* (f. 96), unarranged, beg.

‘از سینۀ صاف ما عفا فیض برد ، روح القدس از ما بدعا فیض برد ،

3. A *mathnawī* poem, apparently with the title *Maykhāna* (f. 118v), a kind of a *Sāqī-nāma*, beg.

‘بمیخانه آئی فقیرانه آئی ، شکسته شو آنکه بمیخانه آئی ،

4. *Tarjī‘āt* and *tarkībāt* (f. 130v), beg.

‘منت پذیر پنبه کس نیست داغ ما ،

‘بر چشم آفتاب نشیند چراغ ما ،

5. *Qaṣīdas* (f. 158v), in praise of the Shi‘ite Imāms, ‘Ādil-Shāh Ibrāhīm, Shāh ‘Abbās the Great, etc., with a few *qiṭ‘as*, chronograms, etc. at the end. Beg.

‘ای مصحف جمال برا زبور آفتاب ،

‘حل کشته بهر زب رخت چون زر آفتاب ،

Ff. 213 (loose); S 190 x 100, 125 x 55, ll 17. Or. pap. Good Ind. nast. Cond. bad Good vignettes.

726.

دیوان طالب آملی

DĪWĀN-I-ṬĀLIB ĀMULĪ.

Nc 1.

Poems of Muhammad Ṭālib, a native of Āmul, near Bārfurūsh, on the S.-E. shores of the Caspian, who came to India, and died there in 1035/1625-1626, as stated by the best authorities. See GIPh 309. EIO 1524-1529, RS 376. EB 1090-1092, Pr 913. R 679, Aum 38. Gotha C. 23, etc. *Ind. libr.* Bh 384-386, Bk 292-296, Spr 575 (this particular copy referred to). A calligraphic copy, dating from the XIc. AH. It contains:

Qaṣīdas (f. 1v), mixed with *qit'as*, *tarjī'bands*, and poems of other classes, not alphabetically arranged. beg.

چون کج نهم بفرق خرد افسر بیان ، از مدح شه اتقه زهم بر سر زبان ،

Three *mathnawī* poems (f. 110). in different metres. without headings, the first (called in No. 728 *Qadā wa qadar*). beg.

شنیدم روزی از طرز آشنائی ، عروس نکته را برفع کشائی ،

Ff. 123. S 235 x 130, 155 x 70. ll 18. Or. pap. Good Ind. nast. Cond. good. A fine vignette.

727.

The same.

M 2.

A short extract from Tālib's diwān. copied in the XIIc. AH. and containing a number of *ghazals* in alphabetical order. beg. (as in EB 1091) :

ما را کشد چو سوی تو شوق بلند ما ،

هر موی تازینه شود بر سمنند ما ،

Bd. v. Ff 254-256v. For measurements, etc., see No. 221.

728.

قضا و قدر

QADĀ WA QADAR.

Oa 73.

Another copy of the same *mathnawī* poem of Tālib which is placed first of the three in No. 726. here given with the heading as above. It is slightly incomplete at the end, and the initial hemistich is slightly different. Copied in the XIIc. AH. Beg.

شنیدم روزی از پاکیزه رائی ، الخ

Bd. v. Ff. 237-238v. For measurements, etc., see No. 463.

729.

کلیات شفايي

KULLIYYAT-I-SHIFĀĪ.

Nd 10.

Poetical works of Sharafu'd-Dīn Ḥasan Isfahānī, with the *takhalluṣ* Shifāī. He was a physician at the court of Shāh Abbās the Great (995-1037 1587-1628), and died, according to the best authorities, in 1037/1628. although 1027 1618 and 1038 1628-1629 are also given as the date of his death. See GIPh 311. EIO 1531-1533, EB 1093, Pr 913-915, R 822, Fl I 600. etc. *Ind. libr.*

Bh 388, Bk 298-300, Spr 570 (this particular copy referred to). Transcribed in the 18th year of Shāh-Ālam's reign, i e. 1191 AH. It contains :

1. *Dīda-i-bīdār* (f. 1v), a *mathnawī* poem, comp. in 990 1582. Beg.

بسم الله الرحمن الرحيم ، تیغ البیست بدست حکیم ،

2. *Mīhr-u maḥabbat* (f. 24v), also a *mathnawī* poem, comp. in 1021 1612-1613 : beg.

الهی از سر عاشق نوازی ، دلای ده کاروانی عشقباری ،

3. *Namak-dān-i-ḥaqīqat* (f. 51v), also a *mathnawī* poem. The date of composition is not given. Beg.

ای بشهد سخن ملاحمت سالی ، بنمک زار طرز راهنمای ،

4. *Tuḥfa-i-ʿIrāqayn* (f. 69v), a *mathnawī* poem in imitation of Khāqānī's *Tuḥfatu'l-ʿIrāqayn* (see above, Nos. 461-462 in this Cat.). It is sometimes also styled *Maṭla'u'l-anwār*, cf. EIO 1531 (1). Beg.

ای درد تو تحفة العراقین ، وی زهر تو شکر مذاقین ،

5. *Qaṣīdas* (f. 73v), unarranged, beg.

معلم فطرت عالیست من طفل زبان دانش ،

سبق آیات عرفان کوشه خاطر دبستانش ،

6. Another collection of *qaṣīdas*, intermixed with *quatrains*, *qit'as*, etc. (f. 105v). Beg.

ای نعت تو شافع مقالات ، مشاطة چهره خیالات ،

7. *Ghazals* (f. 119v), in alphabetical order, beg.

ای زده برتر از کمان خیمه کبریا را ،

دست بتو کجا رسد عقل شکسته پایی را ،

8. *Tarkīb-bands*, *quatrains*, *qit'as*, etc. (f. 205), beg.

هر چند کریمست خدائی غفار ، انم

9. A collection of miscellaneous poems (f. 210v), similar in contents to that mentioned in EIO 1531 (3). It begins in the same manner :

مؤمن هلم بازی چلمان بکجا رفت ، انم

Ff. (224), S 320 x 200, 245 x 145, II 23. Or. pap. Ind. nast. Cond. good. The heading of various poems are not written, although space is reserved for them.

730.

دیوان شفايي

DĪWĀN-I-SHIFĀĪ.

Nb 78.

A good, but incomplete copy of Shifāi's dīwān, dating from the beg. of the XIIc. AH. It contains :

1. A collection of *qasīdas* (f. 1v), not arranged alphabetically. It opens with the poem found on f. 91 in the preceding copy :

رخصت از بخت بکیرم بصفهان (sic) بروم ،
بروم همچو مروت ز خراسان بروم ،

2. Another collection of *qasīdas* (f. 28v), apparently the same as that on ff. 105v-119 of the preceding copy, see No. 729 (6), with a similar beginning.

3. *Ghazals* (f. 42v), not arranged alphabetically. The first poem is found on f. 193 of the preceding copy :

از ضعف یا سرشک بصحرا همیروم ، النخ

Ff. (113), S 215 × 125, 160 × 80, ll 14. Or. pap. Calligraphic Ind. nast. Cond. tol. good.

731.

(مثنویات شفايي)

(MATHNAWIYYĀT-I-SHIFĀĪ).

Na 118.

Another copy of two *mathnawī* poems of Shifāi. It may be a part of a *Kullīyyāt* of his works to which the preceding MS. (No. 730) may also have originally belonged. The handwriting, the general appearance, and the paper are only very slightly different. This copy is referred to in Spr 570. It contains :

1. *Dida-i-bidār*, beg. as in No. 729 (1). Incomplete, the end corresponding to f. 22v in that copy.

2. *Mīhr-u maḥabbat*, beg. as in No. 729 (2). Complete.

S 215 × 125, 160 × 80, ll 14. Or. pap. Ind. nast. Cond. not good. Worm-eaten.

732.

(منتخب دیوان شفايي)

(MUNTAKHAB-I-DĪWĀN-I-SHIFĀĪ).

M 12b.

A short extract from Shifāi's dīwān. It contains *ghazals*, not arranged alphabetically, and a few *quatrains*. 373 poems altogether, all numbered. Copied in the XIIIc. AH. Beg.

یا عشق رفته روز ازل بر زبان ما ، النخ

Bd. v. S 145 × 270 (*biyāḍ*). Irregular number of lines. Or. coloured paper. Ind. nast. Cond good

733.

دیوان تقی

DĪWĀN-I-TAQĪ.

Nb 29.

Lyrical poems of Taqī, whose full name is given in the preface (ff. 1v-2v) as Taqī b. Mu'ini'd-Dīn Muḥammad b. Sa'di'd-Dīn Muḥammad al-Auḥādī al-Ḥusaynī al-Bulyānī (البلياني), and who is identical with the author of the *Tadhkira* of Persian poets, and a poem *Yūsuf-u Ya'qūb*, usually briefly called Taqī Auḥādī (cf. GIPh 232; R 1089, Spr 95 and 576). The exact date of his death is not known, but the present collection of his poems yields some materials for its determination. In this copy transcribed at Lucknow, 1196 AH., by Jaswant Sing'h Parwāna, and referred to in Spr 576, almost every poem contains the date of composition and an indication as to the place where it was written. These dates range from 980 (f. 36v) to 1038 AH. (f. 58v) and 1039 AH. (f. 58). The poems dated 1032 and 1033 AH. are very numerous. Therefore it is clear that the date of Taqī Auḥādī's death cannot be placed before ca. 1040 1630. It is of interest to point out that a MS. in this collection, described above under No. 430, and containing the rare dīwān of Qaṭrān, was copied in 1018-1607 by Taqī Auḥādī Bulyānī. If this copyist is identical with the author of the present dīwān (and there is nothing improbable in such a supposition), we have a specimen of his handwriting, which, however, cannot be called exactly calligraphical.

The present dīwān has a special title *Tadhkirat ul-'āshiqīn*, and this MS. contains only the first half of it.

There is a short prose preface by the author himself with the title.

دیدچہ دیوان تقی موسوم بہ تذکرۃ العاشقین (sic — illegible)

Beg.

بعد از شگفتی غنچه دہان الخ

Ghazals (f. 3), in alphabetical order, only those rhyming in —. They open with the poem, composed at Shīrāz in 1090/

1592. Beg. شد مطلع نور خدا خورشید ذات پاک ما،

زان رخ نماید معرفت ز آئینہ ادراک ما،

Bd. v. Ff. 1v-118, 8 200 × 115, 145 × 80, II 15. Or. pap. Ind. shikasta-nast Cond. good. A few folios by a different hand. Glosses on the margins.

734.

دیوان قیلان بیک

DĪWĀN-I-QAPLĀN BEG.

Nb 110.

A rare collection of poems of Qaplān Beg, an official of Turkish extraction under Akbar and Jahāngīr, who retired from

his post, according to *Riyādu'sh-shu'arā* (cf. No. 230, f. 364). in 1. ۲ i.e. in 1030/1621. The date may be read as 1003, but this does not agree with the context where it is said that Qaplān retired *under Jahāngīr*. Sprenger repeated a similar statement in his Catalogue (Spr 531). without noticing this glaring anachronism. Jahāngīr is referred to in many of the poems: a chronogram for his ascension is given on f. 159, and he is eulogised on f. 3v. 7, 9v. 12v, etc. In the section of *qit'as* the author gives numerous chronograms, the latest being apparently for 1041/1631: 1029 (f. 166) بود شاهي ارث او 1039 (f. 163) داغ دل 1040 (f. 163)

and باد ماواي او بهشت بدين 1041 (f. 164v) بزوي رحمت حق جاودان (f. 167v), the same. Therefore it is obvious that the poet in question died some time after 1041/1631. The present excellent, although slightly defective and injured copy, dating from the end of the XIc. AH., is referred to in Spr 532. It contains:

1. *Qaṣīdas* (f. 1), incomplete at the beginning. The first complete poem, in praise of Jahāngīr (f. 2v), begins:

خوشا اردبي بهشت لاله كستر ، كزو صحر او شود بنگاه ششتر ،

2. *Ghazals* (f. 18v), in alphabetical order. The first has the heading التوحيد في. It begins.

آنكه نامش هست دايم زينت عنوان ما ،

• نكتة حمدش بود ديپاچه ديوان ما ،

3. *Muqatta'āt* (f. 158v), with many chronograms, beg.

صاحباً بنده عرضۀ دارد ، شكوه آساوای ز روی ضرور ،

4. *Rubā'iyyāt* (f. 169), with a few riddles at the end, beg.

الله سه حرفست الف لام و ها ، گوید الفش كه هست ذاتش تنها ،

5. *Sāqī-nāma* (f. 232v), incomplete at the end, beg.

الا ای دل بيدلی سر بجيب ، چه داري بدست از فتوحات غيب ،

Fi. 238, S 190 × 105, 135 × 70, ll 11. Or. pap Calligraphic Ind. nast., resembling the old Herati type. Cond. not good. Many pages spoiled and made partly illegible by the repairer, who pasted much paper of inferior quality over the pages. Many lacunas.

735.

ديوان فصیحی

DĪWĀN-I-FAṢĪHĪ.

Nb 102.

Poems of Faṣīhī Anṣārī of Harāt, who was for some time in the service of Ḥasan-Khān Shāmlū, and afterwards attached to

the court of Shāh 'Abbās the Great. The date of his death is usually fixed at 1046/1636-1637. See GIPh 311, EIO 1537, etc. *Ind. libr.* Bk 305-307, Spr 390 (this particular copy referred to). Transcribed in the XIIc. AH. It contains:

1. *Qasīdas* (f. 1v). beg.

دلم بکسرفت ز ائین دیا پوشان نالانی
روم از کارون (کاروان) ناله دزدیم دلق عویانی

2. *Qit'as* (f. 46v), with several chronograms. beg.

ای در بهار صبح درون آمد از دره ، الخ

3. *Ghazals* (f. 62), in alphabetical order. beg.

خدایا روزی این خود پرستان ساز جنت را
که دوزخ جنت است آتش پرستان محبت را

4. *Rubā'īyyāt* (f. 108), some of them containing chronograms. beg.

این خشک پران که دست کشت هوسند
کویزند هم'ایم و لیکن مکسند

5. A *mathnawī* poem (f. 120), beg.

سبحان الله چه بزرگست ، این عرش مقدس المست

Ff. 129, S 190 × 110, 120 × 70, ll 15. Or. pap. Ind. nast. Cond. good, slightly worm-eaten. The first two and the last two folios are on different paper, but apparently written by the same hand.

736.

دیوان روح الامین

DĪWĀN-I-RŪḤU'L-AMĪN.

Nb 56.

Poems of Muḥammad Amīn Shahrastānī of Isfahān, surnamed Mīr-Jumla, with the *takhalluṣ* Rūḥu'l-amīn, who came to India, and died there in 1047/1637-1638. See GIPh 246-247, EIO 2897, R 676. Cf. also EIO 1539-1540, where his two *mathnawī* poems, *Khusrau-u Shirīn* and *Laylā wa Majnūn* are described. An old copy, dating from the XIc. AH., which contains probably the same version of this *diwān* as EIO 2897, and consists of a collection of *ghazals*, in alphabetical order, with a prose preface. This *diwān* has also a special title, *Gulistān-i-nāz* (f. 7).

Beg. of the prose preface (f. 7):

یکانهای آفاق سخنوری و بیهمتایان اقالیم الخ

Beg. of *ghazals* (f. 8v) :

ای روشن از فروغ تو شمع روان ما ، از نور قدرت تو چکیدست جان ما ،

Ff. 181. S 235 × 135, 155 × 80, ll 15. Or. pap. Good Ind. nast. Cond. tol. good. Two very mediocre vignettes.

737.

دیوان اسیر

DĪWĀN-I-ASĪR.

Nb 10.

Poems of Jalālu'd-Dīn Asīr b. Mīrzā Mu'min Iṣfahānī, a great drunkard and an intimate friend of Shāh 'Abbās. He died, according to the most reliable authorities, in 1049/1639-1640. See GIPh 311, EIO 1541-1551, EB 1096-1100. Pr 915. R 681, etc. *Ind. libr.* Bh 389-390, Bk 303-304. Spr 342-343 (this particular copy referred to). Lith. in Lucknow, 1880. Transcribed in 1112 AH. by Sulṭān Beg Qāqshāl. This volume contains :

Qaṣīdas (f. 1v), with a few *qit'as* at the end. beg.

ای دانه تسبیح خیالت دل دانا ، سر حلقه مستان رخت دیده ییذا ،

Ghazals (f. 69v), in alphabetical order, intermixed with *quatrain*s. beg.

ای کلشن از بهار خیل نو سینها ، برک کل از طراوت نامت سفینها ،

Quatrains (f. 371v), with a few *mukhammasāt* in the beginning, opening with :

کرپسندند بتان دیده حیرانی را ، النح

Ff. 383 (correct order of folios 1-7, lacuna. 8-17, 19-24, 18, 25-49, 51-56, 50, 57-263, 272, 264-271, 273-383). S 210 × 120, 130 × 85, ll 15. Or. pap. Ind. nast. Cond. good.

738.

The same.

Nb 11.

Another copy of Asīr's dīwān, containing only *ghazals* and *quatrain*s with *mukhammasāt* (f. 211), both beg. as in the preceding copy. Transcribed in the XIIc. AH., also referred to in Spr 343.

Ff. 218, S 210 × 120, 160 × 75, ll 16. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten, CFW 1825.

739.

The same.

Nc 2.

A short collection of Asīr's *qaṣīdas*, copied in the XIIc. AH.,

forming part of a volume containing works of different authors. It opens with the poem found on f. 5v in No. 737, beg.

فتنه (مستی) از طرز نگاه تو سراسر روز ، النج

Bd. v. Ff. 1v-15v, S 230 x 130, 155 x 95, ll 15. Or. pap. Ind. nast. Cond. tol. good.

740.

The same.

F 4.

A few poems of the same Asîr, copied towards the end of the XIIc. AH. Beg.

ارغوان زار عشق یک آتش بیدود ما ، النج

Bd. v Ff. 41v-42. For measurements, etc., see No. 357.

741.

دیوان رزمی رومی

DÎWÂN-I-RAZMÎ RŪMÎ.

Nb 57.

Poems of Razmî Rûmî, a poet of the middle of the XIc. AH.. or XVIIc. AD. He flourished at the court of Shāh Ṣafî, the Safawide (1037-1052 1628-1642), as may be concluded from his numerous eulogies of that prince. In one of his *qit'as* he gives the chronogram for the date of the occupation of Baghdad by Persian troops (f. 189) : i.e. از کف خواندگار تا پاک دغا بغداد رفت ، 1050/1640. etc. Another date is found on f. 56. 1030/1621. Evidently this poet and his *diwân* are entirely unknown, and no references can be obtained without special research. Copied apparently in the XIIc. AH.. from a defective original, because many leaves are wholly or in part left blank. This volume contains :

Qasîdas (f. 1v). in praise of the Imāns, etc.. beg.

خوشا شکر نعمای والای واهب ، کز زیافت هر کس عطائی مناسب ،

Ghazals (f. 73v), in alphabetical order, beg.

بود الله اکبر عطر مضمونهای عنوانها ، ز بسم الله خوشبو تر شود کلزار دیوانها ،

Quatrains (f. 165v), incomplete at the beg. and end. Beg.

هر چند که چون الف درین کهنه سرا ، النج

Qit'as (f. 188v), also probably incomplete, beg.

مهر سپهر دانش و جاه و جلال و جود ، النج

Ff. 191, S 230 x 145, 130 x 70, ll 15. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

742.

ترجمہ تکملہ

TARJUMA-I-TAKMILA.

Na 19.

A versified translation of the supplement to the famous biographical work of Yāfi'ī *Riwaḍu'r-riyāḥīn*, dealing with the lives of 'Abdu'l-Qādir Jilānī and his successors. The work in question, known under the title of *Takmilat Riwaḍi'r-riyāḥīn*, or *Asnāu'l-majākhīr fī manāqibī'sh-shaykh 'Abdī'l-Qādir*, by 'Afīfu'd-Dīn 'Abdu'l-lah b. As'ad b. 'Alī b. Sulaymān al-Yāfi'ī (d. 768/1367), was translated into Persian several times (cf. above No. 242 in this Cat.). See Brockelmann II. pp. 176-177. The translator's name appears in the form of 'Abdī, who completed his work in 1051/1641. It is divided into 105 *hikāyats*. See Spr 307, where this particular copy is already described. Copied in the XIIc. AH. Beg.

کن به بسم الله ای جان ابتدا ، پس بحمد حق زبان را برکشا ،

S 255 x 140, 160 x 80, ll 11. Or. pap. Calligraphic Ind nast. Cond. good. Vignette.

743.

زیبا و نگار

ZĪBĀ WA NIGĀR.

Na 56.

A *mathnawī* poem, containing a version of the old Indian tale of the loves of Panūn and Sīsī, originally written in Sind'hī. The translator, Muḥammad Riḍā, completed it in 1053/1643. See GIPH 253, R 684, Spr 544 (this particular copy described). Copied in the 28th year of Aurangzib's reign, i.e. 1096 AH., at Ālamgirpūr, and intended as a present to prince Muḥammad A'zam. Beg.

الهی هم دل و هم بیدلی ده ، هم آن حاصل هم این بیحاصلی ده ،

S 265 x 160, 190 x 85, ll 17. Or. pap. Ind. nast. Cond. good

744.

آئینه راز

ĀINA-I-RĀZ.

F 52.

A short *mathnawī* poem by Abū'l-Barakāt b. 'Abdī'l-Majīd Multānī, with the *takhalluṣ* Munīr (d. 1054/1644), known chiefly as the author of various compositions in ornate prose (cf. above, Nos. 366-367 in this Cat.). Copied in 1070 AH. (because so are dated some other portions in this volume, written by the same hand). Beg.

چون مرا رو میدهد معنی صاف ، میکشم آئینه دل از علاف ،

Bd. v. Ff. 122v-125 (in *margin*). For measurements, etc., see No. 366

745.

(تصنیفات قدسی)

(TASNĪFĀT-I-QUDSĪ).

Oa 59.

Poetical works of Muḥammad Jān Qudsī, a native of Mashhad. who came to India, and died there in 1056/1646 (other dates of his death are given as 1055/1645 and 1069/1659). See GIPh 238. 309. 350, EIO 1552-1557, Br 293. RS 323. EB 1102-1111. Pr 917-918. R 684-685. 1001, etc. *Ind. libr.* Bh 391-393. Bk 308-310. Spr 536. The present copy is quite modern, dating from the end of the XIIc. or beg. of the XIIIc AH., transcribed by Mir Muḥammad, an inhabitant of Lucknow. It contains :

1. *Ghazals* (f. 231v), in alphabetical order. with a number of *quatrains* at the end. Beg.

داده عشقم باده نابیی که میسوزد مرا
خورده ام از جام خضر آبی که میسوزد مرا

2. *Quatrains* (f. 282), beg.

مردان همه برک ترک عاتم سازند ، النخ

3. Extracts from *Zafar-nāma-i-Shāhjahānī* (f. 290v), a *mathnawī* poem in praise of Shāhjahān. left unfinished by the author. It was completed afterwards by Abū Ṭālib Kalīm (see further on in this Cat.). Beg.

در اثغالی هر عیدی از روزگار ، کند اقتضا لطف پروردگار

Bd. v. Ff. 231v-329, S 235 × 155, 160 × 95. ll 14. Or. pap. Legible Ind. nast. Cond. tol. good.

746.

دیوان قدسی

DĪWĀN-I-QUDSĪ.

Na 99.

Poems of the same Qudsī. copied in the XIIc. AH. and forming part of a large collection of miscellaneous poetical and other works. This transcript contains :

Qaṣīdas (f. 55v), with some *tarjībānds*, *qit'as*, etc., at the end. Beg. as usual :

من آن نیم که کنم سرکشی ز تیغ جفا ، چو شمع زنده سرخویش دیده ام بریا

A *mathnawī* poem (f. 82), cf. EIO 1552 (6), beg.

دوش برسوا شدن عالمی ، بود سرم بر سر بالین دمی

Ghazals (f. 83), in alphabetical order, beg. as in the preceding copy.

Quatrains (f. 95), beg.

هرشام ز غم سرشک طوفان زایم ، النخ

Bd. v. Ff. 55v-96. For measurements, etc., see No. 582.

747.

دیوان هاشم

DĪWĀN-I-HĀSHIM.

Nb 151.

Poems of Hāshim b. Muḥammad Qāsim, with the *takhallus* Hāshim, who belonged to the Indian branch of the Naqshbandī order, flourished about the middle of the XIc./XVIIc., and died after 1056/1646. See EIO 2898, Spr 420 (this particular copy referred to). A good calligraphic transcript, dated 1066 AH. It contains:

1. A few *qaṣīdas* (f. 1v), in praise of Muḥammad, beg.

اکبریوسی ز قدش سروباغ راستان آمد ، ستون بارگاه پادشاه لا مکان آمد

2. *Quatrains* (f. 7). 49 in number, with a special heading:

الرباعیات المقدسات من الآیات الباهرات ،

Beg.

اکوان همه بر تو اند و اعیان همه مه ، النخ

3. *Khargāh-i-Laylā* (f. 15v), a very long *tarjī‘band*, beg.

دم عجب بر خاست بوئی کشیم ، النخ

4. *Sāqī-nāma* (f. 23v), divided into seven *akhtars*, beg.

ساقی بده آن آب که او آنش طورست ، النخ

5. A *mathnawī* poem in praise of Aḥmad Fārūqī (d. 1034/1625), a Naqshbandī Shaykh (f. 28v), and several other Sufic *mathnawīs*. Beg.

سحر خفته بودم در آغوش خویش ، النخ

6. *Ghazals* (f. 55v), in alphabetical order, beg.

بسم دلما بود بسم الله عنوان ما ، مایه دیوانکب هوئی سر دیوان ما

7. *Quatrains* (f. 127v), in alphabetical order, with several *fards* at the end. Beg.

ای نام تو نامه وجود من و ما ، النخ

8. A series of short poems dealing with the Shaykhs of the Naqshbandī affiliation (f. 167v), the same as described in EIO 2898 (9), containing many chronograms, *fards*, etc.

Ff. 183, S 240 × 120, 170 × 80, ll 17. Or. pap. Calligraphic Ind. nast. Cond. good. Fine vignettes.

748.

کلیات سلیم

KULLIYYĀT-I-SALĪM.

Nb 66.

Poetical works of Muḥammad-Qulī Salīm Tihirānī, who came to India, and died there in 1057 1647. See GIPh 309, EIO 1558, Br 294, EB 1112-1114, Pr 919, R 738, etc. *Ind. libr.* Bk 311, Spr 556 (this particular copy referred to). Transcribed in the beg. of the XIIc. AH. This volume contains:

1. *Khar-dallāl* (or *Khār-i-dalāl*) (f. 1v). The first reading is the more probable one because there is a section in praise of the ass, exactly such matter as may be connected with a donkey-dealer, or donkey-broker (*khar-dallāl*). A *mathnavī* poem, beg.

بسم الله الرحمن الرحيم ' هست عصای ز طبع سلیم

2. *Qadā wa qadar* (f. 7), a *mathnavī* poem in Sufico-didactic strain, beg.

شنیدم روزی از خوند به نوشی ' چو کل از پاد تن خرقه پوشی

3. *Dar ta'rīf-i-bihār-u kuhsār-i-Kashmīr* (f. 15), a *mathnavī* poem describing the beauty of spring, etc., in Kashmir, and, in its second half, containing a eulogy of Shāhjahān. Beg.

سخن هرجا ز صغ کردگار ست ' کواه پای بر جا کوهسار ست

4. *Hikāyat* (f. 28v), a short *mathnavī*, beg.

شنیدم حیلۀ بردازی ز احتیاج ' النخ

5. *Dar qaḥṭ-sāl-i-Hindūstān* (f. 30), not در محیط سال (!), as in EIO 1558 (8), beg.

ز بس شد فعل بد غماز چون مشک ' النخ

6. *Dar faṭḥ-i-Bangāla* (f. 35), beg.

بیا بلبل که ایام دغارسست ' النخ

7. *Tawṣīf-u dhamm-i-faras* (f. 46). In EIO 1558 (9) the title is apparently very badly written as it appears in the catalogue in an extraordinary form. Beg.

بود در زیر زینم باد پائی ' النخ

8. A collection of *satires* (f. 48v), the same as in EIO 1558 (10), beg.

خامه ام بر خلاف عادت خویش ' النخ

9. *Qasīdas* (f. 54v), unarranged, beg.

اگر برم بسوی چشتم اشکبار انکشت ' چو ماه نو شود آلودۀ غبار انکشت

10. *Muqatta'āt* (f. 97), beg.

لی سواد هندی از کلکت نکارستان چین ، النخ

11. *Ghazals* (f. 109v), in alphabetical order, beg.

دلا توئی که بکار خودت گزیده خدا ، برلی عشق بتانت نیافریده خدا ،

12. *Quatrains* (f. 302), incomplete, beg.

در بحر نیاید اگر از فیض نو فوت ، النخ

13. *Dar ṭalab-i-gurba* (f. 313), a facetious story, beg.

صاحب سلیم سلامت النخ

Ff. 314, S 270 × 155, 170 × 90, ll 17. Or. pap. Ind. nast. Cond. very good. Some folios are left blank.

749.

The same.

Nb 67.

Another copy of the same *Kulliyāt*, not so complete as the preceding one. It was copied in the XIIc. AH. Referred to in Spr 556. This volume contains: *Qadā wa qadar* (f. 1v): *Ta'rīf-i-bihār*, etc. (f. 10): *Dar ṭaḥ-i-Bangāla* (f. 23v): *Ḥikāyat* (f. 37): *Dar qaḥṭ-sāl-i-Hindūstān* (f. 38v); *Tawṣīf-u dhamm-i-ḥaras* (f. 43v): a collection of satires (f. 46v); *Khar-dallāl* (f. 53v); *qaṣīdas* (f. 60): *muqatta'āt* (f. 108); *ghazals* (f. 118): *quatrains* (f. 349). All begin as in the preceding copy.

Ff. 358, S 235 × 135, 170 × 75, ll 15. Or. pap. Ind. nast. Cond. good.

750.

The same.

Nb 31.

A portion of the same *Kulliyāt*, copied in the XIIc. AH. It contains: *qaṣīdas*, *qit'as*, etc. (f. 121v); *Qadā wa qadar* (f. 167v); *Dar ta'rīf-i-bihār* (f. 174v): *Dar ṭaḥ-i-Bangāla*, incomplete (f. 184v). All of them begin as in No. 748.

Bd. v. Ff. 123v-189v. For measurements, etc., see No. 627.

751.

The same.

Nb 68.

Another copy of a portion of the same *Kulliyāt* of Salīm, transcribed towards the end of the XIIc. AH. It contains

ghazals, with some *quatrains*, etc., at the end (f. 1v), beg. as in No. 748 (11), and *Khar-dallāl* (f. 94), likewise beg. as in No. 748 (1), apparently incomplete. This MS. is probably only a fragment of a larger volume, which contained a greater number of Salīm's poetical works, as the folios. all originally numbered, begin with No. 160.

Ff. 96, S 205 × 115, 160 × 70, ll 15. Or. pap. Ind. nast. Cond good.

752.

تعاريف کوه کشمير ✓

TA'RĪF-I-KŪH-I-KASHMĪR.

Oa 73.

Another copy of Salīm's poem eulogising the landscape of Kashmir, etc., as in No. 748 (3), with the same beginning. Transcribed in the XIIc. AH.

Bd. v. Ff. 288v-292. For measurements, etc., see No. 463.

753.

ديوان ادهم

DĪWĀN-I-AD'HAM.

Nb 9.

Poems of Ibrāhīm, surnamed Ad'ham, who came to India, and d. in 1060 1650. See GIPh 247, Spr 313 (this particular copy referred to). The present copy, dating from the beg. of the XIIc. AH., is slightly incomplete at the end. It contains:

1. *Qasīdas* (f. 1v), with a few *qit'as* at the end, beg.

کل بباغ آمد و شد مرغ چمن نغمه سرا

شکر لله که رسیدیم به این برک و نوا

2. *Sāqī-nāma* (f. 10v), beg.

ای بے سر جوش خم است ، که دارد بلب زو کف هر که هست

3. A *mathnawī* poem in imitation of Nizāmī's *Makhzanul-asrār* (f. 18v), beg.

بسم الله الرحمن الرحيم ، راه حدوث است بسوی قدیم

4. A few *mathnawīs* and *mukhammasāt* (f. 27), beg.

ای کلام امیدم روا کن ، انخ

5. *Ghazals* (f. 34v), in alphabetical order, beg.

اول دیوان بنام اول اشیا ، منشی سرتذاب نظم ثریا

6. *Rubā'īs* (f. 51v), unarranged, beg.

کثرت در ذات کبریا ممکن نیست ، الخ

Ff. 60, S 220 × 125, 140 × 60, ll 13. Or. pap. Ind. nast. Cond. good. Notes and additional poems on the margins.

754.

دیوان کلیم

DĪWĀN-I-KALĪM.

Nc 12.

Poems of Abū Tālib Hamadānī, with the *takhalluṣ* Kalīm, who came to India, and died in Kashmir in 1061 or 1062 1651–1652. See GIPh 309. 311, EIO 1563–1570, RS 376. 419 (S), EB 1116–1121, Pr 920–921, R 686, etc. *Ind. libr.* Bh 397. Bk 314–317. Spr 453 (this particular copy referred to). It was several times lithographed in India. The present copy, dating from the end of the XIc. or the end of the XIIc. AH., contains :

1. *Qaṣīdas* (f. 1v), beg.

شوق هر کس را که در راه طلب سر میدهد ، الخ

2. *Qit'as* (f. 63). many of them contain chronograms, etc. Beg.

پادشاهان پایۀ تخت بود تاج سپهر ، الخ

- ✓ 3. A series of short *mathnawī* poems (f. 84), the majority containing congratulations on account of various holidays, New-year's day, etc., beg.

زهی دلنشین قصر آراسته ، الخ

Those of larger size and more important are : (f. 102v) : تعریف جنک میل شاهزاده اورنگزیب (f. 111) ; تعریف اکبر آباد و باغ جهان آرا (f. 114) : تعریف فتح ملک (f. 132v) : تعریف کشمیر (f. 126) ; تعریف فسط دکن (f. 114) : ججهار سزک بندیانه .

Ff. 142, S 210 × 115, 150 × 70, ll 14. Or. pap. Ind. nast. Cond. not good, worn, eaten and repaired.

755.

The same.

Nb 112.

Another copy of the same *dīwān*, dating from the XIIc. AH., also referred to in Spr 453. Some additional *ghazals* are to be found at the end (ff. 38–39), in a more modern handwriting. The volume contains :

Ghazals (f. 1v), in alphabetical order, beg.

بدل کردم بمستی عاقبت زهد ریائی را ، الخ

Quatrains (f. 32v), unarranged, incomplete. Beg.

هر چند که مرد قول و فعلش تبیست ، الخ

Ff. 39, S 235 × 130, 200 × 100, irregular number of diagonal lines, four columns. Or. pap. Ind. nast. Cond. tol. good.

756.

The same.

Nb 161.

Another copy of Kalīm's *dīwān*, dating from the XIIc. AH., incomplete at the end. It contains *ghazals* in alphabetical order. beg. as in the preceding copy, with a few quatrains on the last folio.

Ff. 124, S 210 × 115, 160 × 70, ll 15. Or. pap. Ind. nast. Cond. rather bad. Injured by worms and repairs.

757.

اساس اسلام

ASĀS-I-ISLĀM.

Ac 1.

A versified treatise on the principles of the Muhammadan religion and its chief practices and observances. It was composed in 1064/1654 (cf. f. 1v), by an author who gives his name only in the form of the *takhalluṣ* 'Ābid. The work is written in *mathnawī* verse and is divided into *mānī* unnumbered chapters. See also EIO 2588. *Ind. libr.* St. No. 86 on p. 156. The present copy, dating from the end of the XIIc. AH., contains an interlinear Hindustani translation of many portions of the work. Beg. as in EIO 2588:

بسم معبود کل موجود ، من له حمد کل محمود ،

Ff. 39, S 230 × 130, 180 × 90, ll 15. Or. pap. Ind. nast. Cond. good.

758.

(مثنوی جعفر ترک)

(MATHNAWĪ-I-JA'FAR TURK).

Na 115.

A long *mathnawī* poem in Sufico-didactic strain, being evidently an imitation of Sa'di's *Būstān*, commenced in 1065/1655 (cf. f. 5). It was composed and dedicated to Shāhjahān by an author who calls himself Ja'far Turk-i-Saljūq (cf. ff. 3v, 4v, etc., frequently), a man of scanty education, (cf. f. 5): 'چوسلجوقی و ترک کم خوانده ام' etc. He occupied a high military post (cf. f. 5, top), and may be identical with Ja'far-Khān b. Šādiq-Khān, a high official in the service of Shāhjahān, cf. R 779. This particular copy is referred

to in Spr 444. Transcribed towards the end of the XIIc. AH. Beg.

بنام خدا ابتدا کرده ام ، خدا را بخود رهنما کرده ام ،

S 210 × 140, 165 × 95, ll 14. Or. pap. Ind. nast. Cond. tol. good. Slightly injured by dampness and worms.

759.

مخبر الواعلين

MUKHBIRU'L-WĀSILĪN.

M 134.

A collection of eulogies of Muḥammad, khalifs, Imāms, founders of the orthodox sects, Sufis, princes, poets, etc., containing chronograms for the dates of their births, deaths, etc. There are many such dates connected with the poets and saints contemporary with the author, which probably may be relied upon and therefore this work in its latter part deserves study. It was commenced in 1060/1650 (the title is a chronogram), and dedicated to Shāhjahān (f. 9v), but it was not finally completed until after 1066/1656, because the dates 1063/1653 (f. 54), and 1066/1656 (f. 55) are found in it. The author gives his full name in the prose preface (f. 3) as Abū 'Abdī'l-lah Muḥammad Fāḍil b. Sayyid Aḥmad b. Sayyid Ḥasan al-Ḥusaynī at-Tirmīdhī al-Akbarābādī, with the *takhalluṣ* Maḥharu'l-Ḥaqq. He died in 1101/1690 as stated in Spr 489, where a lith. edition of this poem is described; cf. also R 1035, where an extract from this work is mentioned, also see St. No. 107 on p. 75. Transcribed in 1151 AH. at Sikākul in the district of Haydarābād, by Ḥasan Muḥammad.

Beg. of the prose *preface* (f. 1v):

برترین کلامیکه عارفان معارف الهی

Beg. of the *mathnawīs* (f. 4v):

این سخن چند که من گفته ام ، کوهر ناسفته نکر سفته ام ،

Ff. 59, S 190 × 100, 160 × 70, ll 17. Or. pap. Ind. nast. Cond. tol. good. Marginal notes.

760.

جامع الولاية

JĀMI'U'L-WILĀYAT.

Na 25.

A series of long *qaṣīdas* in praise of 'Alī, celebrating his legendary exploits. The author mentions very often his *takhalluṣ* Ātashī, but gives no material enabling us to identify the period in which he wrote. He may be identical with Ātashī whose *Kullīyyāt* is described in EIO 1536. The latter was a court-poet of a prince

of the 'Ādil-Shāh dynasty, Muḥammad b. Ibrāhīm (1036-1067 1626-1656), who patronised Shi'ite poets. A bad copy, dating from the XIIc. AH. Beg.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ایدل زبان بکشا، الخ

S 260 × 155, 190 × 110, ll 18. Or. pap. Bad Ind. nast. Cond. tol. good. Many lacunas. Notes and quotations on fly-leaves.

761.

قضا و قدر

QADĀ WA QADAR.

Oa 73.

A short *mathnawī* poem, similar in contents to that by Ṭālib Āmulī, Salīm, and others (cf. Nos. 728, 748, etc.). by Ruknu'd-Dīn Mas'ūd, surnamed Ḥakīm Ruknā, with the *takhalluṣ* Masīḥ, a native of Kāshān, who died in India in 1066 1656 (although many other dates of his death are given by different authorities, ranging between 1057 and 1070/1647-1660). See GIPh 309, 353. EIO 1572-1573, EB 1115, cf. R 688, etc. Copied in the XIIc. AH. in a large collection of miscellaneous poetical works. Beg.

شنیدم روزی از پاکیزه رائی، سرائی عاریت را کدخدائی،

Bd. v. Ff. 236-237. For measurements, etc., see No. 463.

762.

دیوان برهن

DĪWĀN-I-BRAHMAN.

Oa 14

Poems of Chandarbhan Brahman of Patyāla, in the Punjab, who flourished under Shāhjahān, was one of the secretaries to that prince, as well as to Dārā-Shikūh, and died in 1068 1657-1658 (other authorities fix the date of his death at 1073 1662-1663). See GIPh 341-342. EIO 1574-1575, EB 1123. R 838, 1087, e.c. *Ind. libr.* Spr 376. Cf. also his treatise on epistolography above. Nos. 368-369 in this Cat. Copied in 1172 AH. This collection contains *ghazals*, in alphabetical order, and a few *quatrains* at the end. Beg.

ای برتر از تصور و وهم و کمان ما، وی در بیان ما و برون از بیان ما،

Bd. v. Ff. 1v-55v, S 205 × 145, 155 × 95, ll 15. Or. pap. Ind. shik.-nast. Cond. tol. good.

763.

The same.

Oa 59.

Another copy of the same diwān, apparently in a shorter version. It also contains *ghazals*, in alphabetical order, with a few

quatrains on the margins. Transcribed in (1225)/1810, for بایلو صاحب (H. Boileau). Beg. as in the preceding copy.

Bd. v. Ff 191v-230. For measurements, etc., see No. 745.

764.

دیوان صیدی

DĪWĀN-I-ŞAYDĪ.

Oa 38.

Poems of Mir Sayyid ʿAlī Tibrānī, with the *takhalluṣ* Ṣaydī who came to India, and died there in 1069 1558-1659. See EIO 1576-1578. RS 422 (VII). Pr 702, R 689, etc. *Ind libr.* Bh 399, Spr 383 (this particular copy referred to). Transcribed in 1094 AH. at Ḥaydarābād. This volume contains:

Qasidas (f. 1v), with a few *qitʿas* at the end (f. 22). Beg

کردن نصیب دیدۀ من کرد بیخساک
دردی که چشم آئینه (آئنه) آرد باخطرات

A few *mathnavīs* (f. 22v), in praise of Kashmir, and eulogies of Shāhjahān. beg.

بنام کردگار دور و نزدیک ، الخ

Ghazals, *quatrains*, *qitʿas*, *fards*, etc. (f. 30v), in one alphabetical series. Beg.

شد بسکه از خرام تو تغییر حالما ، از جا در آمدند بگلشن زمانما ،

Ff. 118, S 195×120, 125×65, ll 13. Or. pap. Ind. nast. Cond. tol. good, although injured by worms and repairs. Several vignettes.

765.

The same.

Nb 89.

Ghazals of Ṣaydī, also alphabetically arranged and beginning as in the preceding copy. Transcribed in 1089 AH. Referred to in Spr 383.

Ff. 50, S 230×125, 160×80, ll 16. Or. pap. Ind. shik.-nast (in some places without diacritical dots). Cond. rather bad, injured by worms and repairs.

766.

The same.

Nb 88.

Another copy of the same diwān, dating from the end of the XIc., or the beg. of the XIIc. AH. Referred to in Spr 383. It contains *ghazals*, beg. as in the two preceding copies (f. 4v). The

first four folios contain several *qasīdas*, which are apparently not by Ṣaydī, although they are transcribed by the same hand as that of his *ghazals*. A number of additional leaves at the end are covered with poems from various authors, copied by a modern hand. They will be described in the section on anthologies.

S 180 × 160, 125 × 60, ll 14. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten.

767.

The same.

Oa 56.

Another collection of Ṣaydī's *ghazals*, apparently much shorter than those in the preceding copies, transcribed in 1179 AH. Referred to in Spr 384. They are arranged alphabetically and begin as in the preceding Nos.

3d. v. Ff 34v-71v. For measurements, etc., see No. 688.

768.

HAFT AKHTAR.

هفت اختر
Na 111.

An imitation of Nizāmī's *Haft paykar*, comp. in 1070/1660 by an author who calls himself Ayshī. It is dedicated to Aurangzīb. See GIPh 248 and Spr 363 (this particular copy is described). According to a verse in the *khātima*, the poem contains 6204 *bayts*. Copied in the 47th year of Aurangzīb's reign, i.e. 1115 AH., at Gandāna, by Mir Ma'mūr. The poem is incomplete at the beginning and it is impossible to ascertain how much is lost. It opens with the verse (not quite legible):

فیض جاریست از در و بنامش، قفل دلا کلید از نامش

Bd. v. S 240 × 135, 225 × 120, ll 15, two central columns and one on the margins. Or. pap. Coarse and vulgar Ind. nast. Cond. tol. good

769.

DĪWĀN-I-SĀ'Ī.

دیوان ساعی
Nb 59.

Poems of Sā'ī, who collected his *diwān*, as stated in its beginning, in 1071/1661. Unfortunately he does not give any chronograms or other means to ascertain details concerning himself. See Spr 553 (this particular copy described). A very bad transcript, many places being in a hopeless state of preservation: the ink probably contained sugar or some other soluble ingredient: many folios have stuck together and have afterwards been care-

lessly disjoined. so that whole lines are torn off together with thin films of paper. Copied towards the end of the XIIc. or the beg. of the XIIIc. AH. This volume contains :

1. Prose *preface* (only the first page of it remains and its continuation, as well as the beginning of the *ghazals*, is lost). Beg.

بينا اتنا من لدنك رحمة النخ

2. *Ghazals* (f. 2), in alphabetical order. Beg. of the first complete poem (f. 2)

ای نور حقیقی تو مرو از نظر ما ، النخ

3. *Qaṣīdas* (f. 147v), beg.

برائی یکدو سه روزی که در عالم بقا باشد ، النخ

4. *Tarjīāt* (f. 150v), with a few *musaddasāt*, etc., beg.

ای قادر بر کمال دانا ، النخ

5. *Munājāt* (f. 153v), in *mathnawī* verse, beg.

یا الہی بندۀ زار تو ام ، النخ

6. *Qit'as* (f. 155), etc. Beg. damaged.

... باید کرد ، فکرهای دگر چکار آید ،

7. *Rubā'is* (f. 157), incomplete at the end, beg.

یا رب زان (گه ؟) چو در عدم می بودم ، النخ

Ff. 166, S 245 × 150, 170 × 95, ll 15. Or. pap. Very bad and coarse Ind. nast Cond. bad. Many poems by the same author are written on the margins.

770.

پدماوات

PADMĀWAT.

Ph 1.

A *mathnawī* poem, containing a version of the Indian tale of Rat (or Ratan, or Ratan Sen), and Padmāwat (or Padam), and also often called *Rat-padam*. It is based on an older Hindī version, by Malik Muḥammad Jā'isī, comp. in 947/1540-1541. This Persian version, was compiled in 1028/1619 by Shukru'l-lah (or 'Abdu'sh-Shakūr) Bazmī (cf. f. 5) of Karj in Gūjrāt, who died at Agra in 1073/1662-1663. The poem is dedicated to Jahāngīr See GIPh 252, 253. EIO 1582-1583, EB 1125-1126, Pr 911, R 1036, etc. Ind. libr. Bk 297, Spr 376 (this particular copy referred to). Transcribed in the XIIc. AH. (in the 18th year of some prince, whose name is not given). Beg. as usual :

ای نام تو نقش لوح جانها ، در مائده بوصف تو زبانها ،

S 210 × 150, 190 × 90, ll 13. Or. pap. Ind. nast. Cond. good.

771.

دیوان سعید

DĪWĀN-I-SA'ID.

Nd 7.

Poetical works of Muḥammad Sa'id-Khān Qurayshī (cf. ff. 1v and 26), apparently an Indian poet, not identical with Muḥammad Sa'id who flourished under 'Abbās II (1052-1077 1642-1667). His *diwān* was composed before 1071-1661, in which year it was arranged and a fair copy of it was made by Mirzā Muḥammad Bāqī (see f. 98v, where a chronogram is given). It was evidently not finally completed until 1074/1664, because there is (f. 100v) a chronogram for the date of a rearrangement in that year, by 'Alī Amjad. Strangely, however, in the epilogue by the same 'Alī Amjad the date 1071 AH. is given again. The author, as may be concluded from an examination of the poems, was attached to the court of the princes Murād-Bakhsh and Shāh-Shujā', the sons of Shāhjahān. The first died in 1068 1658, the second in 1070 1660. Bengal, of which the latter prince was the governor, is often mentioned in Sa'id's poems and it seems probable that he spent much time there. He was a very religious man and probably belonged to the Chishtī affiliation of the Sufis, as appears from the numerous eulogies of the Chishtī saints. He refers often to some of the contemporary poets, especially Mīr Muẓaffar Ḥusayn Aṣṣāḥī (f. 164 etc.), Muḥammad Ṣāliḥ (f. 165, etc.), and most often Anand Rāy Hindū (f. 164v, etc.). His *diwān* is full of the most unnatural and artificial tricks, such as that of writing poems or prose in words, which in the Persian alphabet do not require the use of letters having diacritical dots, etc. Copied in the XIIc. AH. This volume contains:

1. A long prose *preface* (f. 1v), written in an exceptionally bombastic and empty style, beg.

عبد شکر خداوند دیوان سعید ، الخ

2. Another prose *preface* (f. 23v), in the same style. Beg.

خدا را کتم بر سر نامه یاد ، الخ

3. Yet one more *preface* (f. 29v), written in words which do not require dotted letters, beg.

اسم الله المحمود الودود کرده دلا در همه دایا ورود الخ

4. *Qaṣīdas* (f. 39v), of which a great many have a special title. Almost all of them are eulogies of the princes Murād-Bakhsh and Shāh-Shujā'. Beg.

ای شکر نعمت تو برون از حسابیا ، ذاتت منوره از اثر انقلابیا ،

5. *Muqatta'āt* (f. 93v), etc., beg.

شاه جهان صورت و مغز مراد بخش ، الخ

6. *Ghazals* (f. 102v), in alphabetical order. beg.

حمد خداست جوهر تیغ زبان ما ،
زان کرده فتح ملک معانی بیان ما ،

7. *Quatrains* (f. 158v), beg.

ای آنکه توئی اینزد فریاد رسم ،
الغ

8. *Shauqiyya* (f. 166v), a *mathnavī* poem on Divine love and other similar matters. beg.

آن ذات که واجب است و مطلق ،
الغ

9. '*Arḍa-dāsht-i-manẓūm* (f. 195v), a versified petition. beg.

بود عرض احقر ترین بخدمت ،
الغ

10. Miscellaneous poems. chiefly particularly elaborate *ghazals* with double rhyme and other artificial tricks. Some of them are addressed to various contemporary poets. etc. At the end there are many short but very bombastic letters. and passages in ornate prose.

11. A *khātima* (f. 220). by 'Alī Amjad. who arranged Sa'īd's *diwān* in 1071/1661. beg.

احقر عباد الله الصمد علي امجد الغ

Ff. (222), S 235×160, 175×90. ll 14. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired. Many notes, etc., on the margins, fly-leaves, and the folios in the middle which were originally left blank.

772.

(اشعار عبد نبی)

(ASH'ĀR-I-'ABD-I-NABĪ).

M 15.

A collection of poems by 'Abd-i-Nabī, who flourished at the end of the reign of Shāhjahān and the beginning of that of Aurangzib. This may be concluded from the numerous chronograms, given in his poems, and ranging up to 1074/1664 (f. 30v. 47v. etc.) and 1075/1665 (f. 43v. etc.). His compositions, copied in the XIIc. AH. into some one's note-book, without any arrangement, are intermixed with various notes in prose, and poems from many other poets of the IX. X and XI centuries AH., such as Jāmī, 'Iṣmat. Nūrī (f. 48-48v), Ahlī Shīrāzī, Ḥabībū'l-lah (ff. 31v. 51v), Ibrāhīm Kashnūrī (f. 35), Qāḍī Zaynu'l-'Ābidīn (f. 35), Ghānī (very many), etc. Other treatises and fragments in this scrap-book will be described in their proper places. Beg.

یکساله راه دور فتاده از آن درم ،
الغ

Bd. v. Ff. 8v-13v, 17v-38v, 43v-75v, 80v-95v, 99v-119v, 125v-126, S 165×120. irregular number of lines. Or. pap. Bad Ind. nast. and shikasta. Cond. bad. injured by dampness and repairs.

773.

(اشعار رضی دافش)

(ASH'ĀR-I-RADĪ-DĀNISH).

Nb 104.

A small number of poems of Radī Dānīsh, who died in 1076 1666, cf. EIO 2909. They are chiefly *quatrain*s, and a few are *ghazals*. Copied in 1191 AH. at the end of a volume containing extracts from various poets. Beg.

بود شب با ناله بلبل دل تنگ آشنا ، الخ

Bd. v. Ff. 159-164v. For measurements, etc., see No. 646.

774.

دیوان غنی

DĪWĀN-I-GHANĪ.

Nb 158.

Poems of Muhammad Tāhir Kashmīrī, with the *takhalluṣ*-Ghanī, who d. in 1079 1668-1669. See GIPh 309. 311. EB 1127-1129, R 692. *Ind. libr.* Bk 334-335, Spr 410-411. Copied in 1140 AH. (?) or, perhaps. 1184 AH. the date being rather illegible. This volume contains :

1. A prose *preface* (f. 1v), by Muhammad Māhir, who arranged the *dīwān*, see EB 1127. His name does not appear in this copy. Beg.

ای ذات تو سر دفتر افراد وجود ، الخ

2. *Qaṣīdas* (f. 4v), with some *qit'as*, beg.

سوز داغ بدل (دل read) ما دفع نشد از مرهم ، الخ

3. *Ghazals* (f. 11), in alphabetical order, beg.

جنونی کو کہ از قید خرد بیرون کستم پا را ، الخ

4. *Rubā'īs* (f. 69), unarranged, beg.

چو (ن) نیست در افتاد کیم کسرا شک ، الخ

5. A prose *khātima* (f. 77). not by the author himself. beg.

تر نغمه پردازان بزم سخن سرائی الخ

Ff. 79, S 170 x 110. 130 x 75, ll 15. Or. pap. Ind. nast. Cond. bad. Much injured by worms.

775.

The same.

Oa 24.

Another copy of the same *dīwān*, transcribed in 1141 AH.. slightly defective and not so complete as the preceding. It

contains: the preface (f. 124v); *qaṣīdas* (f. 127v), beg. (illegible *sic* ?):

نیست موج جوی شیو از سذک سار آشکار، الخ

Ghazals (f. 131), beg. as in No. 774 (3); *quatrains* (f. 186v), beg.

ای جامه فقر زیب بپرایه نو، الخ

Bd v. Ff. 124v-193, S 210 × 120, 160 × 80, ll 15. Or. pap. Ind. nast. Cond. tol. good.

776.

The same.

Nb 101.

Another copy of the same *diwān*, dating from the XIIc. AH., incomplete at the end. It contains: *qaṣīdas* (f. 1v), and *ghazals* (f. 8), both beginning as in No. 774 (2) and (3).

S 210 × 120, 160 × 90, ll 13. Or. pap. Bad Ind. shikaṣṭa-nast. Cond. good.

777.

فریاد عشق

FARYĀD-I-ISHQ.

M 2.

A short *mathnawī* poem on mystical love, etc., by Shaydā, who died in 1080/1669-1670. Cf. RS 326. R 1083, etc. The title of the poem is given on f. 90, and the *takhalluṣ* of the author is mentioned very often in the text. Copied in a large collection of miscellaneous works, dating from the XIIc. AH. Beg.

ای که شیدای نکاهت دل مفتون منست، الخ

Bd. v. Ff. 88v-91. For measurements, etc., see No. 221.

778.

شکایت نامه

SHIKĀYAT-NĀMA.

M 19.

A short *mathnawī* poem in didactic strain, comp. in 1080/1669-1670, as stated on f. 3v:

چونکه در الف و ثمانین شد تمام، هاتفی کردش شکایت نامه نام.

The author does not explicitly mention his name but it is not improbable that his *takhalluṣ* was Ḥusaynī, which appears several times in the text. Copied in the XIIc. AH., incomplete at the end. Beg.

ای فلک ای بخت ای تقدیرهی، مردم از تشویش دل تدبیرهی.

Bd. v. Ff. 1-3v, S 130 × 210 (*biyāḍ* form), irregular number of lines. Or. pap. Bad and vulgar Ind. nast. Cond. rather bad, injured by repairs.

779.

يوسف وزليخا ✓

YŪSUF-U ZULAYKHĀ.

Na 171.

A romantic poem in *mathnawī* verse on the stereotyped subject of the story of Joseph. It was commenced in 1058/1648 and completed in 1072/1661-1662, by Nāẓim Harātī, a favourite associate of ‘Abbās-Qulī-Khān Shāmlū, the governor of Herat under the Safawide prince ‘Abbās II (1052-1077/1642-1667). The author died in 1081/1670-1671. See GIPh 232, EIO 1593-1596, EB 1130, Pr 29, 721, 927, R 692, etc. *Ind. libr.* Bk 336, Spr 515 (this particular copy referred to). Lith. in Lucknow, 1286. The present copy was transcribed in 1160 AH. by Raḥmatu’l-lah Lāhūrī, at Dihli. Beg. as usual :

الهي چون سپهرم سينه بکشای ، دام طوطي کن و آئينه بنمای

S 205 x 110, 150 x 65, ll 14. Or. pap. Ind. shikasta-nast. Cond. good, although slightly injured by worms.

780.

ديوان احسن

DĪWĀN-I-AḤSAN.

Nb 7. ✓

Poems of Zafar-Khān Aḥsanu’l-lah, with the *takhalluṣ* Aḥsan, an official under Jahāngīr and Shāhjahān, whose death is variously fixed at 1073/1662-1663 or 1081-1083/1670-1672. See EIO 1601, R 687-688. *Ind. libr.* Bk 329-330, Spr 325 (this particular copy referred to). Transcribed in the XIIc. AH. It contains :

A preface, in prose (f. 1v), beg.

صاف نوشان خمخانۀ افلاک النخ

A *mathnawī* poem of didactic contents (f. 3v), apparently a *Sāqī-nāma*, slightly incomplete at the end. Beg.

ستائش کنم داور پاکرا ، که از باده داد آبرو تا کرا

Ghazals and *qit’as* (f. 33), in alphabetical order, beg.

آهم بعشر سوخت لب عذر خواه را

وز نامه شست سيل سرشکم کفاه را

Rubā’īs (f. 176v), unarranged, beg.

با ما شب و روز آشنا بود خدا ، النخ

Ff. (185), S 220 x 120, 160 x 75, ll 13. Or. pap. Ind. nast. Cond. tol. good.

781.

دیوان راقم -

DĪWĀN-I-RĀQIM.

Nb 55.

Poems of Sa'du'd-Dīn Muḥammad b. 'Ināyat Mashhadī with the *takhalluṣ* Rāqim, who died after 1084/1673. See RS 332, Spr 540-541, etc. Copied in the XIIc. AH. This volume contains:

Qaṣīdas (f. 1v), in praise of the Shi'ite Imāms, etc. Beg.

آنکند هم ساخته ام شادی و غم را ، افزوده ز من قدر چه راحت چه الم را ،

A few *qit'as* (f. 12v), some of them with chronograms. Beg.

ملک خراسان که داشت هر کف خاکش ز فیض ، الخ

A prose *preface* (f. 14v), by Muḥammad Ṣādiq Mashhadī (see f. 18), bombastic and vague. Beg.

ای برون از احاطه ادراک ، الخ

Ghazals (f. 19v), in alphabetical order, with two *quatrains* at the end. Beg.

ای هر زبان بدکرتو کرم فسانه ، عقد سخن ز سبحة حمد تو دانه ،

The *ghazal* which is given first in the British Museum copy (RS 332), is found here on f. 20v.

Ff. 313, S 240 × 130, 195 × 85, ll 19. Or. pap. Ind. nast. Cond. good. Several bad vignettes.

782.

دیوان تجلی

DĪWĀN-I-TAJALLĪ.

Nb 104.

A small collection of poems by 'Alī Ridā Ardaqānī, with the *takhalluṣ* Tajallī, who died in 1088/1677-1678. See R 738, cf. Br 302, EB 1138, Spr 575. Transcribed in a volume containing several *diwāns* of different authors, in 1191 AH. The poems given here are mostly *qit'as* and *quatrains*, but there are also a few *ghazals*. Beg.

زهی از قصه شوقت کربان چاک دفترها ، الخ

On ff. 154v-155 there are some poems attributed in the heading to Lāmi' (شمه از دیوان لامع). A poet of this name is mentioned by Sarkhūsh, Spr 113, without any details.

Bd. v. Ff. 141-155. For measurements, etc., see No. 646.

783.

دیوان صائب

DĪWĀN-I-ŞAIB.

Nd 11.

Poems of Muḥammad 'Alī Isfahānī, with the *takhalluṣ* Şaib, who visited India, and died in Persia in 1088/1677-1678. See GIPh 312, 314, EIO 1606-1623, Br 296-300, RS 328-329, EB 1131-1137, Pr 930 sq., R 693 sq., Aum 38, Fl I 597, Dorn C. 398. Tornberg 110, etc. *Ind. libr.* Bh 402-404, Bk 341-349, Spr 384-386 (this particular copy referred to); (GC II 236). Some poems were translated by Tholuck, in his *Blüthensammlung*, p. 288 sq. Lith. several times in India. The present copy was transcribed apparently in the XIc. AH., and may have been intended as a presentation copy to 'Abbās II, because the name of 'Shāh 'Abbās' is written in the ornamental 'star' on the fly-leaf. It is a huge volume which contains:

Ghazals (f. 1v), in alphabetical order, beg. as usual:

اگر نه مدد بسم الله بودی تاج عنوانها
نکشت تا قیامت نو خط شیرازه دیوانها

Muqaṭṭa'āt and *qaṣīdas* (f. 506), with a few poems of other kinds. Beg.

به نغم از وجود خود شرابی آرزو دارم ، الخ

Ff. (530), S 335 × 215, 220 × 135. ll 19, four columns. Or. pap. of rosy colour. Ind. nast. Cond. tol. good. Some lacunas. A 'star' on the fly-leaf, and two full-page ornaments in the beginning. CFW 1825.

784.

The same.

Nb 84.

Another copy of the same *diwān*, dating from the XIIc. AH. It contains:

Qaṣīdas (f. 1v), beg.

ابر با آب کهرشست از دل عالم غبار ، رفت کرد از سیدها باد امن کل نوبهار

Ghazals (f. 26v), in alphabetical order, beg. as in the preceding copy.

Ff. (684). S 260 × 155, 180 × 95, ll 17. Or. pap. Bad Ind. nast. Cond. good.

785.

The same.

Nb 83

Ghazals, intermixed with *quatrains*, in alphabetical order, selected from the same *diwān*. This collection is apparently

similar to that described in EIO 1608. According to the Berlin copy (see Pr 930) it bears the title *Khulāṣa-i-ṣaghīr*. This copy was transcribed before the author's death, in 1085 AH. (17th year of Aurangzīb), by Muḥammad Rafī' Bihārī. Beg.

یا رب از عرفان مرا پیمانۀ سرشار ده ، النخ

The first *ghazal* of the alphabetical series begins :

زهی بغمزۀ جانسوز برق مدهبها ، النخ

S 260 × 155, 165 × 85, ll 15. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten. Notes by a more modern hand.

786.

The same.

Nb 87.

Another copy of the same (smaller) version of the dīwān, transcribed in the XIIc. AH. It contains only *ghazals*, in alphabetical order, beg. as in No. 783.

Ff. (149), S 200 × 120, 140 × 65, ll 14. Or. pap. Ind. nast. Cond. bad. Injured by dampness, worms, and repairs. Bad vignette.

787.

The same.

Nb 86.

Selections from Ṣāib's dīwān here called انتخاب دیوان صائب. Copied in 1177 AH. by Muḥammad (b.) Muḥyī'd-Dīn b. Darwīsh Muḥammad Rāīs.

Beg.

گذشتم از سر مطلب تمام شد مطلب ، النخ

Ff. (124), S 205 × 115, 160 × 80, ll 13. Europ. pap. Ind. bad shikasta. Cond. not good.

788.

مرآة الجمال

MIR'ĀTU'L-JAMĀL.

Nb 85.

A collection of verses from Ṣāib's dīwān, arranged after the model of *Anīsu'l-'ushshāq* (cf. No. 337) and other similar works, giving an elaborate description of the various parts of the human body. See R 694, Spr 386 (this particular copy referred to). Transcribed in the XIIc. AH., and beg.

ای زری چون بهشت ترا کوثر آئنه ، النخ

Ff. (176), S 225 × 140, 170 × 90, irregular number of diagonal and horizontal lines. Or. pap. Ind. nast. Cond. good. An index, very incomplete.

789.

دیوان حالی

DĪWĀN-I-ḤALĪ.

Nb 43.

Ghazals from the dīwān of ‘Abdu’l-lah Ḥālī, who was one of Ṣāib’s pupils, and died in 1090/1680. See RS 400, Spr 417 (this particular copy referred to). Transcribed towards the end of the XIIc. or beg. of the XIIIc. AH. Beg.

نظر باید ز خود پرشید جویائی تجلی را ، النخ

Ff. 91, S 220 × 155, 135 × 75, ll 14. Europ. pap. Good Ind. nast. Cond. good. Additional poems (of the same author) on the margins in a more modern handwriting.

790.

دیوان مفید

DĪWĀN-I-MUFĪD.

Nb 130.

Poems of Muḥammad Mufīd b. Najmī’d-Dīn Maḥmūd Bāfqī Yazdī. He was a *mustawfī* of Yazd, and is better known as the author of a rare biographical work (on eminent persons who were natives of the provinces of Yazd and Kirmān) with the title *Jāmi’-i-Mufīdī* (see GĪPh 214, R 207; an extract from it, containing the biography of Ni’matu’l-lah Walī, d. 834/1431, was lithographed in Tehran). The date of his death is variously given as 1085/1674, or 1090-1091/1679-1680. See Spr 499 (the present copy is referred to). Transcribed in 1089 AH. (as stated on f. 69v). This copy is slightly incomplete at the beginning (probably only one leaf is missing), and there are many emendations, changes and in some places additional poems on the margins, in the same handwriting as that of the book itself. It contains:

Ghazals (f. 1), in alphabetical order. The original beginning is lost, and the first complete poem opens with:

تصور دهنـت برد بـیقراری ما ، النخ

A number of *quatrains* (f. 65v), beg. (the first *bayt* damaged):

تا کشته سخن وزی النخ

Several *qit’as* and *quatrains* (f. 69v), containing chronograms and eulogies of various noblemen, beginning with a poem under the heading:

از برای قاسم سلطان وقتی که آزار داشته گفته است ،

Ff. 71, S 190 × 90, 155 × 60, ll 21. Or. pap. Bad Persian shikasta-nast. Cond. tol. good.

791.

کلیات عرشی

KULLIYYĀT-I-‘ARSHĪ.

Nb 94.

Poetical works of Muḥammad Mu'min (b.) Mīr ‘Abdi'l-lah Mushkīn-Qalam al-Husaynī Berārī (as he calls himself on f. 2), with the *takhallus* ‘Arshī. He died in 1091/1680. See R 154, Spr 336 (this particular copy referred to). Transcribed in the author's lifetime, by Shaykh ‘Īsā (f. 223v), who copied it in the 14th year of Aurangzib's reign, i.e. 1082 AH. This volume contains :

1. A verbose and bombastic *preface* (f. 1v), by the author himself, beg.

آرائش دیباچہ دیوان ثنا بنام مقدسیست النخ

2. *Ghazals* (f. 6v), in alphabetical order, beg.

ای بود ذات منزه ز ابتدا و انتها ، یک کل اندر کلش قدس تو آمد کبریا ،

3. *Qasīdas* (f. 115v), unarranged, beg.

دل بود آئینه و آئینه دان او جهان ، النخ

4. *Tarjī‘bands* (f. 139v), beg.

ای ناطق ذات حق زیانت ، النخ

5. *Tarkīb-bands*, etc. (f. 143v), beg.

ای جلوه فروز یوسفستان ، النخ

6. *Qit‘as, fards*, etc. (f. 150v), beg.

ای زبان در دهان خموش مبلش ، النخ

7. *Rubā‘īs* (f. 156v), beg.

ای آنکه برونی از درون و بیرون ، النخ

8. *Sāqī-nāma* (f. 164v), beg.

بنام مسیحای تاک آفرین ، النخ

9. *Kitāb-i-shāhad* (f. 170v), a long *mathnawī* poem in mystical strain, comp. in 1069/1659, as stated on f. 223, where a chronogram is given *زینا شاهد عرشی*. Beg.

حمد آریم بنام ذوالجلال ، النخ

10. *Mīhr-u wafā* (f. 224v), another still longer *mathnawī* poem in the same strain, in the metre of Nizāmī's *Khusraw-u Shīrīn*. It was dedicated to Shāhjahān (f. 282 sq.), who is much

eulogised. At the end (f. 289), the author mentions his descent from Ni'matu'l-lah Walī, as well as alludes to his ancestors, who also were poets. Beg.

بنام آنکه مهر افزون جانست ، النخ

Ff. (391), S 265 × 165, 220 × 120, ll 15, two columns in the centre, and one on the margins. From f. 171 to the end four columns on a page. Or. pap. Ind. nast. Cond. good.

792.

دیوان مرشی

DĪWĀN-I-ʿARSHĪ.

Oa 56.

A short extract from 'Arshī's dīwān, containing a number of *ghazals*. Copied in 1179 AH. by Barakātu'l-lah Sajlūrī (?). Beg.

تا منور شد حریم بزم دلدار ما ، النخ

Bd. v. Ff. 111v-123v. For measurements, etc., see No. 688.

793.

دیوان مجذوب

DĪWĀN-I-MAJDHŪB.

Nb 118.

Poems of Muhammad Tabrizī, with the *takhalluṣ* Majdhūb, who died in 1093/1682. See EIO 1575 (1), RS 331, R 696-697, etc. *Ind. libr.* Bk 352-353, Spr 479-480 (this particular copy referred to). The dīwān was collected in 1063/1653. Copied in 1148 AH. (the 18th year of Muḥammad Shāh's reign), by Ghulām 'Alī. This volume contains:

Qaṣīdas (f. 1), beg.

زور بازی ترا الله اکبر شاهد است ، النخ

Ghazals (f. 12), in alphabetical order, beg.

الهی عیدک العاصی اتاکا ، النخ

Tajīb'bands, etc. (f. 116v), beg.

حسن را آئینه درکار بود ، النخ

Rubā'īs (f. 127), beg.

از مرتبه نبی شرف دارد حسن ، النخ

Ff. (134), S 235 × 140, 185 × 90, ll 15. Or. pap. Ind. nast. Cond. good. Additional poems of the same author on the margins of several folios.

794.

دیوان نصیبی ✓

DĪWĀN-I-NAṢĪBĪ.

Nc 17.

Poems of Abū Ibrāhīm Allah-yār b. Ḥājjī Muḥammad-yār b. Ḥājjī Mirzā Muḥammad b. Qlich Mirzā الدرماني al-Balkhī, with the

takhalluṣ *Naṣībī* (so he gives his name in the preface, on f. 11). He flourished towards the end of the XIc./XVIIc., in India, in the reign of Aurangzīb, to whom this collection of poems is dedicated (cf. ff. 12, 112v, etc.). In Spr 510-512 several poets with the same *takhalluṣ* are referred to, but this one seems not to be identical with anyone of them. Transcribed in l.l. probably 1100 (or even 1110) AH. The present volume, calligraphically written, perhaps intended as a presentation copy, contains:

A long prose *preface* (f. 1v), in inflated style, beg.

حمد بیعد و ثنای بیعد مر حضرت خداوندی را الخ

Qasīdas (f. 23v), in imitation of a great many poets, ancient and modern, beg.

خدای حی جهان دار و قادر مطلق ، اشتقاق مغز از نه کس مشتق ،

The poets imitated are: 1. Anwarī (ff. 23v, 56v). 2. Athīr Akhsikatī (f. 25v). 3. Kamāl Ismaʿīl (f. 27). 4. ʿAṭṭār (f. 28v). 5. Ḥassān (f. 30v). 6. Abūʿl-Faraj Rūnī (f. 33, 65v, 111). 7. Sayf-i-Isfarangī (f. 34). 8. ʿIṣmat Bukhārī (f. 36v). 9. Salmān Sāwajī (f. 39v). 10. Khāqānī (ff. 41, 48, 88v, 99v, 101, 104). 11. Sanāī (ff. 43, 79v). 12. Rūdagī (f. 46). 13. Masʿūd-i-Saʿd-i-Salmān (f. 50v). 14. Rashīd-i-Waṭwāt (f. 52v). 15. Abūʿl-mafākhīr Rāzī (f. 54v). 16. ʿUrfī (f. 59). 17. Raḍīyyuʿd-Dīn Nishāpūrī (f. 61v). 18. Ṣāḥib-i-Fāryābī (ff. 64, 73). 19. Sayyid Ḥasan Ghaznawī (f. 65v). 20. Badr-i-Shāshī (f. 69v). 21. Majd-i-Hamgar (f. 71v). 22. Saʿdī (f. 75). 23. Muḥṣin-i-Baylaqānī (f. 77). 24. Khusraw (ff. 81v, 83v, 89v). 25. Azraqī (f. 85). 26. Kamālūʿd-Dīn b. Ghiyāth (f. 87). 27. Ummidī ʿIrāqī (f. 91). 28. ʿUnsurī (f. 93). 29. Saʿīd Harawī (f. 96v). 30. ʿAḍāirī Rāzī (f. 98v). 31. ʿUthmān Mukhtārī (f. 102). 32. Pūr-i-Bahā-i-Jāmī (f. 115).

A few other poems are perhaps no imitations, such as the one (f. 102) with the title *مذمت ملک دکن*.

Ff. (117), S 260 x 160, 180 x 95, ll 9. Or. pap. Ind. calligraphic nast. Cond. tol. good. Two very mediocre vignettes.

795.

ASRĀRUʿL-MAʿĀNĪ.

اسرار المعانی

Na 3.

A Sufico-didactic *mathnawī* poem, with many prose passages, comp. by Muḥammad Amīn Tirmīdhī Ḥusaynī (f. 4v). He dedicated the poem to Aurangzīb (f. 4), and, besides, often eulogises that prince in various parts of his work. The title is given on

f. 4v. This poem contains many eulogies on several celebrated Chishtī shaykhs, etc. Copied in the XIIc. AH. Beg.

ستائش و حمد و ثنا کریمی را سزد که الخ

Ff. 54, S 180 × 90, 120 × 55, ll 10. Or. pap. Ind. nast. Cond. tol. good. Marginal notes and glosses.

796.

دیوان تسلیم

DĪWĀN-I-TASLĪM.

Nb 28.

Poems of Muḥammad Hāshimī Shīrāzī, with the *takhalluṣ* Taslīm, who flourished towards the end of the XIc./XVIIc. His poems often contain eulogies on Aurangzīb. See Spr 577 (this particular copy referred to), and Bk 364; cf. also Pr 960. Copied towards the end of the XIIc. AH. This transcript only contains an incomplete collection of *ghazals*, arranged in alphabetical order. The series breaks off, however, at those rhyming with ف. Beg.

ای مطلع مہر تو موزونی دیوانہا، دیباچہ حسن تو رنکینعی عنوانہا،

Ff. 47, S 210 × 120, 150 × 70, ll 14. Or. pap. Good Ind. nast. Cond. on the whole good, although the MS. is worm-eaten in many places. CFW 1825.

797.

دیوان اشرف

DĪWĀN-I-ASHRAF.

Nb 12.

Poems of Muḥammad Sa'īd with the *takhalluṣ* Ashraf who flourished towards the end of the XIc./XVIIc., in the reign of Aurangzīb, cf. R 738. *Ind. libr.* Bk 368, Spr 340–341 (this particular copy described). Transcribed in the XIIc. AH. This volume contains:

1. *Qaṣīdas* (f. 1v), beg.

نیست جز نام خدا مطلع دیوان ثنا، الخ

2. *Sāqī-nāma* (f. 48), and several other short *mathnawīs*. Beg.

دلا مژدہ بادت کہ نوروز شد، الخ

3. A *mathnawī* poem in praise of Kashmīr (f. 68), and some others (on ff. 71v and 73). Beg.

چنان باریک باشد راہ کشمیر، الخ

4. *Qaḍā wa qadar* (f. 78), beg.

شفیدم روزی از روشن روانی، الخ

5. Several short *mathnawī* poems (ff. 92v, 95v, 98v), mostly in praise of Aurangzib. Beg.

جهان افروز فکری میشود باز ، الخ

6. *Ghazals* (f. 101), in alphabetical order, beg.

جز نبی و ولی بحق راه مدان خدایرا ، الخ

7. *Tarjī'bands*, *qit'as*, *quatrains*, short *mathnawīs*. etc. (f. 168v), beg.

مانع ادب باشد غفلت آسوده را ، الخ

Ff. 225, badly misplaced in many cases. In the beginning the correct order is ff. 1, 5, 6, 3, 4, 7-25, 27-32, 26, 33 etc. S 185 x 115, 140 x 70, ll 14. Or. pap. Good Ind. nast. Cond. good.

798.

لطیفه شوق

LAṬĪFA-I-SHAUQ.

Na 105.

A long Sufico-didactic *mathnawī* poem, comp. in 1190/1689 by the author who calls himself Junūnī or Junūnī Miskīn. The date of composition, given above, is expressed by a chronogram on f. 196 : چار صد از غنیمت آر برون : 196. and the title appears on f. 22v. The work is divided into many unnumbered *laṭīfas*. Aurangzib is much eulogised (as on ff. 16-19v). See Spr 452 (this particular copy referred to). Transcribed in 1102 AH. Beg.

بلبل بوستان دانائی ، می سراید چنین ز کوپائی

Ff. (196), S 250 x 135, 195 x 90, ll 17. Or. pap. Ind. vulgar nast. Cond. tol. good. In some places worm-eaten and injured by dampness.

799.

دیوان نورس

DĪWĀN-I-NAURAS.

Oa 4.

Poems of Nauras or Naurasī, as he calls himself, mostly imitating compositions of various ancient poets. There have been many poets with the same *takhalluṣ*. The better known ones are : Muḥammad Husayn Damāwandī, who lived at the court of the Safawides towards the end of the XIc. and just at the beginning of the XIIc. AH. (end of the XVIIc. AD.), see RS 333. Another Nauras, originally a native of Qazwīn, lived in India and died at Bijāpūr in 1983/1672 (see Spr 96). The specimens from the poetry of both, given in *Riyāḍu'sh-shu'arā* (see No. 230 in this Cat., ff. 456v and 459v), as well as in RS 333 (reproducing the initial *bayts* of the British Museum copy) are not found in the present volume. Therefore the Nauras in question may or may not be identical with either of the above. Transcribed in the XIIc. AH. This volume

contains only *ghazals*, alphabetically arranged (some more poems of the same author are added on many folios on the margins, in a different and more modern handwriting). Beg.

ای خدا چون شاه بیت ابروی جانان ما ، الخ

Bd. v. Ff. 1v-60v, S 250 × 145, 175 × 90, ll 15. Or. pap. Ind. nast. Cond. tol. good.

800.

دیوان حسن

DĪWĀN-I-ḤASAN.

Nb 46.

Poems of Ḥasan b. Ḥusayn Shāmlū, with the *takhalluṣ* Ḥasan, who flourished towards the end of the XIc. and beg. of the XIIc. AH. (end of the XVIIc. AD.). As stated in Spr 419, where another copy of the same *diwān* is described, he was a governor of Herat under the Safawide princes ‘Abbās II (1052-1077/1642-1667) and Sulaymān (1077-1105/1667-1694). Copied in the XIIc. AH. This transcript contains :

A prose preface (f. 1v), beg.

بعد از ادای ستائش دهندگان کاخ سخن الخ

Ghazals (f. 2v), in alphabetical order, beg.

یا رب این مخمور غفلت را می اسرار ده ،

همچو آهم بر در دلهای روشن بار ده ،

Ff. 20, S 230 × 125, 160 × 75, ll 16. Or. pap. Ind. shikasta. Cond. good, although the MS. is slightly worm-eaten.

801.

دیوان سابق

DĪWĀN-I-SĀBIQ.

Nb 58.

Poems of Hājji Farīdūn, or Farīdūn Ḥusayn, with the *takhalluṣ* Sabiq, who settled in India and was still living in Lahore in 1103/1691-1692, as stated in EIO 1624. *Ind. libr.* Spr 545 (this particular copy referred to). The present copy, calligraphically written, at the end contains a note, dated 1100 AH. (here l.l.), in a different handwriting :

دیوان مظالم (?) منست این ، شرح دل ظالم منست این ، این
مجموعه که حاصل عمرو زاده طبعم است در بلده کشمیر ... حسب الامر ...
میرزا عبد العظیم ... مرتب گردید الخ

This note ends with a distich in the same strain. It seems therefore not improbable that this note was written by the author himself on what was intended as a presentation copy. It contains :

Qasīdas (f. 1v), beg.

مژدایست در آنکو که هر که کشته ماست

بروز حشر زما خونها نخواهد خواست

Ghazals (f. 73v), in alphabetical order, beg.

خون وحدت میزند جوش از رک زنا ما

نالۀ ناقوس می آید ز استغفار ما

Rubā'īs (f. 234v), beg.

سلطان سریر لی مع الله علیست ، النجم

Ff. 243, S 230 × 125, 150 × 80, ll 12. Or. pap. Calligraphic Ind. nast. Cond. good. Two vignettes.

802.

The same.

Od 1.

Another copy of the same *diwān*, transcribed in 1098 AH., at Burhānpūr, and so also within the author's lifetime. This *diwān* may be complete, but the leaves are badly misplaced and ff. 151–253 are occupied by a portion of the *diwān* of Zahir-i-Fāryābī (already described under No. 464, on p. 204 in this Cat.). There are : *qasīdas* (f. 1v), *ghazals* (ff. 59v–150v, 254–270, 279), and *quatrains* (ff. 271–278), all beg. as in the preceding copy.

Bd. v. For measurements, etc., see No. 464.

803.

دیوان واعظ

DĪWĀN-I-WĀ'IZ.

Nb 143.

Poems of Rafi'ud-Dīn Muhammad b. Fathi'l-lah Qazwīnī, with the *takhalluṣ* Wā'iz, the author of the well known *Abu'abu'l-jinān*. He died shortly after 1105/1694. See RS 334, EB 1144, R 697–698. *Ind. libr.* Spr 587 (apparently this particular copy referred to). Transcribed by Muḥammad Amīnī Māzandarānī, in 1088 AH., i.e. a long time before the author died. This volume contains :

Ghazals (f. 1v), in alphabetical order, with a few *qit'as* and *jards*, beg.

ای نام دلکشی تو عنوان کارها ، خاک در تو آب رخ اعتبارها ،

Qaṣīdas (f. 63v), with a few *quatrain*s, etc., at the end, beg.

فصل دی شد آتش سوزی هوا را در سراسر ، النخ

Ff. 77 (many misplaced), S 230 × 125, 160 × 75, ll 16. Or. pap. Ind. nast. Cond. good.

804.

دیوان کرامی

DĪWĀN-I-KIRĀMĪ.

Nb 115.

Poems of Kirāmī, who flourished towards the end of the XIc./XVIIc. . There were a great many poets, almost contemporary with each other, all with the same *takhalluṣ*. H. Ethé, in EIO 1625, enumerates 8 of the better known ones. The present *dīwān* is evidently the same as the one described in EIO 1625-1626, because many poems in both are identical. Cf. also in *Ind. libr.* Bk 354, Spr 412 (this particular copy referred to). It was completed in 1105, 1693-1694, and the poet's full name may have been 'Abdu'r-Raḥmān b. Amānat-Khān Kirāmī, as shown in EIO 1625. Transcribed in the XIIc. AH. This volume contains.

1. A *tarkīb-band* (f. 1v), incomplete, apparently by the same author, beg.

شرابی را بده ساقی که شوید رنگ از دلبا ، النخ

2. *Ghazals* (f. 6), in alphabetical order (the end on f. 510, which is misplaced). Beg. as in EIO 1625 :

شست و شوی ده بخون عاشقان میخانه را ،

میفروش امروز رنگ نو بریز اینخانه را ،

3. *Qaṣīdas* (f. 503v), *tarkīb-bands*, etc. beg.

ای ز تو تعلیم ناز سرو روانرا ، وی تفت آئینه دار صورت جان را ،

4. *Rubā'īs* (f. 516), in alphabetical order, with a few other poems at the end, beg.

کفتم که هست اختیاری ما را ، النخ

Ff. (537). S 235 × 125, 180 × 80, ll 11. Or. pap. Ind. nast. Cond. tol. good. Some leaves misplaced.

805.

مشق نامه

‘ISHQ-NĀMA.

Nb 116.

A *mathnawī* poem, dealing with the romance of Mahyār (man) and Chandarbadan (woman). Comp. in 1105/1694, as stated in the *khātima* (f. 71v):

ز هجرت هزار و صد و پنچسال ، چو بگذشت در خاطر اینخیال ،

The author frequently mentions his *takhalluṣ* Biyānī. Copied in the XIIc., at Rat'hli (رتھلی), a village in the Bangāpūr district, a dependency of Bījāpūr, by one Yūsuf. Beg.

به بسم الله سزیم ابتدا را، زبان جاری کنم وصف خدا را

Bd. v. Ff. 59-72. For measurements, etc., see No. 662.

806.

دیوان فطرت

DĪWĀN-I-FIṬRAT.

Nb 103.

Poems of Mu'izzu'd-Dīn Muḥammad Fiṭrat, who died in 1106/1694-1695. In many poems he also uses the *takhalluṣ* Mūsawī. Cf. EIO 1560, see EB 1993, etc. *Ind. libr.* Bk 355-356, Spr 408 (this particular copy referred to). Transcribed in the XIIc. AH. This dīwān contains *ghazals*, *quatrains*, etc. intermixed. arranged in one alphabetical series. Beg.

به پیروی شد فزون داغ محبت چشم زارم را

خزان کل زر افشانکرد اوراق بهارم را

Ff. 45-48 contain poetical fragments, apparently from a different author, and f. 49 gives two additional *ghazals* of Fiṭrat, in a more modern handwriting.

Ff. 49. S 215 × 115, 165 × 80, ll 17. Or. pap. Ind. shikasta-nast. Cond. tol. good. the first half injured by repairs.

807.

The same.

Nb 104.

Another copy of the same dīwān, transcribed in 1191 AH. by Dībī Prashād (?). It contains :

Qasīdas (f. 113), with a short *mathnawī* poem at the end, beg.

شبهه ز سوز ناله زارم عجب مدار، بر کوش پنبه کردند از صبح روزگار،

Ghazals (f. 120), with a few *fards* and *quatrains*, beg.

جنونم کوش شهرت از بدامن چون کشم پارا،

پیشانی ناله عشقم خبر کن کوه و صحرا را،

Bd. v. Ff. 113-140v. For measurements, etc., see No. 646.

808.

(مختصر در اصول)

(MUKHTAŞAR DAR UŞŪL).

E 161.

A short versified exposition, in *mathnawī* verse, of the elementary prescriptions of the Muhammadan religion. It was composed in 1106/1695, by one 'Aynī, and contains 110 *bayts*, as stated on f. 173 :

وین طرفه یادگار ز عینی است در جهان
 ابیات او تمام ز صد ده کم آمد (sic)
 نامش نکو نکلشته شد مختصر از آن
 تاریخ اظهر است که یعنی دهد نشان

It is divided into 8 *bābs*, and is probably incomplete. Beg.

بعد از ثناء و حمد جهان آفرین و جان ' هم بعد نعت احمد هادی انس جان

Transcribed in the fourth year of some prince's reign, obviously in the end of the XIIc. or the beg. of the XIIIc. AH. On ff. 173v-174 there are a few questions and answers concerning various religious matters, in prose. On ff. 174v-175 there is a short *mathnawī* poem in praise of the twelve Shi'ite Imāms, etc., beg.

الهی به اعزاز آن چند تن ' که هستند فخر زمین (و) زمین

Bd. v. Ff. 169-175, S 200 × 135, 140 × 75, ll 13. Europ. pap. Vulgar Ind. nast. Cond. tol. good. Injured by worms and repairs.

809.

دیوان شوکت

DĪWĀN-I-SHAUKAT.

Nb 81.

Poems of Abū Ishāq or Muḥammad Ishāq (or Ibrāhīm) Bukhārī, with the *takhalluṣ* Shaukat, who lived in Persia and died at Isfahān in 1107/1695-1696. See GIPh 312, EIO 1628-1633, EB 1145-1146, Pr 934, R 698, Krafft 69, etc. *Ind. libr.* Bh 406, Bk 357-359, Spr 568-569. Copied in 1124 (?) AH., in a place called تلنبه. The present volume contains :

Ghazals (f. 1v), in alphabetical order, intermixed with *quatrains*, *fards*, etc. Some more are added occasionally on the margins. Beg.

الهی رنگ تأثیر کرامت کن فغانم را ' به موج اشک بلبل آب ده تیغ زبانم را

Two *qaṣīdas* (f. 190), the second of them being the same as described in EB 1146, and one *qit'a*. Beg.

از بسکه ریخت رنگ جنون بر سرم هوا ' الخ

A story, in prose and verse, in praise of coffee (f. 196), with the title :

مسناطة شاهد معاني شاه شوکت در تعریف قهوة بیان نمود

Beg.

حبش زاده ملاححت پناه معشوقی النخ

A short letter in reply to an epistle of Mīr Najāt (f. 201).

Ff. (201), S 255 × 140, 160 × 70. ll 15. Or. pap. Ind. nast. with some pretence to calligraphy; the author's name and the initial poem are written in gold, which is still unfaded. Cond. tol. good. A mediocre vignette.

810.

مثنوی راسخ

MATHNAWĪ-I-RĀSIKH.

Na 116.

A Sufico-didactic poem in *mathnavī* verse, by Muḥammad Zamān, a native of Lahore, with the *takhalluṣ* Rāsikh. He died in 1107/1695-1696. See EB 1147 (1), where this work is described in detail. *Ind. libr.* Bk 360. Copied in the XIIc. AH. Beg.

ز کلم ای صریر آه بر خیز، نسیم کوی بسم الله بر خیز

Ff. 22, S 210 × 115, 170 × 90, ll 13. Two columns in the centre and a double column on the margins. Or. pap. Bad Ind. shikasta. Cond. tol. good. Very slightly worm-eaten.

811.

شمع و پروانه

SHAM-U PARWĀNA.

Na 111.

Another version of the Indian tale of Rat and Padam, already mentioned under No. 770 in this Cat. It was comp. in 1069/1658-1659 by Mīr 'Askarī 'Āqil-Khān Rāzī, who died at Dihlī in 1108/1696. See GIPh 253, EIO 1634(1), 1635, EB 1148-1149, Pr 935, R 699, etc. *Ind. libr.* Spr 543, etc. Copied by Mīr Ma'mūr in 1116 AH. (the 47th year of Aurangzib's reign), incomplete at the beginning. It opens abruptly with :

آب کل را ز دل فزوده کمال، دلریا کرده آب و کل به جمال

Bd. v. For measurements, etc., see No. 768.

812.

مرقع

MURAQQA'.

Na 113.

A book of Sufic miscellanies, by the same Rāzī, originally undertaken by him as an attempt (a rather poor one, in fact) to

imitate the *Mathnawī* of the great Jalālu’-d-Dīn Rūmī. It deals with every thing in general and nothing in particular and is extremely verbose and bombastic. See EIO 1638, etc. *Ind. libr.* Bk 361-362, Spr 543. Transcribed in 1099 AH., i.e. long before the death of the author. Beg. as usual.

ابها الساقى اغثنى في الغمام ‘ اسقني من جرعة الكأس (sic) الكرام

S 200 × 115, 145 × 70, ll 13. Or. pap. Ind. nast. Cond. good.

813.

MATHNAWĪ-I-NĀṢIR-‘ALĪ.

مثنوي ناصر علي

Na 13

A *mathnawī* poem in Sufic strain by Nāṣir-‘Alī Sarhindī who died at Dihlī in 1108/1697. See GIPh 252. 310, EIO 1639-1648, EB 1150-1152, Pr 936, Ros 167, R 699 sq., Gotha C. 80, Leyden C II 107, etc. *Ind. libr.* Bk 363, Spr 329. A bad copy, dating apparently from the beginning of the XIIc. AH. It was evidently once an édition de luxe, written on specially coloured paper in a calligraphic, but very bad, form of shikasta. Now the paper is all rotten and worm-eaten; the folios are loose. Beg. as usual.

الهي ذرة دردم بجان ریز ‘ شر در پنبه زار استخوان ریز

S 210 × 125, 150 × 89, irregular number of diagonal lines. Or. coloured paper. Cond. bad. CFW 1825.

814.

The same.

M 2.

Another copy of the same poem, dating probably from the middle of the XIIc. AH. It is included in a large collection of treatises on different subjects. Beg. as in the preceding copy.

Bd. v. Ff. 113-121v. For measurements, etc., see above, No. 221.

815.

The same.

M 6.

A fragment of the same poem, dating from the XIIc. AH. Also extracts from the minor poems of Nāṣir ‘Alī.

Bd. v. Ff. 33-37v and 1v-29, S 230 × 115, irregular number of lines. Or. pap. Bad Ind. shikasta nast. Cond. very bad, dirty, worm-eaten.

816.

The same.

Oa 62.

Another copy of the same poem, dating from the middle of the XIIc. AH. (other parts of the same volume, written by the same hand, are dated 1134 AH.). It is incomplete at the end. Beg. as in No. 813.

Bd. v. Ff. 77v-106. For measurements, etc., see No 617.

817.

انتخاب دیوان ناصر علی

INTIKHĀB-I-DĪWĀN-I-NĀṢIR-‘ALĪ.

Oa 63.

A brief version of the dīwān of the same poet. Copied in 1142 AH. It contains *ghazals*, *quatrains*, *fards*, etc., intermixed, alphabetically arranged. Beg. as usual :

محبت جادۀ دارد زبـان (پندہان here) در خلوت دلہا
چو تار سبـحہ کم کردیدہ این رۂ زیر منـزلہا

Bd. v. Ff. 1v-102. S 225 × 140. 130 × 80, ll 11. Or. pap. Ind. nast. Cond. tol. good.

818.

لمعات الطاهرین

LAMA‘ĀTU‘T-TĀHIRĪN.

Na 106.

A long Sufico-Shi‘ite compilation, in *mathnavī* verse, divided into 110 *lama‘as*. It contains an exposition of the system of Shi‘ism, in its rather extremist form, and, besides, deals with a great many questions of ethics, theology, Sufic theosophy, etc., all in a great confusion. The poem is exceedingly verbose, but equally vague and bombastic. In spite of its Shi‘itic tendencies it is dedicated to Aurangzib (f. 2v. and the whole of the 78th *lama‘a*), and contains long eulogies of the first three khalifs. There are, however, many passages which, although very elusively worded, remind us forcibly of the doctrine of Ismailism. The work was completed in 1108 1697 (chronogram (مجمع عشق نواہن), by Ghulām-‘Alī b. Muḥammad-‘Alī b. Aḥmad Tūām, a native of the Deccan, who used the *takhalluṣ* Ghulām or Ghulāmā. In the course of his huge poem he refers frequently to his various relations or narrates many events of his own career. They can however only be summarised after a comprehensive study of this highly unsystematic work. So far I have been unable to find elsewhere any references concerning the author’s biography.

At the end there are added, in the same handwriting as that of the whole of the volume, a prayer (دعاء عدياه) and a pedigree of the author's spiritual guide, Sayyid Shāh Mīr Muḥammad Muṣharraf, probably a local saint. It is very interesting because it traces the descent of the person in question from Adam to 'Alī, and from 'Alī, through Imām Isma'īl, the Fatimides of Egypt, and the Khudāwands of Alamūt, to himself. A note on this matter was published by me in JASB, 1922, pp. 403-406.

A good copy, transcribed apparently in the beg. of the XIIc. AH. It contains a lengthy and verbose prose preface, beg.

حمد و سپاس بيقيناس مراحديرا النج

Beg. of the poem itself (f. 49v):

باسم (sic) الله الرحمن نعم (sic) الرحيم
حكيم قدير تلى عظيم

Beg. of the دعاء عدياه:

شهد الله انه لا اله الا هو النج

S 255 x 140, 170 x 90, ll 12. Or. pap. Good Ind. nast. Cond. good. A detailed index on ff. 33v-48.

819.

NAYRANG-I-ISHQ.

نیرنگ عشق

Na 119.

A versified love story of Shāhad (woman) and 'Azīz (man), comp. in 1095/1685 by Muḥammad Akram, a Panjābī from Ganjāh, a place in that province, who used the *takhalluṣ* Ghanīmat. He died about 1119/1698-1699. See GIPh 251, EIO 1649-1652, EB 1153-1155, R 700, 1034, etc. *Ind. libr.* Bk 367, Spr 410. Lith. several times in India. Copied in the XIIc. AH. Beg.

بنام شاهد نازک خیالان عزیز خاطر آشفته حائیان

A number of highly flowery epistles are appended at the end. They are transcribed by a different hand in the worst possible form of shikasta, almost absolutely illegible. There is a kind of a title, also not quite legible: ... فعات علی جاء

S 215 x 120, 180 x 105, ll 11, two columns in the centre and one on the margins. Or. pap. Ind. shikasta. Cond. t. b. good, in some places worm-eaten.

820.

DĪWĀN-I-WAḤĪD.

دیوان وحید

Nb 148.

A large collection of poems by 'Imādu'd-daula Muḥammad Tāhir Qazwīnī, with the *takhalluṣ* Waḥīd, the author of the

well-known history of Shāh 'Abbās II, the Safawide (1052-1077/1642-1666), تاريخ شاه عباس ثاني. He died most probably in 1110/1698-1699, but other dates of his death are given by various authorities, i.e. 1108/1696-1697 and 1118-1119/1706-1707. See GIPh 312, 342, EIO 1653-1655, etc. *Ind. libr.* Bk 365. Copied in 1181 AH. This bulky volume contains *ghazals*, *quatrains*, *tarkīb-bands*, *fards*, etc., all intermixed and arranged in one alphabetical sequence. The copy is defective at the beginning, but, judging from the original numeration of the folios, only two leaves are lost. Beg. of the first complete poem :

طرف بر بستی بسی مشکل بود از کار ما ، الخ

Ff (348), S 260 × 145, 230 × 75, ll 12, two columns in the centre and one on the margins. Or. pap. Ind. shikasta-nast. Cond. tol. good.

821.

The same.

Nb 104.

A short extract from Wahīd's *diwān*. There are only a few *qit'as*. This collection forms part of a volume, containing *diwāns* of several different poets, many of them, transcribed by the same hand, being dated 1191 AH. It opens with the poem, found on f. 10v of the preceding copy :

سری داریم بی سامان دلی داریم بی پروا ، الخ

Bd. v. Ff. 155-159. For measurements, etc., see No. 646.

822.

KULLIYYĀT-I-'AZĪM.

کلیات عظیم

Nb 97.

Poems of Muḥammad (cf. f. 221) Nīshāpūrī, with the *takhalluṣ* Azīm, who died in 1110-1111/1698-1700. See GIPh 312, R 701. *Ind. libr.* Bk 337. Spr 358 (this particular copy described). A calligraphic transcript, probably dating from the author's time, i.e. the end of the XIc. or the beg. of the XIIc. AH. This volume contains :

1. *Qaṣīdas* (f. 1v). *qit'as*, etc., beg.

ای ز بسم الله کل برفرق فرقان ریخته ، شکر الحمد از آن در کام انسان ریخته .

2. *Ghazals* (f. 49v), in alphabetical order, with a few *mu-khammasāt*, *quatrains*, etc., at the end. beg.

ای عشق تن ما ز تو شد جلن تو از ما ،

ما از تو شدیم آخر و دیوان و تو از ما ،

3. *Fauz-i-Azīm* (f. 109v). A *mathnawī* poem, of somewhat 'encyclopaedic' contents, dealing with a most surprising variety of subjects, comp. in 1064 1654. It is apparently incomplete at the end. Beg.

دارم سر حمد حق تعالی ، ام للانسان ما تمني

4. *Jāmi'u'l-fawā'id* (f. 217v). A short *mathnawī* poem in praise of Bayrām-Khān, a high official under Shāh Sulaymān, the Safawide (1077-1105/1667-1694). It contains a long prose preface (ff. 217v-221v), comp. in 1068/1658 (chronogram خان مجموعه بگرام). Beg. of the preface :

واحد الدات كثير الصفات النعم

Beg. of the poem itself (f. 222v) :

الهي ديدة ده خالی از عیب ، که سوزد از نگارش پرده عیب

5. A short *mathnawī* poem containing a eulogy of the garden called Faraj-Bakhsh (f. 229v), with the heading :

در تعریف باغ نصیه مشهور بفرج بخش

Beg. of the poem :

عباحی دست موسی آستینش ، النعم

Fi. 234, S 215 x 120, 135 x 65, il 15. Or. pap. Calligraphic Ind. nast. Cond. good. In some places worm-eaten. A few notes on the margins.

823.

دیوان شفیعا

DĪWĀN-I-SHAFĪ'Ā.

Nb 6

Poems of Shafī'ā, a native of Shīrāz, who also used the *takhalluṣ* Athar. He lived in Iṣfahān, never came to India, and died at Lār in 1113 1701-1702, as is usually accepted, although another date of his death is also given by different authorities, i.e. 1124/1712-1713. See EIO 1656, EB 1156, R 791. *Ind. libr.* Spr 344. His *diwān* was collected in 1106 1694-1695 Copied by 'Aṭāu'l-lah b. Wilāyati'l-lah b. Bāqir, surnamed Mir Pādshāh, in 1145 AH. The present volume contains :

1. *Qaṣīdas* (f. 1v), with a few *mathnawīs*, and a number of *qit'as*, containing chronograms. Beg.

شرح مجموعه صنع تو ندارد پایان ، یک رباعیت ز ترکیب عناصر انسان

2. *Ghazals* (f. 62v), in alphabetical order, beg.

بخش بودای افتادگی تن خود را ، النعم

3. *Rubā'īs* (f. 102v), beg.

داری اگر آرزوی کوثر به بهشت ، الخ

4. *Hajwiyyāt* (f. 105). several epigrams, etc., beg.

ای علم در جهان بر سوائی ، الخ

S 240 × 145, 195 × 90, ll 15. Or. pap. Ind. bad shikasta-nast. Cond. good. CFW 1832

824.

دیوان مخفی

DĪWĀN-I-MAKHFI.

Nb 122.

The well-known collection of poems by Aurangzib's eldest daughter Zību'n-Nisā, with the *takhalluṣ* Makhfī, who died in 1114 1703. See GIPh 310. R 702, etc. *Ind. libr* Bk 422 (where an attempt is made to ascribe this dīwān to another poet, whose *takhalluṣ* quite accidentally coincided with that of Zību'n-Nisā; all this is extremely unconvincing). Spr 480 : (GC II 226-227), etc. It was several times lithographed in India. Copied in 1213 or 1223 AH. (the date is suspicious, not clearly legible, probably added by a later hand or altered). by Muhammad Amīn Beg. This copy contains four miniature paintings (on ff. 17v. 74, 118v. 149). The poems are intermixed, *ghazals*, *qit'as*, *qaṣ'īdas*, *mukhammasāt*, *musaddasāt*, etc., and arranged alphabetically. Only *tarjī'bands* and *tarkīb-bands* are given separately. Beg.

ای زابر رحمتت خرم کل بستان ما ،

کفکونوی حرف عشقت مطلع دیوان ما ،

Tarjī'bands (f. 129v), beg.

ای مرهم زخم هرگز ندی ، الخ

Tarkīb-bands (f. 139), beg.

آن حسن که در پرده بخود راز نهان داشت ، الخ

Ff. (168), S 255 × 155, 165 × 95, ll 14. Or. pap. Ind. nast. Cond. good. Bad vignette.

825.

دیوان مطلع

DĪWĀN-I-MUTLI.

Nb 127.

Poems of مطلع (probably to be read Mutlī', although another possible reading may be Maṭla'). There was a poet with the same *takhalluṣ* مطلع, i.e. Muhammad Mutlī', the son of the Safawide

prince Shāh Ṣafī (1037-1052/1628-1642). But it is obvious that he and the author of the present dīwān were quite distinct because the present volume contains chronograms ranging from 1100 AH. up to 1112 (f. 44v), 1114 (f. 44), 1116 (f. 44), and even 1118 (f. 44, طالع وبخت). Besides, the present poet, as his dīwān shows, was living in India, and some of his *qaṣīdas* (as on f. 15v) are addressed to emperor Farrukh-Siyar (1124-1131/1713-1719) of Delhi. The present copy dates from about the same period, i.e. the beg. of the XIIc. AH. It contains:

Qaṣīdas (f. 1v), with a few *tarkīb-bands*, and a series of *qit‘as*, containing chronograms: at the end. Beg.

نوبهار آفرینش را چمن سرا تونی ، فتنه آموز ؛ نگاه در کس شمعلا تونی

Ghazals (f. 62v), in alphabetical order, beg.

یا مآلای الجذاب محددک فی الکبریا ،

ذاتک بحر الکرم وعفک عین العطا ،

Rubā‘īs (f. 115v), beg.

روزی که بخانه دلبران (?) می آید ، الخ

On ff. 119v-124v some more poems are found, apparently from the same author.

Ff. 124, S 230×120, 185×90. Il 17. Or. pap. Ind. nast. Cond. not good. Worm-eaten and in many places injured by repairs, especially in the second half of the book.

826.

کلیات عالی

KULLIYYĀT-I-‘ĀLĪ.

Nd 12.

Poems of Nūru’d-Dīn Muḥammad, with the titles of Nī‘mat-Khān, Muqarrab-Khān and Dānishmand Khān, which were bestowed on him at different times and with the *takhallus* ‘Ālī. He died in 1121-1122/1709-1710. See GIPH 337, EIO 1659-1671, EB 1159-1161, R 702-703, etc. *Ind. libr.* Bk 370-371, Spr 328-329 (this particular copy referred to). Transcribed towards the end of the XIIc. AH. Originally a good copy, but now slightly defective at the beg. and end, much injured by dampness, so that many pages are illegible. It contains:

1. The prose *preface* (f. 1), here incomplete at the beg., highly bombastic and inflated. Beg. abruptly:

... فی الحقیقة غوامان طغ فکر الخ

2. *Dīwān* (f. 14), containing *ghazals*, *qasīdas*, *mathnawīs*, *qīṭas*, *fards*, *quatrains*, etc., partly alphabetically arranged. Many poems are written on the margins. Beg.

تمامی یابد از مصراع بسم الله دیوانها ،

ببین کر مد این ابروست زیب روی عذوانها ،

3. *Husn-u 'ishq* (f. 135v; ff. 132-134 are left blank), an allegorical story in prose and verse, also called *Munākīḥa-i-husn-u 'ishq*, or *Katkhudāi-i-husn-u 'ishq*. See EIO 1659(4), 1661(4), 1662(5), 1669, EB 1157(6), 1159(3), Pr 681, R 703, 738, 796, 850, etc. Several times lith. in India. Beg.

حدیث عشق شد زیب بیانم ، چو شمع افتاد آتش در زبانم ،

4. *Rūz-nāma* (f. 155), or *Waqā'i-i-Haydarābād*, or, as in this copy,

روز نامه وفائع ایام محاصره قلعه دار الجهاد حیدرآباد ،

It is a satirical chronicle of the siege of Haydarābād in 1097/1686. See EIO 1659 (2), 1660 (4): 1661 (1), 1662 (2), 1663-1668, EB 1157 (5), 1159(1), 1160, Pr 492, R 268, 745, 796, 850, 1049. Cf. Elliott, History of India. VII. p. 200. Lith. several times in India. Beg.

دمی که مدرس کشاف صبح در صفا صدق الخ

(Ff. 214v-215 are blank. Ff. 215v-217v contain a letter of Mīr Maṣṣūr Nishāpūrī, with the *takhalluṣ* 'Āshiq. to one of his friends, from India to Iṣfahān. beg.

زندانی بیت الاخران فراق عاشق مشتاق الخ

It seems to have no connection with 'Ālī).

5. *Mathnawī* (f. 219v), the same as EIO 1659 (6). EB 1157 (4), 1161, R 703, 796, Spr 329, etc. It belongs probably to the long series of weak and unsuccessful attempts of various poets to imitate the *Mathnawī* of the great Jalālu'd-Dīn Rūmī. Beg.

حمد و شکر او را که هر چه هست ازوست ،

دام هستی حلقه دار از هلی هوست ،

Apparently incomplete at the end of which the last three folios are written by a different hand.

Ff. 328, S 230 × 125, 150 × 70, ll 14. Or. pap. Clear Ind. nast. Cond. bad. Injured by dampness.

827.

The same.

M 2.

A portion of 'Alī's *Kulliyāt*, copied in XIIc. AH. and included in a large collection of treatises on different subjects. It contains:

1. The usual prose *preface* (f. 390v), the same as in the preceding copy. Beg. as in EIO 1660 (2):

عیار افزای نقد سخن اکسیربست که الخ

2. *Ghazals* (f. 393), in alphabetical order. beg.

نیا ای خامه بسم الله سر کن راه مطلب را ، الخ

3. *Qaṣīdas* (f. 418v). unarranged, beg.

کشائش کرة دل بپیچ باب نشد ، الخ

4. *Mathnawī*, the same as in No. 826 (5), with the same beginning (f. 423v), incomplete at the end.

Bd. v. Ff. 390v-460. For measurements, etc., see No. 221.

828.

دیوان خالص

DĪWĀN-I-KHĀLIṢ.

M 7.

Poems of Sayyid Ḥusayn, with the *takhalluṣ* Khālīṣ, who came to India, and died there in 1122 1710-1711. See EIO 1672 1673, Pr 937-938, 700. *Ind. libr.* Bk 372, Spr 460. Copied in the XIIIc. AH. This collection apparently contains only an abbreviated version of the dīwān. Beg.

ای نساء سر جوش ثنای تو سخنها ، الخ

Bd. v. Ff. 67v-127v, S 290 x 195, 235 x 80, ll 21, two columns in the centre and one on the margins. Europ pap. Ind. shikasta-nast. Cond. tol. good.

829.

حملة حیدری

ḤAMLA-I-ḤAYDARĪ.

Na 175.

A long *mathnawī* poem, imitating the *Shāhnāma*, and dealing with the legendary fantastic adventures of 'Alī, the first Shī'ite Imām. The author, Muḥammad Rafī-Khān, with the *takhalluṣ* Bādhil, died in 1123/1711, leaving his poem unfinished. This work was completed in 1135/1723 by another poet with the *takhalluṣ* Najaf, who appended to it another composition on the same subject, by an earlier author. Sayyid Abū Ṭālib Iṣfahānī. See GIPh 235.

EIO 900, RS 336, EB 518-519, Pr 533, R 704, etc. *Ind. libr.* Bh 409. Bk 374-377. Spr 368. Cf. also J. Mohl, *Le livre des Rois*, preface, p. 77, note. A good copy dating from the XIIc. AH. Beg. as usual :

بنام خداوند بسیار بخش
خرد بخش و دین بخش و دینار بخش

The second part has the heading as follows :

اختتام حمله حیدری از گفته میر ابو طالب ولد میر ابو القاسم فزدرسکی

Beg.

در بحر دانش محمد رفیع ، که بادش بمحشر محمد شفیع

S 310 × 185, 235 × 145, ll 25, four columns. Or. pap. Good Ind. nast. Cond. good. Many blank spaces reserved, either for the intended prose passages or for pictures.

830.

DĪWĀN-I-MUNSHĪ.

دیوان منشی

Nb 132.

Poems of Jaswant Rāy with the *takhalluṣ* Munshī. The present copy of his *diwān* is an autograph, transcribed in 1124/1712 at Sarā in the province of Bījāpūr. It has already been mentioned in Spr 507-508. See also EIO 1695. It contains chiefly *ghazals*, but there are also some *rubā'īs*, etc., all in one alphabetical series. Beg.

ای پرشکرز نام تو کام دهان ما ، طوطی سبق گرفته ز نطق زبان ما ،

On ff. 77-81 there is a short prose article, in the same handwriting, probably by the same author, incomplete at the end. The title is as follows :

نقل در مجلس زندان به ازین نیست ذکر

Beg.

شبی که از مهتاب فرش سیماب النخ

On f. 83 there is a single page (in a different handwriting) of what may be the beginning of another prose treatise, opening with :

قانون جدولی اینست النخ

Ff. 83, S 230 × 125, 155 × 75, ll 13. Or. pap. Ind. nast. Cond. good.

831.

DĪWĀN-I-WAḤDAT.

دیوان وحدت

Nb 146.

Poems of 'Abdu'l-Aḥad, with the *takhalluṣ* Waḥdat, surnamed Miyān-gul or Shāh-gul, d. in 1126/1714. See Spr 585 (this parti-

cular copy described). Copied in the XIIc. AH. This vol. contains:
Qasidas (f. 1v), beg.

زهی ز کده کمالت کلیم ناطقه لال ، بر آستان جلالت امین پر و بال ،

Ghazals (f. 20v), in alphabetical order, beg.

خبر از کعبه جان میرسد در وادی دلمای ،

بود چون رشته کوه عیان این ره بمنزلها ،

Quatrains, gīṭ'as, fards, etc. (f. 251), beg.

تا چشم تو با فتنه کری ساخته است ، الخ

Ff. (259), S 220 × 125, 120 × 85, ll 13. Or. pap. Ind. nast. Cond. good.

832.

نور نامه

NŪR-NĀMA.

Oa 25.

A versified *Nūr-nāma* or a eulogy of Muḥammad, explaining the part played by his spirit (literally 'light,' *nūr*), in the process of the creation of the universe. Similar *nūr-nāmas*, in prose and verse, exist in a great number of versions in various languages. Their recital is regarded an act of piety and possesses special magical power. A prayer in Arabic invariably accompanies all similar works (here on ff. 17-22v). The author's name is not mentioned (usually the *nūr-nāmas* are ascribed to the authorship of the fourth Shi'ite Imām, Ja'far Ṣādiq). The title is mentioned on ff. 4v and 16v. The work is comp. in 1126/1714, as stated at the end:

روز یکشنبه هشتم شعبان ،

ختم شد بر عنایت رحمان ،

سال هجری (ت) نمون ،

الف و عدد بیست و شش بران افزون ،

Copied in the XIIc. AH., as an entry in an album. Beg.

گفت پیغمبر خدای اجل ، خوش حدیثی ز خلقت اول ،

Bd. v. Ff. 1v-22v, S 115 × 65, 75 × 35, ll 9. Or. pap. Ind. nast. Cond. very bad. Worm-eaten and injured by repairs.

833.

دیوان عنصف

DĪWĀN-I-MUNŞIF.

Oa 46.

Poems of Fāḍil-Khān, with the *takhalluṣ* Munşif. The date of his death is unknown, but the date of the completion of his

present *diwān* may be fixed within 6 years between 1127 and 1133/1715-1721. The first date is that of the victory of 'Abdu's-Ṣamad-Khān Dīlir-Jang over the Sik'hs, mentioned on f. 13v. The second date is that of the year in which the present copy was transcribed by Mullā Pīr-Muḥammad (see the colophon on f. 138). See Pr 949, R 706. *Ind. libr.* Spr 507 (this particular copy described). This volume contains:

Qaṣīdas (f. 1v), beg.

کشت از بار کنه فاعلم از بس دو تا
شد خط پیشانیم همچو نکیں نقش ما

Ghazals (f. 17v), in alphabetical order, beg.

یارب ز ننگ هستی من باز کن مرا
تاراج عشق خانه بر انداز کن مرا

Rubā'īs (f. 138v), also in alphabetical order, beg.

یارب نفسی ز ما جدا کن ما را ، الخ

Ff. (155), S 190 × 105, 145 × 70. ll 15. Or. pap. *Ind. nast.* Cond. good. Glosses and quotations on the fly-leaves and margins. Spaces reserved apparently for illustrations. Several folios left blank.

834.

DIWĀN-I-WĀDĪḤ.

دیوان وادیح

دیوان وادیح
Oa 52.

Poems of Mubāraku'l-lah Irādat-Khān, son of Mīr Ishāq, with the *takhalluṣ* Wādīḥ, d. in 1128/1716. See GIPh 300, EIO 1674-1675, R 938. *Ind. libr.* Spr 583 (the next copy referred to). Transcribed in the XIIc. AH. This volume contains:

1. *Qaṣīdas* (f. 1), apparently an incomplete series, beg

نمود طبع من امروز برق جوانی ، بیاد آن عنم شعله چین پیشانی ،

2. *Ghazals* (f. 6v), in alphabetical order, also only an extract from the original collection. Beg.

ای خشک زبان ساخته مقصد طلبانرا
کرداب عدم کرده سراب دو جهانرا

3. *Rubā'īs* (f. 40), in alphabetical order, beg.

بسم الله این رباعی عنصر ما ، الخ

4. Several *tarjībānds* (f. 47), defective at the beginning.

5. *Sāqī-nāma* (f. 50), without a preface. Comp. in 1107/1695-1696. Beg.

بهسپار مستی که تا ک آفرید ، الخ

6. *Āina-i-rāz* (f. 54), a *mathnawī* poem, commenced in 1675 1664-1665, and completed in 1078, 1667-1668. This poem is apparently incomplete at the end. It contains a prose preface, beg

عشقست جمال کمالي را که صفای حیرت الهی

Beg. of the poem itself (f. 60v) :

بغلام آنکه دل آئینه ساز است ، نظر باز نهانی جمله راز است ،

Ff 68, S 285 × 165, 180 × 90, irregular number of diagonal lines. Or. pap. Ind. nast. Cond. good.

835.

The same.

Nb 142.

Another copy of the collection of *ghazals* by Wādih, dating from the XIIc. AH. It is referred to in Spr 583. Transcribed in the XIIc. AH., but several portions, which probably were lost, have been restored by a different hand, on different paper, of much more modern origin. This collection of *ghazals* seems to be more complete, although the first and the last poems are the same. Beg as in the preceding No. 834 (2).

Ff. (69), S 205 × 115, 160 × 70, ll 15. Or pap. Ind. nast Cond. bad. Worm-eaten and repaired.

836.

دیوان بیدل

DĪWĀN-I-BĪDIL.

Oa 24.

POEMS of 'Abdu'l-Qādir, with the *takhalluṣ* Bīdil, d. at Dihlī in 1133 1720 (another date of his death is given as 1137 1724-1725). See GIPh 300, 301, 310, 335, 337, EIO 1676-1686, EB 1169-1170, Pr 938-941, Ros 167, R 706-707, Gotha C. 80, etc. *Ind. libr.* Bh 410, Bk 381-388, Spr 378-380 : (GC II 221). Cf. also Garcin de Tassy, *Hist. de la litt. Hindouie*, I p. 312 sq. Lith. a great many times in India. About prose works of the same Bīdil see above, Nos. 384-389 in this Catalogue. Copied in 1141 AH. by 'Abdu'l-Mu'min b. Muḥammad Taqī b. Muḥammad Faḍil. There is no preface, and the present volume contains chiefly *ghazals*, in alphabetical order, and a number of *rubā'īs* at the end (f. 116v).

Ghazals (f. 1v), beg.

نفس آشفته میدارد چو کل جمعیت ما را ،

پریشان می نویسد کلک موج احوال دریا را ،

Quatrains (f. 116v), beg.

آندم که حقیقت عدم پیدا شد، الخ

Bd. v. Ff. 1-123, S 210 × 120, 175 × 80, ll 19. Or. pap. Ind. shikasta-nast. Cond. good.

837.

The same.

Nb 25.

Another copy of the same *dīwān*, which is the longest of all the copies of this *dīwān* in the present collection. Transcribed in the middle of the XIIc. AH., incomplete at the end. It contains only *ghazals*, in alphabetical order. beg.

باوج کبریا کز پهلوی عجزست راه آنجا
سر موی کر اینجا خم شوی بشکن کلاه آنجا

Ff. 479, S 240 × 140, 170 × 65, ll '9. Or. pap. Ind. nast. Cond. good.

838.

The same.

Nb 24.

Another copy of the same *dīwān*, probably considerably abbreviated. Transcribed in 1191 AH. at Muḥammadābād (Benares), in the 18th year of Shāh-Ālam. It contains *ghazals*. beg. as in the preceding copy, with a few *tarjībands* at the end.

Ff. 179. S 240 × 155, 180 × 105, ll 17. two columns in the centre and one on the margins. Or. pap. Ind. shikasta-nast. Cond. tol. good.

839.

The same.

Nb 27.

Another copy of the same *dīwān*, dating from the end of the XIIc. or beg. of the XIIIc. AH. It contains *ghazals*, in alphabetical order. beg. as in the two preceding copies, with a few *quatrains* and *fards* at the end.

S 210 × 120, 165 × 85, ll 13. Or. pap. Ind. shikasta-nast., different hands. Cond. good. Some folios misplaced.

840.

The same.

Nb 26.

Another copy of the same *dīwān*, transcribed towards the end of the XIIc. AH. It contains *ghazals*, in alphabetical order. beg.

دردنی خیالیم و نمی نیست در اینجا
جز وهم وجود و عدمی نیست در اینجا

(The *ghazal*, which is placed first in the preceding copies, is here the second.)

S 220 × 115, 170 × 75, ll 16. Or. pap. Ind. shikasta-nsta. Cond. good. Stray notes and quotations on fly-leaves and margins.

841.

محیط اعظم

MUHĪT-I-A'ZAM.

Na 135.

A long *Sāqī-nāma*, in Sufic strain, comp. by the same Bīdil in 1078/1667–1668 (the title is a chronogram). Copied by Qudratu'l-lah Mirzāpūrī in 1179 AH. It contains a flowery preface, beg.

حمد نشاء آفرینبی که میخانند حقیقت النخ

Beg. of the poem (f. 2, on the margins) :

خوش آندم که در بزمکاه فدم ، می بود بی نشاء کیف و کم ،

S 225 × 150, 140 × 70, ll 17, two columns in the centre and one on the margins. Or. pap. Ind. nast. Cond. good. CFW 1825.

842.

عرفان

‘IRFĀN.

Na 112.

Another lengthy *mathnawī* poem by the same Bīdil, also in Sufic strain, comp. in 1124/1712. See R 707, etc. *Ind. libr.* Bk 382, 387–388, etc. Copied in the XIIc. AH. Beg.

عشق از مشقت خاک آدم ریخت ، آنقدر خون که رنگ عالم ریخت ،

Ff. (201), S 240 × 150, 175 × 80, ll 18. Or. pap. Ind. nast. Cond. not good. Injured by dampness.

843.

رباعیات بیدل

RUBĀ'YYĀT-I-BĪDIL.

No 19.

A huge collection of *quatrains*, in alphabetical order by the same Bīdil (see RS 338, P. 969, etc.). At the end there are a few artificial *ghazals* (f. 363v) : *quatrains* written with letters not requiring diacritical dots (f. 366v) : another short series of *quatrains*, which, in contradistinction to the preceding ones, are written only with letters which require diacritical dots (f. 367) : a long *mathnawī* poem, describing the elephant (f. 369v) : a series of *tarjībānds* (ff. 63v–69, 375v, etc.). Copied in the XIIc. AH. Beg.

آن کس که مغرور است ز آب و گل ما ،

بی او عدم است خلوت و محفل ما ،

Ff. (392), S 215 × 115, 145 × 70, ll 14. Or. pap. Very bad Ind. shikasta. Cond. tol. good. Slightly worm-eaten. Folios badly misplaced.

844.

محبوب نیرنگ

MAHBŪB-I-NAYRANG.

Na 163.

Versified love letters, in Sufic strain, completed in 1133/1721, by Muḥammad Ṭāhir Kulābī (evidently a native of Kulāb, on the Upper Oxus, and not Gulābī as written by Sprenger). See GIPh 251, Spr 413 (this particular copy described). The present transcript is an autograph, written in the year of completion, 1133/1721, i.e. the second of Muḥammad Shāh's reign. It contains a prose preface, beg.

تر زبانی قلم معجز بنایان بحمد سخن آفرین النح

Beg. of the poem itself :

پس از حمد و ثنائی ایزد پاک ، پس از نعت و درود شایا لبلاک ،

S 175 × 115, 115 × 65, ll 11. Or. pap. Ind. shikasta-nast. Cond. tol. good. Slightly worm-eaten.

845.

دیوان قاسم دیوانه

DĪWĀN-I-QĀSIM DĪWĀNA.

Nb 109.

Poems of Muḥammad Qāsim Mashhadī, with the *takhalluṣ* Qāsim Dīwāna, who died probably shortly after 1136/1723-1724. See GIPh 312, EIO 1689-1693, Pr 699, R 707. etc. *Ind. libr.* Bh 387 (mistake of a century in the date of the death of the poet). Spr 533-534 (this particular copy referred to). Transcribed in the XIIc. AH. This volume contains chiefly *ghazals* in alphabetical order, with a few *quatrains*, and *tarjī-banṭs*. Beg. as usual :

بسکه افتاد از غمت شوریدگی در کار ما ،

بر سر ما خود بخود را میشود دستار ما ،

Beg. of *quatrains* (f. 108) :

این خلق که از نظر نماند مرا ، النح

Fi. 111, S 230 × 135, 155 × 70, ll 15. Or. pap. Ind. nast. Cond. tol. good. In some places slightly worm-eaten.

846.

دیوان نصرت

DĪWĀN-I-NUṢRAT.

Nb 136.

Poems of Dilāwar-Khān who in poetry used the *takhalluṣ* Nuṣrat. d. in 1139/1726-1727. See EIO 1694. *Ind. libr.* Spr 525 (this particular copy referred to). Transcribed in the XIIc.

AH. This collection contains only *ghazals*, alphabetically arranged. Beg.

بسکه شد آشفته آن زلف مشکین جان ما ،

مد آه ما بود بسم الله دیوان ما ،

Fi. 92. S 210 × 125, 155 × 75, ll 13. Or. pap. Ind. nast. Cond. not good. Worm-eaten and repaired.

847.

رموز الطاهرين

RUMŪZU’T-TĀHIRĪN.

Na 53.

A long *mathnawī* poem, again a very poor attempt to imitate the *Mathnawī* of Jalālu’-Dīn Rūmī. It consists of short chapters dealing with various topics of Sufism and ethics. It was comp. by Bāqir-‘Alī-Khān b. Ghulām-‘Alī-Khān (not Madanī, as stated in Spr 373: the latter word is simply the beginning of the next sentence: مدتی در صحبت نیکان الخ). The date of completion is twice given as 1139/1726-1727, on the last folio: at the end, as سرقرآن با رموز الطاهرين (1139), and on the last but one page as:

از ید قدرت مدد جو و بخوان ، سال تاریخ است راز خسروان ،

i.e. $1125 + 14 = 1139$ (in Spr 373 this chronogram is misunderstood). The poem is divided into six parts, each beginning with the initial *bayt* of the corresponding daftār of Rūmī’s *Mathnawī*. This particular copy, dating from the XIIc. AH., is already described in Spr 373. There is a prose preface, beg.

به بسم الله عزوان دیوان کن الخ

The poem itself begins on f. 6v:

نی چه میگوید شنو ای راز دان ، از فراق دوست دارد داستان ،

S 230 × 125, 180 × 85, ll 17. Or. pap. Ind. nast. Cond. good. Notes and glosses on the margins.

848.

کلشن اسرار

GULSHAN-I-ASRĀR.

Na 97.

A paraphrase and commentary on some selected passages from the *Mathnawī* of Rūmī, by the same Bāqir-‘Alī (cf. ff. 2, 7v, etc., frequently). It was composed in 1146/1734 (not 1145/1733, as stated in Spr 374). This particular copy is also described in Spr 374. Transcribed in the middle of the XIIc. AH. Beg.

نحمد الله على الفضل الاتم ، خالق الانوار من كتم العدم ،

S 235 × 125, 160 × 70, ll 14. Or. pap. Ind. nast. Cond. good. Stray notes and glosses on the margins.

849.

دیوان شهرت

DĪWĀN-I-SHUHRAT.

Nb 82.

Poems of Ḥusayn Shīrāzī, with the *takhalluṣ* Shuhrat, who came to India. and died there in 1149/1736-1737. See EB 1178, etc. *Ind. libr.* Bk 391, Spr 571 (this particular copy referred to). Transcribed in the XIIc. AH. This volume contains chiefly *ghazals*, in alphabetical order, and a few other poems, under the heading of *mutafarriqāt* (f. 65). Beg.

المی آشنای نام خود کردان ز بانم را
ز بسم الله زینت بخش دیوان بیانم را

Bd. v. Ff. 1v-68v, S 230 × 140, 215 × 120, four columns of diagonal lines, irregular in number. Or. pap. Good Ind. nast. Cond. good. CFW 1825. Some stray quotations from Ḥazīn, etc., on the fly-leaves.

850.

حربۂ حیدری

ḤARBA-I-ḤAYDARĪ.

Na 35.

A lengthy and verbose *mathnawī* poem, dealing with the religious legends about the fantastic adventures of 'Alī and Ḥusayn, by a poet who calls himself only Karam. This work belongs to the long list of imitations of the *Shāhnāma*, having as its direct model the *Ḥamla-i-Ḥaydarī* by Bādhil (see above. No. 829). It was commenced in 1135/1723 (f. 6) :

بسال هزار و صد و سی و پنج ' میرا در سر افتاد سودای کنج

and completed in 1149 1136-1137 (f. 260v, the last *bayt* of the poem), for which date the chronogram حربۂ حیدری کره تو کوئی is given. See GIPh 236, Spr 456 (this particular copy described). Transcribed in 1217 AH., at Lucknow, by 'Abdu'l-Qayūm b. Muḥammad Qāsim. Beg.

ثنائی کہ مستان کنند ابتدا ' بنام خدا کیست جل و علا

Ff. (260), S 220 × 150, 180 × 125, ll 18, four columns. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired in many places.

851.

دیوان راجا

DĪWĀN-I-RĀJĀ.

Nb 53.

Poems of Rāja or Rājā, or, as he is called in the next copy, Mirān Sayyid Rajū. See EIO 1702, EB 1179. *Ind. libr.* Spr 539. As H. Ethé states (EIO 1702), the name of this poet is not found in

any *tadhkira*. His *dīwān* must in any case have been completed before 1151/1738, the date of the present copy (which is seven years older than the one described in EIO 1702). It was transcribed at Sad’hūt by Muhammad Qādirī of Shahjahānpūr. This *dīwān* contains *ghazals*, *qaṣīdas*, *qit‘as*, etc., all left unarranged. Beg. Siddhant

روئی که من بدیدم اندر عیان نکنجد
لذت جمال آن رو اندر بیان نکنجد

Ff. 11. S 200 × 115. 175 × 90, ll 19. Or. pap. Ind. nast. Cond. good.

852.

The same.

E 215.

Another copy of the same *dīwān*, dating from the end of the XIIc. or beg. of the XIIIc. AH. It contains the same collection of *ghazals*, with a few *mathnawīs*, etc., beg. as in the preceding copy.

Bd v. Ff. 12v-40v, S 210 × 130. 140 × 70, ll 12-14. Europ. pap., decaying. Ind. vulgar nast. Cond. tol. good.

853.

دیوان عشقی

DĪWĀN-I-‘ISHQĪ.

Nb 95.

Poems of ‘Ishqī, who gives the date of the completion of his *dīwān* as 1154/1741 (the 24th year of Muḥammad Shāh’s reign), in the concluding lines f. 114). The name of Shaykh Burhān is ambiguously mentioned in the same place, and it is not clear whether this is the original name of the author, or the name of the scribe. It seems most probable however that he was a copyist, who finally arranged that *dīwān* and prepared a fair copy of it. This particular MS. is described in Spr 442. Copied towards the end of the XIIc. AH. This volume contains:

Ghazals (f. 1v). in alphabetical order, beg.

ای تازه ز کلزار جمالت چمن ما ، وز خندۀ شیرین تو شیرین دهن ما ،

Qit‘as (f. 107v), beg. دلا مکوش بعیب کسان که نزد خود ، الخ

Quatrains (f. 110), beg.

ای آنکه حرامست مرا بیتو نفس ، الخ

Ff. 114, S 220 × 135, 155 × 85, ll 11. Or. pap. Ind. nast. Cond. good. CFW 1825. Slightly worm-eaten.

854.

دیوان امید

DĪWĀN-I-UMMĪD.

Nb 16.

Poems of Muḥammad Ridā, with the surname Qizil-bāsh-Khān and the *takhalluṣ* Ummīd. He was a native of Hamadān, but settled in India, and died at Dihlī in 1159/1746. See EIO 1703, R 711. *Ind. libr.* Bk 396-397, Spr 581 (this particular copy referred to). Transcribed in 1191 AH., by 'Azizu'l-lah Ḥusaynī Zinjānī. This volume contains :

Ghazals (f. 1v), in alphabetical order, beg.

سراسر همچو مهر و ماه گردیدیم دنیا را ،

ندارد منزل آسایشی دیدیم دنیا را ،

Mukhammasāt (f. 224). *fards*, etc., beg.

نباشد طاقت دوری مرا نه تاب دیدن هم ، الخ

Rubā'īs (f. 230v), beg.

در حشر شفیع ما نبی الله است ، الخ

(The first line is badly legible in the middle.)

Ff. (234), S 230 × 130. 170 × 85, II 15. Or. pap. Good Ind. nast. Cond. rather bad. Worm-eaten, injured by dampness.

855.

نجم الهداء

NAJMU'L-HUDĀ.

Na 158.

A long Sufic *mathnawī* poem by 'Alī-Qulī-Khān Dāghistānī Shamkhālī, with the *takhalluṣ* Wālih. a poet of Caucasian-Turkish extraction, who lived at Isfahān, but later came to India, and died at Dihlī in 1169/1756. See EIO 1708, EB 1182. etc. *Ind. libr.* Sp. 589 (this particular copy described) ; St No. 82 on p. 70 (?). About his biographical work, *Riyāḍu'sh-shu'arā*, see above, No. 230 in this Catalogue. The present poem was completed in 1149/1737 (chronogram on the last folio الهداء نجم الهداء). Copied in 1192 AH. Beg.

زیبت آغاز این فرخ کتاب ، کشت از حمد کریم مستطاب .

S 215 × 120. 130 × 80, II 15. Or. pap. Pers. nast. Cond. good. Slightly worm-eaten.

856.

میرزا نامه

MĪRZĀ-NĀMA.

Na 142.

Another *mathnawī* poem by the same Wālih (f. 2), containing a rather too naturalistic story of the love adventures of Mīrẓā

Shu'ukan. See Spr 589 (this particular copy referred to). Transcribed in 1191 AH. Beg.

بعد حمد و سپاس رب کریم ، مالک الملک واجب التعظیم

Ff. 11, S 215 × 120, 170 × 90, ll 11. Or. pap. Coarse Ind. nast. Cond. bad. Worm-eaten and badly repaired.

857.

دیوان والد

DĪWĀN-I-WĀLIH.

Nb 145.

A very short extract from the dīwān of the same Wālih. It contains only a number of *ghazals* rhyming in ظ. Copied towards the end of the XIIc. or beg. of the XIIIc. AH. Beg.

از فیض نشئه ی (sic) رخ آن دلربا چه حظ ،

چون نیست باغ کل ز می دلکشا چه حظ ،

Ff. 16, S 240 × 140, 160 × 95, ll 16. Or. pap. Ind. nast. Cond. good.

858.

(منظومه در صرف)

(MANẒŪMA DAR ṢARF.)

C 22.

A very short versified treatise (in the form of a *qaṣīda* rhyming in -ان)، on the elements of Arabic grammar. It was completed in 1169/1756, as is clearly stated on f. 4:

تاریخ ختم آن شده از هجرت رسول ،

نزد خرد هزار و صد و شصت و نه عیان ،

The name of the author is apparently Nadīm, see f. 3v:

شد طرفه یادگار برای تو از ندیم ، الخ

Copied towards the end of the XIIc. AH. Beg.

حمد است بیفینس بمنان مستعان ، کز شکر او شکر شکند طوطی زبان ،

Ff. 4, S 220 × 120, 165 × 95, ll 21. Or. pap. Bad Ind. nast. Cond. good.

859.

کلیات دیز

KULLIYYĀT-I-‘AZİZ.

Oa 14.

Poetical works of ‘Azīz, or ‘Abdu’l-‘Azīz-Khān (cf. ff. 64, 82v, 88). There are only a few chronograms in his poems, for 1136,

1724 (f. 78v), and for 1149/1736 (f. 79), but many references to Āṣaf-Jāh (d. 1161/1748) (f. 68v), Banda-Nawāz (f. 79), etc. His poems have at all events been completed before 1171-1172/1758-1759, because there are different works in the same *maǧmūʿa*, which were copied in those years on the same paper (although by different hands). This particular copy was described in Spr 365, but there are some misunderstandings: the date 1167 1755, for which a chronogram is given (f. 101v), does not belong to the *diwān* of ʿAzīz, as clearly stated in the heading of the poem (f. 101): قصیده در مدح نواب دلیر خان تصنیف با پیچند. There are, besides, at the end several poems by Sayyid ʿUlwī (f. 96v), who died in the reign of Aurangzīb, ʿĀbid (f. 97v), Nāṣir ʿAlī (ff. 103-110v), etc. From the expressions, used in the heading (f. 92) with the name of ʿAbdu'l-ʿAzīz-Khān, i.e. نور مرقدہ, it is obvious that he was already dead at the time when the present copy was written. It contains:

1. *Qaṣīdas* and *ghazals* (f. 67), unarranged, beg.

مرحباً ای طوطی باغ و بهار لا یزال
خوشکوارت باد چون شکر ثنای ذوالجلال

2. *Gulshan-i-rang* (f. 82). A short treatise in ornate prose and verse, divided into several *bihārs*. Beg.

ستائش رنگ رنگ مبدعی را که النخ

3. Another collection of minor poems (f. 86v), chiefly *ghazals*, beg.

بغیر یار نخواهم بعشق یار قسم ، النخ

4. A *mathnawī* poem (f. 88), with the heading: منظومۀ طبع : زاد عبد العزیز خان Beg.

بیا ساقی بیا ای جان مستان ، بیا ای رنگ بخش می پرستان

5. Several poems in *Dakʿhanī* (f. 92), by the same author, beg.

کنچیں سی تن النخ

6. A collection of poems of different classes, *ghazals*, *quat-rains*, a short *Sāqī-nāma*, etc. (f. 93v). As mentioned above, in the beginning of this note, at the end there are added poems from different authors.

860.

(مثنوی شهید)

(MATHNAWĪ-I-SHAHĪD.)

E 33.

A Sufic *mathnawī* poem, by Shahīd, whose full name probably was Hāshim 'Alī. Several poets with the same *takhalluṣ* are mentioned in EIO 1709, Pr 684, Spr 150. etc., but there are no indications as to the identity of the present author with either of them. At all events the present poem was completed before 1175/1761, in which year the present copy was transcribed. It is interesting to note that there are *two* complete copies of this poem in this same volume (both included in a *majmū'a* containing different works). The *first* copy has at the end what is apparently the beginning of the intended colophon:

تصنیف هاشم علی صاحب

The *second* copy has a proper colophon, which states that this work was written for Hāshim 'Alī. He is called the author of the poems, and evidently was alive at that time:

حسب الفرمائش (sic) هاشم علی صاحب تصنیف زاده لطفه (sic)

The scribe calls himself Muḥammad Aḥsanu'l-lah Hāshimī; he wrote at Islāmpūr (کیم). Beg.

بنام آنکه او جان جهانست ، بنام آنکه ذکر هر جهانست

Bd. v. S 215 × 125, 155 × 80, ll 13. Or. pap. Ind. nast. Cond. good.

861.

کلیات حزین

KULLIYYĀT-I-ḤAZĪN.

Nb 44.

Poems of Muḥammad-'Alī b. Abī 'Tālib b. 'Abdi'l-lah b. Jamālī'd-Dīn 'Alī az-Zāhidī al-Jilānī, etc., with the *takhalluṣ* Ḥazīn, already mentioned as the author of several biographical treatises (see Nos. 225-229 in this Catalogue). He died at Benares in 1180/1766. See concerning his poetical works: GIPh 310-311. EIO 1712-1714, EB 1184-1185, Pr 695, 696, 699, 945, R 715-717. Ind. libr. Bk 402-410, Spr 424-425 (the present and the next copies referred to). Transcribed in the beginning of the XIIIc. AH. The volume contains:

1. The prose *preface* (f. 1v), beg.

افتتاح نامه نام آزران کیهان خدبو سخن النح

2. *Qaṣīdas* (f. 5). with other poems, such as *qit'as*, *tarkīb-bands*, elegies, epigrams, etc., beg.

پیوند بود بازک جان خارستم را ، کو کویه که شاداب کند کشت الم را ،

3. *Chaman-u anjuman* (f. 71), a *mathnawī* poem, see EIO 1712, EB 1184 (2). Beg.

بنام آنکه آذر را چمن ساخت ، دل دوزخ شر را انجمن ساخت ،

4. *Tadhkiratu'l-āshiqīn* (f. 82), another *mathnawī* poem, see EIO 1712, EB 1184 (6), or rather only the introduction and conclusion of the intended long work. Beg.

ساقی ز می موحدانه ، ظلمت بر شرک از میانه ،

5. *Ghazals* (f. 84v), in alphabetical order. A special prose preface, beg. as in EIO 1712 :

انت الظاهر فليس فوقك شيء النخ

Beg. of the poems :

درین دریای بی پایان درین طوفان شور افزا ،

دل افکندیم بسم الله مجربها و مرساه ،

6. *Muiafarriqāt* (f. 311), in alphabetical order, beg.

نباشد نامه جز شوق مجنون البی را ، النخ

7. *Rubā'īs* (f. 322), in alphabetical order, beg.

شد عید خم زلف رسانی دل ما ، النخ

8. A few *qit'as*, additional *quatrains*, etc. (f. 344v).

Ff. 345. S 245 × 145, 185 × 85. ll 18. Or. pap. Ind. nast. Cond. good.

862.

The same.

Oa 68.

Another copy of the same *Kulliyāt* of Hazīn, chiefly containing the *mathnawī* poems, also referred to in Špr 425. Transcribed in the beginning of the XIIIc. AH. Slightly incomplete at the end. There are :

1. *Wadī'atu'l-badī'at* (f. 1v), a *mathnawī* poem, see EB 1184 (8), beg.

كلما في الوجود ليس سواه ، وحده لا اله الا الله ،

On f. 5 Hazīn mentions in this poem that he is about 70 years old at the time of writing. As he was born in 1103/1692, the poem must have been composed about 1173/1760.

2. *Šafir-i dil* (f. 54v), another *mathnawī* poem, comp. in 1173/1760, see EB 1184 (7). It contains a prose introduction, beg.

له الحمد في الآخرة و الاولى النخ

Beg. of the poem :

ثُلَاغِي شَايِسَنه دِلدار را ، سپاس فراوان ز ما يار را ،

3. *Chaman-u anjuman* (f. 78v), the same poem as mentioned in the preceding copy, No. 861 (3), with the same beginning.

4. *Kharābāt* (f. 90). an unfinished *mathnawī* poem. see EB 1184 (3). Beg.

ثُلَاغِي ست پيوس خرابات را ، كه شست از دلم لوث طامات را ،

5. *Muṭmihū'l-anzār* (f. 101v), or rather an introduction (*dībācha*) to a work with this title, though this poem itself does not appear here, cf. EB 1184 (4). Beg.

ای دل افسرده خروشت کجاست ،

خاموشی از زمزمه جوشت کجاست ،

6. *Farhang-nāma* (f. 106), another *mathnawī* poem. see EB 1184 (5). beg.

بغلام نكازنده هست و بود ، فرازنده این رواق كبود ،

7. *Tadhkiratu'l-āshiqin* (f. 119), as above, No. 861 (4). Beg. as in that copy.

8. *Qaṣīdas* (f. 129v), beg. as in EB 1184 (1) :

غير نفی غيرت يكتلی بی همتاستي ،

نقش لادر چشم وحدت بين من الاستي ،

9. A few *ghazals*, *qit'as*, *rubā's*, etc. (f. 160v), beg.

كر دولت پديدار بخشند ، الخ

Ff. (175), S 215 × 140, 170 × 90, ll 13, two columns in the centre and one on the margins. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired.

863.

شرح قصيدۀ لاميه

SHARḤ-I-QAṢĪDA-I-LĀMIYYA.

D 96.

A commentary upon an Arabic *qaṣīda*, rhyming in *l*, of which the authorship is ascribed to 'Alī ibn Abī Ṭalib, the first Shī'ite Imām. The author of this commentary is the same Hazīn as in the preceding numbers. Copied in the beginning of the XIIIc. AH. at Benares, in a *maimū'a* containing also some other of Hazīn's works. Beg.

اسان حال و ترجمان مقال بسپاس بلاغت اساس الخ ... و بعد چون
كروهی از سابقان الخ

Bd. v. Ff. 122-144. For measurements, etc., see above, No. 227.

864.

دیوان فقیر

DĪWĀN-I-FAQĪR.

Nb 105.

Poems of Shamsu'd-Dīn Faqīr 'Abbāsī a native of Shāhjahān-ābād, who used also the *takhalluṣ* Maftūn. He died shortly after 1180/1766-1767. See concerning his poetical works GIPh 236, 250, 253, EIO 1710-1711, etc. *Ind. libr.* Bk 411-414, Spr 394-396 (this particular copy referred to). Concerning some prose works by the same author, see Nos. 230, 395 and 396 in this Catalogue. Copied towards the end of the XIIc. or beg. of the XIIIc. AH. This volume contains:

Ghazals (f. 1v) in alphabetical order, beg.

ای در طلب نام تو آواره نشانها ، کم کرده ره معذی و جف تو بیادنا ،

Rubā'īs (f. 61v), beg. (not quite legible):

پیر خردی که کل (?) بود در افواه ، الخ

Ff. 64, S 205 x 135, 155 x 80, ll 15 Or. pap. Coarse and bad Ind. nast. Cond. not good. CFW 1832. Notes etc., on the fly leaves.

865.

The same.

M 12b.

A short extract from the same dīwān of Faqīr, with a few poems from various other authors on the margins. It has the heading:

انتخاب از کلام شمس الدین فقیر،

Copied in the beg. of the XIIIc. AH. Beg.

شد آن نیرنگ درنگ جمال دلربا پیدا ، الخ

Bd. v. For measurements, etc., see No. 732.

866.

واله و سلطان

WĀLIH WA SULTĀN.

Na 121.

A *mathnawī* poem having for its subject the story of the love adventures of the poet Wālih (see above, Nos. 230, 857), by the same Faqīr, comp. in 1160, 1747. See GIPh 254, EIO 1711, RS 343, etc. *Ind. libr.* Bk 413, Spr 395 (this particular copy referred to). Copied in the beginning of the XIIIc. AH. Beg.

ای واله حسن دلکشت جان ، عشق تو بهر در کون سلطان ،

S 240 x 150, 160 x 100, ll 11, the later half written in *hiyāḍ* style. Or. pap. Bad Ind. shikasta-nast. Cond. tol. good.

867.

دیوان هجری

DĪWĀN-I-HIJRĪ.

Nb 152.

Poems of Hijrī, whose original name is not known. He must have flourished towards the end of the XIIc./XVIIIc., because the chronograms, which are given in his dīwān, range between 1175 and 1180/1761-1766. See Spr 425 (this particular copy described). Copied in 1192 AH. by Ghulām Imām. at Lucknow. This volume contains:

Qaṣīdas (f. 1v), opening with several artificial poems to which an explanation of the secret of word-plays, etc., is prefixed. Beg. of the explanation:

قصیده صنعت در مدح و منقبت النخ

Beg. of the first ornate *qaṣīda*:

منبع و سه چشمه احسان علیست ' حیدر صفدر جهان را جان علیست

Ghazals (f. 50v), in alphabetical order. beg.

بده حسن قبولی از کرم یارب بیانم را ' در کوش سخن رس کن الهی داستانم را

Rubā'īs (f. 144v), beg.

روزی که سرشتند غمت بادل ما، النخ

Ff. 154, S 250×160, 165×100, ll 11 Or. pap. Ind. nast. Cond. good. Many folios misplaced. Some poems by the same author added on the margins. Bad vignettes.

868.

دیوان = شق

DĪWĀN-I-ĀSHIQ.

Oa 62.

A short and fragmentary extract from the dīwān of 'Āshiq or 'Āshiqī. consisting of a few *ghazals*, *quatrains*, etc., and a prose passage, apparently by the same author, with the heading در طلب کذب پوشانه. There were many poets with this *takhalluṣ*, but it is impossible to identify the present one. This dīwān may be an extract from the same one as described in RS 340-341, Bk 415, etc., of Āqā Muḥammad 'Āshiq, d. 1181/1767. Unfortunately there are no chronograms or references to any historical persons. Copied in the XIIc. AH., in a very bad form of shikasta. Beg.

بیا ای آرزوی جان عاشق ' نشین بر دیده کوپن عاشق

Bd. v. Ff. 65v-76v. For measurements, etc., see No. 426.

869.

دیوان نیازی

DĪWĀN-I-NIYĀZĪ.

Nb 150.

Poems of Nawwāb Aḥmad Mirzā, with the *takhalluṣ* Niyāzī.

who died at Iṣfahān in 1188/1774. See R 718, 875. Copied in the end of the XIIc. AH. There are :

· *Qaṣīdas* (f. 59), incomplete at the beginning (probably only one leaf is lost). They are mostly in praise of the Imāms. Beg. abruptly :

کرسایه مهتر بسر ذره نیفتد ، هرگز ز وجودش اثری نیست هویدا ،

Ghazals (f. 75v), in alphabetical order, beg.

ای رشک خاوار از گل مهر تو سینها ، بحر عدن ز کوهر حمدت سفینها ،

Quatrains (f. 192v), beg. هر موبه دلم ناد علی میخواند ، النجم

Bd. v. Ff. 59-200, S 205 × 115, 145 × 70, II 13 Or. pap. Ind. nast. Cond. bad. Much injured by dampness, especially at the end, where many pages are illegible. Parts of many folios are left blank.

870.

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نامه طرفه

NĀMA-I-TURFA.

Na 86.

A *mathnawī* poem, described in EIO 1715 under title of *Najīb-nāma*, dealing with the life, political and military career, etc., of Najību'd-Daula, or Najīb-Khān, a Rohilla chief in the service of Ahmad Shāh Durrānī (1160-1187 1747-1773), d. in 1185 1771. A special history of the same chief is described in R 306. The present poem was composed in the space of seven days, as stated in the *khātima*, apparently in the same year, 1185/1771 in which the present copy was transcribed. It cannot have been written before the death of Najīb-Khān because he is here usually called 'the martyr' (شهید). The title as given above, is found on f.

10: بدو دادم این نامه طرفه نام . The author's name is, as usually accepted, Muḥyi'd-Dīn b. Abī'l-Ḥasan, and his *takhalluṣ* Dhaḡī. In the preface to his work, described under the next No., he calls himself, however, غلام محیی الدین سید عبد اللطیف. If his name was really Ghulām Muḥyi'd-Dīn, his father's name must have been Sayyid 'Abdu'l-Latīf. If however the former expression is only a pious epithet, he himself may have been called 'Abdu'l-Latīf. It is difficult to determine what is true without special research. He mentions at the end of his poem that he was 35 years old when he composed it. If this work was really completed in 1185, 1771, he must have been born in 1150 1737. On the copy of another work of his, described under the next number, and dated 1189 AH., there is a note by one Muḥammad Sa'īd, dated 1190 AH., in which

Dhauqī is referred to as living at Ellore (?) ساکن ېلور (?). This particular copy is apparently referred to in St. No. 118, on p. 76. Beg.

بِغَامِ خَدَائِي كِه جَانِ آفَرِيدِ ، زَمِينِ آفَرِيدِ آسْمَانِ آفَرِيدِ ،

S 210 × 130, 160 × 90, ll 14, Europ. pap. Ind. nast. Cond. good.

871.

مدائج المشائخ

MADĀ'IHU'L-NASHĀ'IKH.

Na 141.

A collection of *qasīdas* in praise of the Imāms and saints of the Qādirī affiliation, by the same Dhauqī. See Spr 389 (the present copy referred to).

Transcribed in 1189 AH. There is a short prose preface, beg.

الحمد لمقتدر جعل حبيبته قديراً الخ

Beg. of the poems :

رحمة العالمين رسول الله ، هم ايمان هم امين رسول الله ،

S 210 × 150, 160 × 85, ll 15, Or pap. Ind. nast. Cond. good.

872.

انور نامه

ANWAR-NĀMA.

Na 7.

A *mathnawī* poem, containing a laudatory account of the career of Nawwāb Anwar-Khān (or Anwaru'd-Dīn-Khān), the ruler of the Carnatic, who died in 1162/1749. The poem was completed in 1174/1760-1761, and dedicated to the successor of Anwar-Khān, Muḥammad 'Alī 'Umdatul-mulk (d. 1210/1795), by Muḥammad Isma'īl-Khān, with the *takhalluṣ* Abjadī, who died towards the end of the XIIc., after 1189/1775-1776. See GIPh 238, EIO 1716, 2904, Pr 944-945. Ind. libr. Spr 308 (this particular copy described) : St. No. 119 on p. 76. Copied in 1176 AH. Beg.

خدایا توئی شاه فرمان روا ، توئی آفریننده ما سوا ،

Fi. (81), S 300 × 210, 230 × 135, ll 24, four columns, Europ. pap. Ind. nast. Cond. good. Glosses on the margins.

873.

دیوان ابجذی

DĪWĀN-I-ABJADĪ.

Nb 3.

Minor poems of the same Abjadī. The present copy contains at the end a note as to its having been collated by the author

(*muqābila*). It has been described in Spr 307. There are chiefly *ghazals*, in alphabetical order, and a few *quatrain*s.

Ghazals (f. 1v), beg.

ای نام تو مفتاح در نطق و بیانها ، حمد تو بود آب نر خشک زبانها ،

Rubā'īs (f. 46), beg

عالم نظران خیال عالی دارند ، الخ

Ff 47, S 215 × 130, 155 × 80, ll 13. Or. pap. Good Ind. nast. Cond. good Slightly worm-eaten in some places.

874.

لؤلؤ منظوم

LU LU'-I-MANẒŪM.

Na 107.

A short *mathnawī* poem, by Sharafu'd-Dīn 'Alī Ḥusaynī Qumī, with the *takhalluṣ* Wafā, who visited India, and died in Persia in 1194/1780. See Spr 584 (this particular copy referred to), cf. also EIO 1718, where his *dīwān* is described. Copied in the beginning of the XIIIc., as the paper, on which it is written, bears the watermark 'J. Ruse. 1801.' Beg.

الهی شور عشقم در سر انداز ، فروز آن اکبر در مجمر انداز ،

Ff. 16, S 225 × 150, 185 × 85, ll 11. Europ. pap. Calligraphic Ind. nast Cond. good. CFW 1825.

875.

دیوان مظهر

DĪWĀN-I-MAẒHAR.

Nb 128.

Poems of an Indian Sufic saint, Mirzā Jānjānān, with the *takhalluṣ* Maẓhar, with his full name Shamsu'd-Dīn Ḥabību'l-lah. He died in 1195/1781, as stated in his biography, by Muḥammad Na'imu'l-lah Bahrāichī, described in R 363, 1086. See *Ind. libr.* Bh 417, Spr 488 (this particular copy referred to). Transcribed in 1224 AH. This volume contains :

1. A short autobiographical note (f. 1) of different origin from that of the bulk of the copy, probably added by the binder. Beg.

فقیر جانجانان بمظهر متخلص الخ

2. Another transcript of the same note (f. 3v), reproduced in full in Spr 488 beg.

بعد حمد و علوات فقیر جانجانان الخ

3. *Ghazals* (f. 5v), in alphabetical order, beg.

آبی نزد بروی کران خواب بخت ما ، با (آ) نکه کریم داد بسیلاب رخت ما ،

4. A short *mathnawī* poem (f. 82v) : 5 *Mukhammasāt* (f. 83v) ; some more *mathnawīs* (f. 88v). etc.

Ff. 92, S 180 × 110, 115 × 80, ll 7. Or. pap. Ind. nast. Cond. tol. good.

876.

The same.

M 2.

Another copy of the same *diwān*. apparently abbreviated. Copied in the XIIc. AH. It contains the same biographical note as (1) in the preceding copy, and *ghazals*. beg. as there (3).

Bd. v. Ff. 370v-381. For measurements, etc., see No. 221.

877.

DĪWĀN-I-WĀQIF.

دیوان واقف

دیوان واقف

Nb 144.

A large collection of poems of Nūru'd-dīn, a native of Patyāla, in the Punjab, with the *takhalluṣ* Wāqif, who died *ca.* 1200, 1786. See EB 1189-1190, R 719. *Ind. libr.* Bh 418, Bk 424-426. Spr 589-590 (this particular copy referred to). Transcribed towards the end of the XIIc. or beg. of the XIIIc. AH. This volume contains :

Ghazals (f. 1v), in alphabetical order. beg.

ای به بزم شوق تو نالان بجز سوسازها ، رفته در هر گوشه زان سازها آوازها ،

Mukhammasāt (f. 342v), beg. ترا مشکل کشا دانسته بودم ، الخ

Rubā'īs (ff. 343v-356v, 364-368), beg.

ز سلسله بیسرو پایان تو ایم ، الخ

A *mathnawī* in praise of Nawwāb Shujā'u'd-Daula (f. 368v), beg.

روزگار یست ، کز وطن دوزم ، الخ

A long *tarjī'band* (ff. 369v-361v, 357-363v, 372), beg.

ای زلف تو عنبرین کمندی ، الخ

Ff. (372), S 190 × 105, 140 × 70, ll 14. Or. pap. Ind. shikasta-nast. Cond. not good. Worm-eaten, folios frequently misplaced.

878.

BIHĀR-I-DILHĀ.

بهار دلیا

Na 12.

A *mathnawī* poem, in the usual Sufic style. eulogising the Nawwābs of Oudh, Ṣafdar Jang (d. 1167/1754), and especially his

son Āṣafu'd-Daula (d. 1212/1797), to whom it is dedicated (f. 5). The author mentions only his *takhalluṣ* Sāqī, but there were so many poets with the same surname that it is very difficult to identify him. See Spr 559 (this particular copy referred to). Transcribed in the XIIIc. AH. Beg.

کویم اول حمد خلاق جهان ، کرد پیدا او زمین (و) آسمان

At the end there are a number of *rubā'īs* (f. 29v), beg.

از بهر خدا نظر بر احوال کن ، النخ

Ff. 31. S 245 × 150, 175 × 100, ll 13. Or. pap. Ind. nast. Cond. good. CFW 1825.

879.

دیوان واعلی

DĪWĀN-I-WĀṢILĪ.

Nb 141.

Poems of Wāṣilī, or, with his full name, as given in Spr 582, Imām-wirdī Beg. He flourished towards the end of the XIIc./XIIIc., at Lucknow. In his *diwān* he gives numerous chronograms, of which the latest are for 1194/1780 (f. 15). This particular copy is referred to in Spr 582. Transcribed in the beg. of the XIIIc. AH. There are :

Qasīdas and *mathnawīs* (f. 1v), with several *qiṭ'as*, chronograms, etc., beg.

ای شه انبیا بشیر و ندیر ، وی ید الله و مظیر تقدیر

Tarjī'band (f. 19v), beg.

افکنده بصید دل کمندی ، النخ

Ghazals (f. 24v), in alphabetical order, beg.

الهی مخزن کنج حقیقت کن دل ما را ، منظور کن بنور معرفت آب و گل ما را ،

Rubā'īs (f. 197v), beg.

الله بود ورد زبانم الله ، النخ

Ff. 115v-118 are left blank ; on ff. 118v-119 a *tarjī'band*, beg.

عشق تا مایل آن نو کل خندانم کرد ، النخ

Ff. 119, S 250 × 155, 170 × 90, ll 15. Or. pap. Ind. nast. Cond. good. Many folios are left partly blank.

880.

مثنویات فامی

MATHNAWIYYĀT-I-NĀMĪ.

Oa 36.

Romantic poems in *mathnawī* verse, mostly in imitation of the ancient models of Nizāmī. The author, Muḥammad Ṣādiq

Mūsawī, with the *takhalluṣ* Nāmī, lived at the court of Karīm-Khān Zand (1163-1193/1750-1779) and his successors, and died in 1204/1789-1790. He is also the author of a history of that prince, *Ta'rikh-i-giti-gushāi*. See GIPh 240, 246, RS 346-348, EB 1191-1193. A good copy, transcribed in 1207 AH. by Ghulām 'Alī. It contains three *mathnawī* poems :

1. *Wāmiq-u 'Udhra* (f. 1v), the ancient tale, which was first chosen by 'Unṣurī as the subject of his poem with the same name. In addition to references given above cf. also R 813. Beg.

ای ز نامت نامۀ نامی نام ، وی بنامت افتتاح هر کلام ،

2. *Laylā wa Majnūn* (f. 66v), beg.

این نامه بنام آن خداروند ، که عشق بنای عالم افکند ،

3. *Khusrau-u Shīrīn* (f. 113v), which has been regarded as having been composed before the other two. There is, however, no indication as to the date of its completion. Beg.

بنام آنکه در عنوان نامه ، بود نامش نخستین نقش خامه .

Ff. (218), S 115×75, 105×60, ll 12, two columns in the centre and one on the margins. Or. pap. Modern Persian nast. Cond. good 3 vignettes.

881.

ما کول و مشروب

MA'KŪL-U MASHRŪB.

Na 51.

A versified treatise on the kinds of drink and food which are especially favourable to digestion, etc., interwoven with lengthy eulogies of Ṭīpū the nawwāb of Maysūr (1197-1213/1783-1799). It is a typical ~~production~~ of the extremely degenerated and degraded literary tastes of that centre of obscurantism, superstition and fanaticism, which was Ṭīpū's court. The poem has been completed in 1224 of the Muḥammadi, or Mawlūdī, era, which, judging from numerous dates where the equivalents in the Hijrī era are given, differs from the latter by an irregular number of years, usually between 7 and 14. The name of the author does not appear in the work. According to EIO 2366-2369, Pr 592, etc., he was one Yūsufī, perhaps with the original name 'Abdu'l-Qādir Thanā-khwān :

تمام شد رسالۀ ما کول و مشروب از (sic) خط عبدالقادر ثناء خوان ،

Copied in the beg. of the XIIIc. AH. Beg.

زبان را چو در اول اینکلام ، ز حمد و تحیت رساندی بکام ،

S 190×110, 150×75, ll 12. Europ. pap. Very vulgar and bad Ind. shikasta-nast. Cond. bad. Paper is decaying, injured by dampness.

882.

موید المجاہدین

MU'AYYIDU'L-MUJĀHIDĪN.

Na 155.

A collection of 104 *khutbas*, or sermons, in the forms of *qasīdas*, or *mathnawīs*, saturated with the wildest bigotry; compiled at the request of the same Tīpū, by Zaynu'l-'Ābidīn Mūsawī b. Sayyid Radī Shūshtarī, with the *takhalluṣ* Karīm or Karīmā. See EIO 2619-2620, Spr 591-592 (this particular copy referred to). Copied in 1207 AH. or 1221 of the Muḥammadī era. by Ghulām Aḥmad. It contains a prose preface. beg.

الحمد لله اما بعد بر ارباب فطرت عالی متعجب و مستور انعم

Beg. of the poems (f. 6v) :

میکنم از جان سپاس بر حرم کبریا ، کرچه ندارم حواس اوست ولی رهنما ،

Ff. (126), S 220 × 130, 160 × 85. ll 11. Or. pap. Ind. nast Cond. tol. good.

883.

The same.

M 86.

Another copy of the same work, incomplete at the end, corresponding to only ff. 1-86 of the preceding No. There is no preface, and the poems begin as in No. 882. Transcribed in the beg. of the XIIIc. AH.

Bd. v. Ff. 1v-47, S 200 × 135, 170 × 100, ll 11. Europ. pap. Bad, vulgar and coarse Ind. nast. Cond. tol. good.

884.

دیوان بهجت

DĪWĀN-I-BAHJAT.

Nb 22.

Poems of Lāla Tikkā-rām (cf. f. 219), with the *takhalluṣ* Bahjat. He was a Hindu and his poems deal chiefly with Dewali, the Ganges. etc. See Spr 369-370 (this particular copy referred to). There are no chronograms in his volume, but on f. 219v. judging from the context, the author gives the date of the completion of his dīwān, namely 1212/1797 :

هفتم شهر ذی القعدة ۱۲۱۲ هجری در بلد لکهنو تحریر یافت ،

Copied about the same time, i.e. the beg. of the XIIIc. AH.

Ghazals (f. 1v), in alphabetical order, with a few *qit'as* and *fards* at the end. Beg.

ای داد نام پاک تو زیغت کلام را ، در نظم و نثر حمد تو بآشت نظام را ،

Quatrains (f. 211), beg.

کو دل که غم یار مرا ملوا نیست ، الخ

Qit'as (f. 219), beg.

هزار شکر که این نسخه همایون فال ، الخ

On f. 220 there is a *qaṣīda*, under the heading :

در صفت ولایت فرنک

Ff. 222, S 215 × 150, 150 × 85, ll 15. Or. pap. Ind. nast. Cond. good.

885.

دیوان الفت

DĪWĀN-I-ULFAT.

Nb 14.

Poems of Ulfat Isfahānī, who. as stated in Spr 581, may still have been alive in 1220/1805. There are apparently no chronograms in his dīwān, or names of persons who are known from other sources. This copy, referred to in Spr 581, was transcribed in 1220/1805 for Henry Boileau (to whom a considerable number of MSS. in this collection belonged at some time, as appears from the fact that many of them bear his stamp). It contains :

1. A *mathnawī* poem (f. 1v), consisting of versified love-letters. It is evidently incomplete at the end. Beg

بزم آنکه دلرا دیده بخشید ، وزان دیده رخ خود را عیان دید ،

2. *Ghazals* (f. 21v), in alphabetical order, beg.

ای آیتی ز مصحف رویت کتابها ، وی منتخب ز دفتر تو انتخابها ،

3. *Qit'as* (f. 128), beg.

ای که پیوسته طالب حقی ، الخ

4. *Rubā'īs* (f. 132), beg.

ای من نی و تو ز فضل خود نائی من ، الخ

Ff. 140, S 205 × 140, 160 × 80. ll 15. Or. pap. Clear Ind. nast. Cond. good. Slightly worm-eaten.

886.

ظفر نامه

ZAFAR-NĀMA.

Na 87.

A *mathnawī* poem in imitation of the *Shāhnāma*, having for its subject the brilliant military career of General G. Lake, Commander-in-chief of the British army in India under Marquis Wellesley. He came to India in 1800, left it in 1807, and died the next year (1808) in England. The author calls himself, at the end of his poem, Shimbhū Brahman (شمشیر برهنه). See

Spr 570 (this particular copy referred to). The name of General Lake is here uniformly written لاد صاحب , and this word لاد is apparently an attempt to reproduce not the name 'Lake,' but the title 'Lord.' A calligraphic copy, perhaps contemporary with the period described in it. There is no introduction and the poem begins :

کدام یاد آن داور داوران ، کز کشت پیدا زمین و زمان

S 290 x 185, 200 x 105, ll 11. Or. pap. Modern Ind. nast. Cond. tol. good. Worm-eaten. A good vignette.

887.

دیوان خامش

DĪWĀN-I-KHĀMUSH.

Nb 50.

Poems of Šāhib-rām Khāmush, a clerk in the service of Shāh-Ālam and afterwards of Mr. Duncan. He died in 1225/1810. See R 724. *Ind. libr.* Bk 432, Spr 461 (this particular copy referred to). Copied in the XIIIc. AH. This volume contains :

Qaṣīdas, *qit'as*, short *mathnawīs*, etc. (f. 1v), beg.

ای برتر از آن که کوید ادب ، وصف تو ز علم و عقل ما پاک

A *mathnawī* (f. 69v), consisting of short *hikāyats*, beg.

ستایش کدام ایزد پاک را ، که دانش به بخشد کف خاک را

Ghazals (f. 81), in alphabetical order, beg.

اگر باری نماید در ره او همت دلبا ، بآهی میتوان چو برق کردن قطع مژگنها

Rubā'īs (f. 190v), beg.

در ظاهر اگر چه بر گزیدم همه را ، الخ

Ff. 200, S 240 x 150, 190 x 90, ll 14. Or. pap. Bad Ind. shikasta-nast. Cond. tol. good. Slightly worm-eaten. CFW 1825.

888.

خواند نامه

KHUDĀWAND-NĀMA.

Na 74.

A huge *mathnawī* poem, in imitation of the *Shāhnāma*, containing verbose repetitions of the usual legends about creation, the early history of Muhammadanism, and especially the period just after Muḥammad's death. It breaks off with the narrative about the early wars between 'Alī and Mu'āwiyya, and treats historical events from a strictly Shi'ite point of view, pronouncing many curses upon the first three khalifs. It is dedicated to Fath-'Alī Shāh, the Qajaride prince of Persia (1211-1250/1797-1834). The

author calls himself Ṣabā, and his full name was Faṭḥ-ʿAlī-Khān Kāshī. He was for a long time a court poet in the reign of Faṭḥ-ʿAlī-Shāh and died in 1238/1822–1823. As he states in the preface, after having completed his other (better known) work, *Shāhinshāh-nāma* (see GIPh 239, 313, EIO 901, EB 520, Pr 957, Fl I 603, cf. also R 722, 1082, etc.), he received the order of the prince to compile the present poem. He does not give the date of its completion. The present copy was transcribed in 1263 AH. at Poona (Muḥyābād), by Ghulām Ḥusayn-Khān, by order of Ilah-bakhsh-Khān, apparently a local chief. Beg.

بغلام خداوند بیضش نکار، خود آفرین آفرینش نکار،

S 285 × 170, 225 × 105, ll 15. Or. pap. Coarse but legible Ind. nast. Cond. good. In the beginning several leaves are perished along the golden marginal lines. Many pages are entirely or partly left blank, reserved for the intended pictures.

889.

اکبر نامه

AKBAR-NĀMA.

Na 26.

A *mathnawī* poem, which may perhaps claim the title of the latest attempt to imitate the *Shāhnāma*. It deals with the exploits of prince Akbar-Khān, son of Dost-Muḥammad (1242–1280/1826–1863), the ruler of Afghanistan, and with various events of the period, involved in the narrative. The author gives his name only in the form of the *takhalluṣ* Ḥamīd. He composed the poem within one year in 1260/1844, as stated on f. 31.

ز هجرت هزار و دو عدد بود شصت،

Transcribed towards the end of the XIIIc. AH. Beg.

خدايا جهان دار اکبر توئي، کرم کستر و بذده پرور توئي،

S 175 × 105, 120 × 65, ll 12. Or. pap. Bad Ind. nast. Cond. rather bad. Slightly worm-eaten and repaired. Some folios are misplaced. The headings, for which space is reserved, have not been filled in.

Poetical works of uncertain date or authorship.

890.

ديوان جلالی

ديوان جلالی

DĪWĀN-I-JALĀLĪ.

Nb 34.

Lyric and Sufic poems of Jalālī, whose original name was Muḥammad (cf. f. 3v), son of Mīr Sayyid Jalāl b. Ḥasan (cf. f. 54), a native of Aḥmadābād, a Sufi, who traced his 'spiritual pedigree' to Rājū Qattāl (d. 827/1424), a famous saint of Gujrāt. As only six generations divide him from that saint, it is possible to think

that he lived some time about the beginning of the Xc./XVc. There was a poet with the name, Jalālī, at the court of Sultān Ḥusayn of Herat (see *Makhzanu'l-gharā'ib*, EB 395, No. 196), but there were also many other Jalālīs, belonging to different periods, and I have been unable to establish the identity of any of them with the author of this *dīwān*. This particular copy, dating from the XIc. AH., is referred to in Spr 445. It contains:

Qaṣīdas (f. 1v), in praise of the Imāms, beg.

حمدی که سرزند ز عقول و نفوس ما، زان بر تراست ساحت قدوس کبریا،

Ghazals (f. 5v), in alphabetical order, beg.

الا ای مست ناز از حد مبربی اعتزالی را،

سرت کردم رها کن راه و رسم خورد سالی را،

Qit'as (f. 53v), beg.

بادشاه باد قهریزدانست، الخ

Rubā'īs (f. 54v), beg.

پیوسته بود مدام مست از لب ما، الخ

Ff. 64 S 240 × 135, 160 × 80, ll 15. Good Or. pap Calligr. Ind. nast. Cond. good. Notes on the fly-leaves, and in some places on the margins. Several folios misplaced.

891.

دیوان منقّی

DĪWĀN-I-MUTTAQĪ.

Nb 117.

Poems of an Indian (cf. f. 132v) author Muttaqī, who does not in his *dīwān* give any indications which may help to determine the period in which he lived. There were two well-known Sufic saints in the Xc. AH. with a similar surname, i.e. 'Alī and 'Abdu'l-Wahhāb Muttaqī. But it is impossible, without special research, to establish the identity of the present Muttaqī with either of them. Transcribed in the XIIc. AH. This copy contains:

Ghazals (f. 1v), unarranged, beg.

تا بدام شوق او دادم دل آزاد را، چاره خاموشی نمودم ناله و فریاد را،

Rubā'īs (f. 87), beg.

ای جلوه کبری نهان عیان شو بدر آ، الخ

Qaṣīdas (f. 127), beg.

زهی خدای کریمی که لطف او اظهار، نمیشود بزبان و نمیرسد بشمار،

Sāqī-nāma (f. 130v), beg.

بنام که دنیا و عقبی ازوست، بفنام که امروز و فردا ازوست،

On f. 132 there is a short *mathnawī*, describing the author's displeasure with India; on f. 133 another *mathnawī* in praise of Kashmir; two more poems on ff. 136 and 137v.

Qit'as (f. 139), with many highly obscene poems at the end. Beg.

زاهدی پشمینه پوشی خرفه درشی خود فروش، الخ

Ff. 148. S 245 × 150, 150 × 100, ll 12. Or. pap. Ind. nast. Cond. good.

892.

دیوان صالح

DĪWĀN-I-ṢĀLIḤ.

Oa 56.

An extract from the *diwān* of Ṣāliḥ, who may, or may not, be identical with Muḥammad Ṣāliḥ, a poet of the Xc./XVIc., the author of *Nāz-u niyāz*. Unfortunately there are no indications in the poems which might help to decide this question, nor such as would tend to identify this poet with one of the numerous Ṣāliḥs mentioned in various *tadhkiras*. This particular copy is referred to in Spr 382. Transcribed apparently in 1179 AH., because other parts of the same *majmū'a*, written by the same hand, are so dated. It contains *ghazals*, in alphabetical order, with a few *quatruins* and *fards* at the end. Beg.

محبت از غم دنیا و دین رهاوند مرا، بغیر عشق تو دلنکبی نمآید مرا،

Bd. v. Ff. 15v-32v. For measurements, etc., see No. 688.

893.

دیوان وفائی

DĪWĀN-I-WAFĀĪ.

Nb 149.

Poem of Wafāī, mostly of a religious nature. There have been many poets with the *takhalluṣ* Wafā or Wafāī, but it is impossible to identify the present one with one of them. Two Wafāīs are mentioned in *Riyāḍu'sh-shu'arā* (ff. 479-479v, No. 230 in this Cat.). One of them, originally a native of Herat, lived in Agra about 1018/1608. Cf. also Spr 54, 87, RS 123, etc. Transcribed in the XIIc. AH. This copy contains *ghazals* in alphabetical order, and a number of *rubā'īs*. Beg.

ای شده ماه رخت نوردده محفل ما، روشن از شمع جمال تو چراغ دل ما،

Rubā'īs (f. 52), beg.

یاد تو انیس خاطر من شده است، الخ

Bd. v. Ff. 1v-57v, S 200 × 110, 160 × 80, ll 15. Or. pap. Ind. nast. Cond. good.

894.

دیوان محمود

DĪWĀN-I-MAḤMŪD.

M 7.

Poems of Maḥmūd, who in his lyrical compositions does not give any allusions to the period in which he wrote. There have been several poets with this *takhalluṣ* (cf. R 797, Spr 129. etc.), but there are no sufficient grounds for their identification with the present one. This copy, dating from the XIIIc. AH., contains evidently only a very small portion of the original diwān. Beg

ای داغ بر دل از غم خال تر لاله را
شرمندۀ ساخت آهوی چشمت غزاله را

Bd. v. Ff. 80v-84, S 290 × 195, 235 × 80, ll 21, two columns in the centre and one on the margins. Europ. pap. Ind. shikasta-nast. Cond. tol. good. On f. 85 there is a note on some expressions in Rūmī's poem.

895.

The same.

C 23.

Another copy of the same diwān, almost entirely coinciding with the preceding version. Transcribed also in the XIIIc. AH. Beg. as in No. 894.

Bd. v. Ff. 42v-56, S 205 × 145, 189 × 95, ll 20. Or. pap. Vulgar Ind. nast. Cond not good. Dirty, injured by dampness.

896.

دیوان وحشت

DĪWĀN-I-WAḤSHAT.

Nb 147:

Ghazals in alphabetical order, and a few *quatrain*s, by Waḥshat. Several poets with this *takhalluṣ* are mentioned in various *tadhkiras* (cf. Spr 115, 130, etc.). This particular copy is referred to in Spr 585. Transcribed in 1076/1666, but this date is somewhat suspicious. Beg.

الهی بی نیازی ده دل غمدیده ما را ، بروئی شاهد مقصود بکش دیده ما را ،

Qit'as (f. 249). beg.

خاک بر سر کن هوس را تا ز هستی بر خوزی ، انج

Rubā'īs (f. 249v), in alphabetical order, beg.

یا رب برهان از بت پندار مرا ، انج

Ff. (255), S 215 × 120, 135 × 75, ll 14. Or. pap. Ind. nast. Cond. good. Notes on the fly-leaves

897.

(اربعون منظوم)

(ARBA'IN-I-MANẒŪM).

Ab 6.

A short collection of 40 selected *ḥadīths*, with versified translations and explanations, in the form of *qaṣīdas*. The author's name does not appear. Copied towards the end of the XIc. AH. Beg.

بعد حمد کریم ذی الاکرام ، پس درود ندی علیہ السلام ،

Ff. 19 (lacuna after f. 7. The correct order at the end : ff 15, 17, 16, 19: i. 18 is left blank). S 190 x 110, 125 x 65, ll 11. Or. pap. Calligr. Ind. nast. Cond. tol. good.

898.

دیوان کبوتر

DĪWĀN-I-KIHTAR.

Nb 114.

Poems of Kihtar, or Kihtarī, who is not mentioned in *tadhkiras*. In the colophon, on f. 90v, reproduced in Spr 474 (where this particular copy is described), it is stated that the present *diwān* is composed by Shaykh Asadu'l-lah Munshī Wazir-Khān, commander of a regiment in the province of Sarhind. Sprenger is somewhat sceptical about this expression, and is inclined to take this name for that of the copyist. This cannot however be finally decided without extensive search in historical works which may contain indications as to the biography of the author. Copied in 1109 AH., or the 41st year of Aurangzib's reign. There are almost exclusively *ghazals*, in alphabetical order, with a very few *muḥammasāt* towards the end. Beg.

در هر دلی نهان خبر دستان ما ، بر هر رخ عیان اثر بی نشان ما ،

Bd. v. Ff. 1-95 (correct order : 1-89, 91-95, 90), S 225 x 125, 160 x 80, ll 17. Or. pap. Ind. nast. Cond. good. Slightly repaired.

899.

(منظومہ مختصر وقایہ)

(MANẒŪMA-I-MUKHTAṢAR-I-WIQA'YA).

Ac 47.

A brief versified version of the well-known treatise on Muhammadan theology, comp. in Arabic by Burhānu'sh-sharī'at Maḥmūd b. 'Ubaydi'l-lah, under the title وقایة الروایة فی مسائل الہدایة. This latter work, in its turn, is an abbreviation of the famous *Al-hidāya* of Burhānu'd-Dīn Abū'l-Ḥasan 'Alī b. Abi-Bakr al-Murghinānī (d. 593/1197). The author of the present Persian version does not mention his name, and does not even give an introduction or a *khātima* to his work. This translation is apparently the same as the one described in detail in EIO 2592, and begins as there with

the chapter on ablutions. Copied in 1128 AH. Beg. as in EIO 2562:

ای برادر بیار رو بوضو دست از غیر دوست پات بشو

Ff. 176, S 220 × 120, 170 × 80, ll 17. Or. pap. Ind. nast. Cond. good. Copious notes on the margins and fly-leaves. On ff. 175v-176 a short versified note on weights.

900.

The same.

Ac 46.

Another copy of the same, dated 1136 AH., transcribed by Muhammad 'Alī b. Muḥammad Ibrāhīm Iṣfahānī. Beg. as in the preceding copy.

Ff. 236, S 250 × 140, 195 × 90, ll 11. Or. pap. Bold Ind. nast. Cond. good.

901.

زاد الصراط

ZĀDU'Š-SIRĀT.

Oa 70.

A short *mathnawī* treatise on various religious and moral topics, on the interpretation of some particular verses of the Coran, etc. The author calls himself Shamsu'd-Dīn Muhammad, or Shams-i-Muḥammad Sharīf (cf. ff. 43, 46, 46v, 47v, 51v, 53v, 54), but does not allude to the period in which he wrote. The treatise is divided into 11 *bābs* and seems to be of modern origin. Copied in 1134 AH. Beg.

بحمد خداوند پروردگار، حکیمی دینانت و آمرزگار،

Bd. v. Ff. 40-57, S 215 × 130, 145 × 75, ll 15. Europ. pap. Ind. nast. Cond. tol. good. In some places injured by 'repairs.'

902.

مختصر عقنصر

MUKHTAŠAR-I-MUQTAŠAR.

Oa 16.

A versified treatise on prosody, versification, etc. The author, Qiyāmu'd-Dīn, does not make any allusion to the date of composition. He dedicates his work to a Sufic saint Shāh Faḍlu'l-lah, about whom he also gives no further details. Transcribed in the 24th year of Muḥammad Shāh's reign, i.e. 1155 AH. Beg.

حمد صانع را که آن داده شعور، کرد شعر از قافیه میزان ظهور،

Bd. v. Ff. 8v-29v, S 220 × 135, 185 × 100, ll 14-17. Or. pap. Vulgar Ind. nast. Cond. tol. good. Very dirty, injured by repairs. Copious marginal notes and glosses.

903.

دیوان منزوی

DĪWĀN-I-MUNZAWĪ.

F 4.

A short collection of poems of Munzawī (منزوی). As all of them are purely lyrical, there are no indications which could lead to some conclusion as to the period in which they were composed. The latest date before which this dīwān must have been completed is 1167/1754, which year is the date of the present copy. But judging from the general impression made by language and style of the poems, they may have been composed one or two centuries earlier. The present fragmentary transcript contains only *ghazals*, beg.

بو حشت کرد خاکم از طپیدن زهدی امشب

بود لوح - زارم سایه موج پری امشب

Bd. v. Ff. 42v-59v. For measurements, etc., see No. 357. Cond. bad. Worm-eaten and badly injured by repairs

904.

دیوان محیی

DĪWĀN-I-MUHYĪ.

Nb 120.

Poems in Sufic strain, ascribed in the colophon to the authorship of 'Abdu'l-Qādir Jilānī (!), who died in 561/1166. The author uses the *takhalluṣ* Muhyī, but does not give any chronograms or allusions to events or persons known from other sources. As there are many poets with the same surname, it is impossible to identify the present one. The present copy, referred to in Spr 501, is dated 1149 AH., and this is the limit-date before which the dīwān must have been completed. The transcript is a fairly good one, but incomplete at the beginning (probably only one page missing). It contains only *ghazals*, in alphabetical order. The *first* of them begins :

ای بلبل شوریده دیوانه توئی با ما، جوئی زخ خوب جانانه توئی با ما،

Fi. 21, S 215 × 125, 160 × 85, ll 19. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

905.

دیوان قادری

DĪWĀN-I-QĀDIRĪ.

Nb 107.

Another dīwān ascribed to the authorship of the same 'Abdu'l-Qādir Jilānī, as mentioned in the preceding note. The author uses the *takhalluṣ* Qādirī, but there are no direct indications as to his identity with any of the numerous Qādirīs mentioned in various

biographical works. The date of the present copy is 1067 AH., but two numerals are mutilated and altered by a later hand. Therefore, if the untouched numerals may be relied upon, the date should be read most probably as 1167 AH., which agrees very well with the general appearance of the copy, the character of its handwriting, etc. It contains *ghazals* in alphabetical order, and a *tarkīb-band*. Beg.

ز بحورت فطره عالم شد ز جاهت (?) جبره دریا
مه از مهر تو یگذره خور از مسکه تو با سودا

Tarkīb-band (f. 97v), beg.

ای جزو نمایی کل یکتا، النخ

Ff. 107, S 175 x 115, 120 x 80, ll 11. Or. pap. Ind. nast. Cond. good.

906.

قصائد فرید

QAṢĀ'ID-I-FARĪD.

Na 36.

Religious *qaṣīdas* of Farīd, whose identity has not been established. This collection of his poems bears a special title, as stated in the colophon, namely *Ḥaqā'iqu'l-jawāhir*. A. Sprenger, who has already described this particular MS. (Spr 349), identifies the author with 'Attār, and apparently confounds these *qaṣīdas* with 'Attār's *mathnawī* poem *Jawāhiru'l-ḥaqā'iq*. This identification is absolutely impossible from the internal evidence furnished by the work. The author is an ardent follower of the Qādiri affiliation, and besides the eulogies of the founder of that order, 'Abdu'l-Qādir Jilānī (d. 561/1166), he eulogizes in every poem 'Abdu'l-Qādir Darhamī (درهمی) (cf. f. 10), who had the surname Wajihu'd-Dīn Sulṭān Shihāb Tajū'l-awliyā, and was apparently the poet's spiritual guide (cf. f. 6). Although very little is reliably known about 'Attār's biography, there is no doubt that such a strict Shi'ite as 'Attār could not be a follower of a Sunnite order, which at that time had only been recently started. The style of the work, its tone, etc., suggest its being a very late production, probably of the XIc. or XIIc. AH., when the Qādiri affiliation was the fashion in India. The copy is quite modern, dating from the XIIIc. AH. There are several introductory *qaṣīdas* in the beginning, dealing with the usual doxologies, etc. The chief part of the work begins on f. 11. Beginning of the first *qaṣīda*:

ای خدائی سر هر انسان توئی، کشف راز حقائق جان توئی،

Ff. 107, S 235 x 135, 180 x 95, ll 11. Or. pap. Ind. nast. Cond. tol. good. Injured by repairs.

907.

(قصیده در تصوف)

(QAṢĪDA DAR TAṢAWWUF).

Oa 72.

A long *qaṣīda*, dealing with usual Sufico-theological and didactic matters. Neither the name of the author nor the date of composition are given. A modern copy, dating from the end of the XIIc. or beg. of the XIIIc. AH. Beg.

چشم بکشا که جلوه دلدار، متجلیست از درو دیوار

Bd. v. Ff. 126v-131, S 205 × 150, 175 × 80, ll 12. Eur. pap. Ind. nast. Cond. tol. good.

908.

(مثنوی در علم قیافه)

(MATHNAWĪ DAR ʿILM-I-QIYĀFA).

Oa 11.

A short versified treatise on the methods to define the character from the examination of the peculiarities of various parts of the body: also on divination and on reading omens from the observation of various functions of the human organism. The title of the book, the author's name, the date of composition, etc., do not appear in the present copy. Transcribed in the XIIc. AH. Beg.

هست روایت ز فلاطون خبر، علم قیافت (here قیافه) بر اهل بصر

Bd. v. Ff. 1-10, S 215 × 115, 155 × 75, ll 15. Or. pap. Ind. nast. Cond. good.

909.

ترجمع بند وصالی

TARJĪ-BAND-I-WIṢĀLĪ.

Oa 14.

A *tarjī-band* of Sufic contents, by Wiṣālī. In Spr 590 he is regarded as a modern poet. The present copy is dated 1171/1758, and this date indicates the limit of the period before which the poem must have been composed. It is of interest to mention that in Mehren 43 the same poem is ascribed to the authorship of Firishta (his *diwān*, which must have been completed before 1063 1652, is referred to in Dorn C. 397). Beg.

ما مقیمان کوی دلداریم، رخ بدنیا و دین نمی آریم

Bd. v. Ff. 56-63v, S 205 × 145, 135 × 75, ll 12. Or. pap. Ind. nast. Cond. tol. good

910.

دیوان تمکین

DĪWĀN-I-TAMKĪN.

Nb 30.

Poems of Tamkīn, whose identity cannot be ascertained. There have been many known poets with this *takhalluṣ*, at

different periods, but there must necessarily have been a great many more who have not emerged from obscurity. Special research may help to identify this author. The present copy was transcribed in the beginning of the XIIc. AH. It contains:

1. A *mathnawī* poem (f. 1v), apparently in imitation of Salīm and other poets of the XIc. AH. Beg.

‘ خداوندا بدردم آشفنا کن ، مرا از نذک بیدردنی رها کن ،

2. Another *mathnawī* poem (f. 8), imitating the *Qadā wa qadār* of Salīm, etc. Beg.

‘ شنیدم روزی از دانش ثروهی ، ز امواج سخن زره شکوهی ،

3. *Ghazals* (f. 14v), beg.

‘ مدار امید همراهی ازین رخشنده اختر ها ،

‘ کجا لب تشنه را شاداب سازد آب کوهر ها ،

Ff. 66, S 195 × 115, 150 × 70, ll. 11. Or pap. Calligraphic Ind. nast. Cond. 2ol good. Slightly worm-eaten. Vignettes.

911.

(جنک نامه دلی)

(JANG-NĀMA-I-‘ALĪ).

Na 55.

A lengthy *mathnawī* poem narrating the fantastic exploits of ‘Alī, Husayn, and other Shi‘ite saints. Neither the title nor the author’s name are to be found in their customary places, and it would require special research to ascertain them, if this would be possible at all. As a hero, called Zarīr, appears very frequently in the story, there may be perhaps some justification for the title given on the fly-leaf, i.e. *Zarīr-nāma*. The poem is apparently incomplete at the end. The only allusion to the period in which the author wrote, might be found in the name of the prince, whom he calls Abū’l-Ghāzī (f. 5v), with a great many other titles, without giving his real name. Transcribed in the beginning of the XIIc. AH. Beg.

‘ بر آرنده کنبد اخضری ، نکارنده سقف نیلوفری ،

S 250 × 145, 140 × 75, ll 9. Or. pap. Coarse Ind. nast. with pretensions to calligraphy. Cond. good. Bad vignette. Headings are not filled in.

912.

(مثنوی در اخلاق)

(MATHNAWĪ DAR AKHLĀQ).

Na 1.

The *second* volume (*maqāla*) of a long versified treatise on ethics, of Indian origin (cf. f. 144v). Neither the author’s name

nor the title of the work are given; they are all evidently already mentioned in the *first* volume. At the end there is a chronogram: پایان رسید نامۀ اخلاق = 1166/1753, and the name of one Muḥammad A'zam. But it is not clear whether they are the date of completion of the original and the name of the author, or the name of the copyist and the date of the transcription. On the fly-leaves the title منظومۀ اخلاق ناصری is repeated several times, but there are no explicit statements in the poem itself, corroborating it. This volume is divided into 8 *faṣls*. Transcribed in the XIIc. AH. Beg.

بنام حکیمی که شاعزشه است ، در ایوان او شمه مهر و مه است ،

Ff. 145 (ff. 108-109 are left blank), S 225 × 140, 165 × 75, ll 13. Or. pap. Ind. nast. Cond. good.

913.

دیوان نادر

DĪWĀN-I-NĀDIR.

Oa 14.

A short collection of poems of Nādir. The *tadhkiras* mention many poets with this *takhalluṣ*, as for instance: Shīrāzī (in XIc. AH., cf. *Riyādu'sh-shu'arā*, f. 459-459v), Samarqandī. Shūsh-tarī, Siyālkutī (ibid., f. 443), etc. But thus far the present poet cannot be identified with any one of them. The date before which he wrote is 1171/1758, in which year the present copy was transcribed. Beg.

طرفه تاثیر خدنگ آه میل دیده ام ، الخ

Bd. v. Ff. 103-110v. For measurements, etc., see No. 909. Very bad Ind. shikasta.

914.

دیوان مختار

DĪWĀN-I-MUKHTĀR.

Nb 121.

A small collection of *ghazals* of Mukhtār, apparently a modern poet who has nothing to do with the early Mukhtārī (d. 544 or 557/1149-1160). There is nothing in his poems which can help us to identify the period in which he lived. Copied in the XIIc. AH. Beg.

ای فروغ روی تو تاب دل بیتابها ، بسمل تیغ نگاهت جمله شین و شایها ،

Ff. 20, S 190 × 120, 150 × 100, ll 12. Or. pap. Bad Ind. nast. Cond. extremely bad. The paper damaged by dampness and repairs. CFW 1825.

915.

دیوان سروری

DĪWĀN-I-SURŪRĪ.

Nc 2.

Fragmentary extracts from the *diwān* of Surūrī. There are a great many poets with the same *takhalluṣ* and it is not possible to identify the present one without special research. The present copy, dating from the XIIc. AH., is very fragmentary; the folios are misplaced. The poems begin abruptly on f. 17:

ای آنکه مرا حب تو چون حب وطن شد ، الخ

But on f. 25v there is another beginning :

در کاشنی که هست درو گفتگوی ما ، بابل ز کل همیشه کف دست جوی ما ،

On f. 31v there is a short *mathnawī* poem, with the heading :

نصیحت حکمای قدیم بکوش جان باید شنود ،

It is not clear whether it also is by Surūrī. Beg.

ای خردمند عاقل و دانا ، نکته چند بشنواز حکما ،

Bd. v. Ff. 17-35. For measurements, etc., see No. 739. Some poems by the same author are given on the margins.

916.

دیوان راضی

DĪWĀN-I-RĀDĪ.

Nb 54.

Poems of Rādī, almost exclusively *ghazals* (only a few *quatrains* are given at the end), in which there are no allusions as to the period in which this *diwān* has been written. The author is probably not identical with the better known poet Faṣāḥat-Khān Kashmīrī, who used the same *takhalluṣ*. Transcribed in 1182 AH., by Imāmu'd-Dīn. This copy is referred to in Spr 537. Beg.

ار بهار یار باشد رونق جان مرا ، جلوه کل تازه دارد باغ و بستان مرا ،

Ff. (79), S 205 x 115. 185 x 80, ll 18. Or pap. Ind. nast. Cond. tol. good. Worm-eaten.

917.

بهکوات گیتا

BHAGAWĀT-GĪTĀ.

Pb 2.

A versified translation of the *Bhagavāt-gītā*, without mention of the date of composition and the translator's name. On the fly-leaf it is ascribed to Fayḍī (see above, Nos. 692-696), but this

is entirely fictitious. Transcribed in (1288)/1871 at Shāhjahān-ābād, by one Gundan(?)—La'l, surnamed Sayyār. Beg.

طرازندۀ داستان کهن ، بدینسان بیفکند طرح سخن ،

Ff. 66, S 205 × 165, 170 × 115, ll 10. Europ. pap. Ind. nast. Cond. good.

918.

(قصۀ هیر و رانجهن)

(QIṢṢA-I-HĪR-U RĀNJHAN).

Na 120.

A version of an Indian love-story of Hīr and Rānjhan (or Rānjhā). Its original was composed in Hindī, by Damodar, and it was translated into Persian : by Āfarīn (d. at Lahore in 1154/1741) ; by Mansārām Munshī, in 1157/1744 (see R 770) ; and also by Minnat, in 1195/1781, who dedicated it to R. Johnson, see EIO 1724, R 710, Spr 317. It is sometimes also called Nāz-u Niyāz. The present poem contains apparently a different version, because none of the *takhalluṣ*es mentioned above is found here. The name Fidāi (to be found on ff. 4v, 7v, etc.) is perhaps that of the author. The word Sāqī is also found very frequently in the places in which the *takhalluṣ* usually appears. The copy is incomplete at the beginning and it is impossible to ascertain how much is lost. Transcribed in 1248 A.H., by Muḥammad Akram for Muḥammad-Naṣīr-Khān Tālpūr. Begins abruptly :

دین ما چرا عقل دراک سوخت ، ز برق سرلیمکی پاک سوخت ،

S 310 × 185, 220 × 95, ll 18. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

919.

(مثنوی در عقائد)

(MATHNAWĪ DAR 'AQĀ'ID).

Aa 14.

A *mathnawī* of Sufico-theological contents, with numerous prose passages, explaining various Coranic verses, pious maxims uttered by saints, etc. The author does not mention the title of the poem, nor his own name ; only at the end the expression 'Abdu'l-Karīm may perhaps be an allusion to the latter. The work is dedicated to Nawwāb 'Abdu'l-Wahhāb-Khān (f. 2), whom a lucky chance may perhaps some day identify. Transcribed towards the end of the XIIc. A.H. Beg. of the preface :

اهداء هدایا در ماه مبارک النحر

Beg. of the treatise (f. 3) :

لله الحمد الذی لا یدله ، والتکلیات الذی لا عد له ،

Ff. 22, S 205 × 115, 170 × 85, ll 14. Or. pap. Ind. nast. Cond. not good. Injured by repairs.

920.

پند نامه حیدری

PAND-NĀMA-I-ḤAYDARĪ.

M 55.

A short *mathnawī*, in didactico-religious strain. The author's name is not mentioned. The title is given on f. 16v. Judging from the contents and the style of this work it is most probably a production of some poet at the court of Ṭīpū, nawwāb of Mysore, and the word Ḥaydarī apparently implies that it has been addressed to Ṭīpū's father, Ḥaydar. There are, however, no direct indications as to this; at least they cannot be discovered without a thorough study of the work. Transcribed in the beginning of the XIIIc. AH. Beg.

پس از حمد رب نعت خیر الرا، هم از بعد مدح همه اوصیا،

Bd. v. Ff. 8v-17, S 190 × 135, 165 × 110, ll 10. Europ. pap. Bad, vulgar Ind. shikasta-nast. Cond. tol. good.

921.

دیوان مسکین

DĪWĀN-I-MISKĪN.

Nb 125.

A huge collection of poems of a certain Miskīn, who on some 1,250 pages of his distressingly verbose and commonplace compositions has not found a single opportunity to give his full name, or to mention any names of historical interest which might help to identify the period in which he lived. This copy, referred to in Spr 498, dates from the XIIc. AH. A. Sprenger's conjecture about the identity of this Miskīn with one mentioned in the *Rashahāt* (see above, Nos. 252-257), seems to be unacceptable, because the language, the general style, etc. of the poems indicate their very modern origin. This volume contains:

1. *Ghazals* (f. 1v), in alphabetical order, beg.

چو حمد تو بگویم یا اله، ثنائی تو بگویم یا اله،

2. A collection of *tarjī'bands*, *mukhammasāt*, 'increased' (*mustazād*) *ghazals*, etc. (f. 540), beg.

حمد و ثنا گویم ترا جز تو ندادم هیچکس، الخ

3. A collection of miscellaneous poems, with the heading (f. 595) غزلیات متفرقه, beg.

معصرا کجا آن کل کجا محبوب جانی آن کجا، الخ

4. Several *mathnawī* poems (f. 601), with a few *ghazals* at the end. Some of them written in such a manner that all use of dotted letters is avoided. Beg.

نعت میگویم نبی را آستانبوسش منم ، الخ

5. Various prose invocations (f. 608), without any heading, introduction, etc. They are apparently either several chapters of the same work, or separate productions in the same style. Beg.

الهی نام تست ذاتی هر بنده را بذات خود پروری الخ

Ff. 621, S 245 x 150, 175 x 90, ll 15. Or. pap. Ind. nast. Cond. good.

922.

اسباب النجاة

ASBĀBU'N-NAJĀT.

Na 2.

A long versified treatise on ethico-religious subjects. The author, as he states in his work, intended it for the instruction of his own son. And therefore, naturally, he does not mention his own name, which, obviously, his son knew well. There are probably only very few allusions which might help towards an identification of the period when the poem was written. At all events they have not been discovered in a cursory examination. The copy was transcribed towards the later part of the XIIIc. AH. Beg. of a short introduction :

اللهم صل علی محمد الخ

Beg. of the poem :

بعد حمد و نعت مدح چار یار ، نکتہ چندی نویسم یادگار ،

- At the end there is an Arabic poem, ascribed to 'Abdu'l Qādir Jilānī, beg.

سقانی الحب کُسات الوصالی ، الخ

Added some *tilisms* and effective prayers.

Ff. (121), S 210 x 150, 180 x 90, ll 15. Europ. pap. Ind. nast. Cond. good.

Anthologies and Poetical Scrap-books.

Note.—The majority of the poets, referred to in this section (Nos. 923-954), have already been mentioned in this Catalogue with details as to the dates pertaining to their biographies and literary productions. These need not, therefore, be repeated here. In order to preserve uniformity in treatment the dates of newly mentioned poets are likewise not entered here, but all are included in the indices of persons and works appended at the end of the Catalogue.

923.

(مجموعۂ اشعار)

(MAJMŪ‘A-I-ASH‘ĀR).

M 5.

A large and valuable anthology, containing specimens of poetry from almost all known Persian poets, since the earliest days of Persian literature till about 1000/1592. The compiler (who at the same time is the scribe, because the volume is only a large note-book, and has evidently not been copied from an earlier original), does not mention his name, nor gives he any date of his collection or transcription. But from the internal evidence the date of the anthology can be fixed at the period between 957/1549 and about 1000/1592. The first date is that of the completion of the *tadhkira* of Sām Mirzā, with the title *Tuhfa-i-Sāmī* (quoted here on ff. 314v-315, and 391v-398; see about it GIPh 214, R 367, etc.). The second limit cannot be established so precisely, but may be deduced from the consideration of various facts and allusions found in this book. The most important circumstance is the complete absence of any reference to the poets, who lived later than the Xc. AH. Not a single poet from amongst those, who flourished at the court of Akbar, is mentioned here. At the same time it is clear that the compiler was connected with India. In the section on the poets of royal descent (ff. 315v-319v), there are some allusions which permit us to determine his relation to the princes of that period. He gives the title of *pādshāh* only to Humāyūn (937-963/1530-1556), while Ṭahmāsp I, the Safawide (930-984/1524-1576), is called *nawwāb*, and the Turkish Sultān Sulaymān (926-974/1520-1566) is contemptuously styled *wālī-i-Rūm*. The compiler mentions also Kām-rān-Mirzā (d. 964/1557), and many other contemporary princes and noblemen, who all lived in the Xc. AH. The contents of this volume are as follows:

On ff. 1v-2 there is a short passage in prose, which may be the preface to the anthology. Beg.

این نسخه کز آراستگی چون چمنست

چون صحن چمن پر از گل و یا سمن است

1. Several extracts from Firdausī (f. 2v).

2. Muḥammad 'Aṣṣār Tabrizī (ff. 3-13), his *qaṣīdas*, *ghazals* and *qiṭ'as*.

3. Nizāmī (f. 13v); extract from *Khusraw-u Shīrīn*. There is a prose note, and, on the margins, some stray quotations from Hilālī and others.

4. Kamāl Khujandī (ff. 14v-16v). A short note on 'Adāirī on f. 16v.

5. A few letters of two famous calligraphists, namely Kamālu'd-Dīn Bihzād, and Qāsim-'Alī Chahra-gushā: both flourished in the beg. of the Xc. AH. (ff. 17-17v).

6. Poems of 'Adāirī (ff. 18-19), apparently continued from No. 4 (f. 16v).

7. Sa'dī (ff. 19v-31v). Extracts from his dīwān and the *Būstān*.

8. A few lines from 'Abdu'l-lah Anṣārī (see also f. 284), a few verses from other poets (f. 32).

9. Salmān Sāwajī (ff. 32-42; also on f. 203v); extracts from his dīwān.

10. Hasan Dihlawī (ff. 42v-43v). Extracts from his dīwān.

11. Nizāmī (ff. 43v-48v). More quotations from his *mathnawīs*, also on ff. 64v-109 and 200-200v.

12. Firdausī (ff. 49-60v). Episode of Rustam's fight against Afrāsiyāb; his satire. More from the *Shāhnāma* on ff. 61-64 and 198v-200v.

13. A short glossary to the *Shāhnāma* (ff. 60v-61).

14. Amīr Khusraw Dihlawī (ff. 109-133 and 201v).

15. Anwarī (ff. 133v-137). 16. Sayyid Jamālu'd-Dīn 'Aḍud (f. 137v). 17. 'Unṣurī (f. 139v and 239 *margin*). 18. Auḥadu'd-Dīn al-Balkhī (f. 139v). 19. Mu'izzī (f. 140). 20. Mujīru'd-Dīn Baylaqānī (f. 140v). 21. Falakī (f. 141). 22. 'Abdu'l-Wāsi' (Jabalī) (f. 141v). More scattered quotations from Anwarī. On the margins there are quotations from the modern poets (by a different hand): Ṭāhir, Ṭalīb Āmulī, Hilālī, Shifāi.

23. Ṭāhir-i-Fāryābī (ff. 141v-145; also on ff. 155v-156v, and 161-161v).

24. Majdu'd-Dīn Hamgar Fārsī (f. 145).

25. Sanāi (f. 145v-149). Extracts from his dīwān.

26. A short extract from Yahyā Lahijī's commentary on the *Gulshan-i-rāz* of Maḥmūd Shabistārī (cf. above, No. 555) (ff. 149v-150).

27. 'Aṭṭār (ff. 150v-155). Extracts from his *mathnawī* poems.

28. Khāqānī (ff. 157-160v).

29. Kamālu'd-Dīn Isma'il Iṣfahānī (ff. 162-165, 186 *margin*, and 212 *margin*).

30. Jalālu'd-Dīn Rūmī (ff. 165v-183). See also f. 285v.

31. Auhādī of Marāgha (ff. 183v-192). Extracts from his *Jām-i-Jam* (cf. above, No. 574 in this Catalogue).

32. Maḥmūd Shabistārī (ff. 192v-198). From his poem *Gulshan-i-rāz* (cf. Nos. 553-554 in this Catalogue). On the margins extracts from Bahāu'd-Dīn Muḥammad ('Āmili?).

33. An extract from the *Rauḍatu's-safā* (cf. Nos. 10-32 in this Cat.), on Luqmān (ff. 201-202). Also a short extract from the *Ta'rikh-i-guzīda* (f. 202v).

34. Luṭfu'l-lah Nīshāpūrī (f. 202v). 35. Ṣadru'sh-sharī'at Bukhārī (f. 203). 36. Qāḍī Shamsu'd-Dīn Ṭabbasī (f. 203). 37. Sīmāi Kāshī (f. 203).

38. Jāmī (ff. 204-260). On the margins there are quotations from Māilī (f. 232v, cf. f. 277v), and Ibn Yamīn (f. 251).

39. Khwājū (-i-Kirmānī) (ff. 260v-263). Extracts from his *Rauḍatu'l-anwār* (f. 263), cf. above, No. 576(3) in this Catalogue, and *Humāyī wa Humāyūn* (f. 262), cf. *ibid.* No. 576(1).

40. Amīr 'Alī Jalāir Ṭufaylī (ff. 263 and 311). 41. Mīr Huḍūrī (*ibid.*). 42. Kātibī Nīshāpūrī (ff. 263v-264v). 43. Nihānī (f. 265v), a few extracts with the heading (in a more modern hand-writing) : نهانی تخلص دختر زکشی خراسانی این قطعه گفته

44. Bannāi (ff. 265v-266).

45. Hātifi (ff. 266v-269, and 270v). Extracts from his *Timūr-nāma* and *Khusraw-u Shīrīn* (his lyrical poems on ff. 313v-315, 318v). On the margins of f. 288 extracts from Diyāu'd-Dīn Kāshī and Ḥakīm Ruknu'd-Dīn Mas'ūd Ṭabīb (by a modern hand).

46. Ahlī Shirāzī (f. 269v). 47. Fakhru'd-Dīn Irāqī (f. 271). 48. Aḥmad Fikārī (f. 271v). 49. Ridāi Jurbādaqānī (i.e. Gulpā-yagānī) (f. 271v). 50. 'Ismatu'l-lah Bukhārī (ff. 272-272v, 273). 51. Wahshī (f. 273v). 52. Shāhī Sabzawārī (f. 273v, cf. f. 232v). 53. 'Imād (f. 273v). 54. Fighānī (ff. 274-274v, 273v *margin*). 55. Lisānī (ff. 275-277v). 56. Shāh Husayn Ījī, with the *takhalluṣ* Māilī (f. 277v). 57. Humāyūn (f. 278). 58. Āṣafī (f. 278v). 59. Hāshimī (f. 280v). 60. Ḥayratī (f. 280v). 61. Ahlī Khurāsānī (f. 282v). 62. Hāshimī Mashhadī (f. 283). 63. Shahīdī (f. 283). 64. Ḥayratī Qazwīnī (f. 283v). 65. Zāhirī (f. 283v). 66. Nizāmu'd-Dīn Astrābādī (f. 284v). 67. Ibn Ḥisām al-Harawī (f. 284v *margin*). 68. Qāsim-i-Anwār (f. 285). 69. Nikī Iṣfahānī (f. 286). 70. Sharīf Tabrīzī (f. 286). 71. Pīrī (f. 286). 72. Hilālī (f. 286). 73. Ḥaydarī Tabrīzī (ff. 286-286v *margin*). 74. Qāsimī Jinābīdī (Gunābādī) (f. 286v-288), and Ghazālī. 75. Sharafu'd-Dīn Shufurwa Iṣfahānī (f. 288v, cf. also f. 285 *margin*). 76. 'Ubayd-i-Zākānī (f. 288v). 77. Mīr Shaykhūm Suhaylī (ff. 289-289v). 78. Ummīdī (ff. 289v-293). 79. Ḥayrānī (f. 293). 80. Hūshī Shīrāzī (f. 293v). 81. Wahīdī Qumī (ff. 294 and 297v). 82. Bābā Sawdāi Ābīwardī (f. 294v). 83. Afdal Nāmī (ff. 295 and 318). 84. Pīna-dūz-Oghlī (f. 296v). 85. 'Abdu'l-

- Khāliq (ibid.). 86. Muḥammad Rāzī (ibid.). 87. Muḥammad Kāshānī (ibid.). 88. 'Aṭāu'l-lah Rāzī (ibid.). 89. Dāmīrī (f. 297). 90. Sharaf-i-Jahān (ibid. and f. 298). 91. Afdal Kāshī (ibid.). 92. Ḥasratī Kāshī (f. 297v). 93. Jalālu'd-Dīn Muḥammad Dawwānī (f. 298). 94. Ṭāhirī Nāinī (ibid.). 95. Biyādī (f. 298v). 96. Muḥtasham (f. 298v). 97. Ḥudūri (f. 299). 98. Ashkī (ibid.). 99. Mūshī (ibid.). 100. Gulkhanī (or Kalkhinī ?) (ibid.). 101. Rāzī 'Arab (f. 299v). 102. Qaydī (ibid.). 103. Ḥarfī (ibid.). 104. Mīr Muḥammad Kaskanī (کسکنی) (f. 300). 105. Imām Fakhr-i-Rāzī (ibid.). 106. Mīr Hindī (ibid.). 107. Pūr-i-Jamālī Rūdbārī (f. 300v). 108. Malik Uways Rustamdārī (ibid.). 109. Bannāi (ibid., and f. 306v, cf. also above, ff. 265v-266). 110. Nīkī Iṣfahānī (ibid., see also above, f. 286). 111. Mīr Hāshim b. Khwājagī Qazwīnī (ibid.). 112. Ḥaydar-i-Kulicha (f. 301). 113. Tūsi (ibid.). 114. Šālīh (ibid.). 115. Mas'ūd-i-Turkmān (ibid.). 116. Hilālī (f. 301v). 117. 'Abdī-Beg (f. 302v). 118. Maḥmūd Šabūrī Ṭīhrānī (f. 303v, 310v, 313). 119. Qāsim Beg-i-Ḥabību'l-lah (f. 304v). 120. Maqšūd-Beg Khākī (ibid.). 121. Salmān Jābirī (ibid.). 122. Walī-i-Dasht-i-Biyādī (f. 305). 123. 'Allāmī or 'Alāī Karh-rūdī (ibid.). 124. Šafī Nūrbakhshī (ibid.). 125. Qādī Yaḥyā Rūdbārī (ibid.). 126. 'Ārifī (ibid.). 127. Nadāi Yazdī (f. 305v). 128. Kākā-i-Āsh-paz Kābulī (ibid.). 129. Qādī 'Abdu'l-lah Rāzī (ff. 305v-306). 130. 'Abdu'l-lah Lāhijī (f. 306). 131. Qāsim Beg Ḥālatī (ibid.). 132. Šādiqī Astrābādī (ibid.). 133. Rajāi Iṣfahānī (f. 306v). 134. Najmu'd-Dīn Baghdādī (ibid.). 135. Riyādī (ibid.). 136. Mīr Babā (ibid.). 137. Farībī Ṭīhrānī (ibid.). 138. Mīr Shamsu'd-Dīn 'Alī Khwārī, surnamed Rāzī (ibid.). 139. Rāfi' Qazwīnī (f. 307). 140. 'Abdu'l-Karīm Iṣfahānī (ibid.). 141. Šidqī Astrābādī (ibid.). 142. Sharīf (ibid.). 143. Rāfi'ī Qazwīnī (ibid.). 144. Athīru'd-Dīn Abhārī (ibid.). 145. Khiyālī Bukhārāi (ibid.). 146. Najmu'd-Dīn Dāya (ibid.). 147. Šāh Ṭāhir (f. 307v). 148. Mahdī Astrābādī (ibid.). 149. Sa'd-i-gul (ibid.). 150. Sharafu'd-Dīn 'Alī Bāfqī (ibid.). 151. Mānī (ibid.). 152. Abū'l-Mafākhir Rāzī (f. 308). 153. Shaykhu'r-raīs (Avicenna) (ibid.). 154. Ḥisāmī Qarākūlī (ibid.). 155. Sharafu'd-Dīn Hillī Yazdī (ibid.). 156. Ummidī (f. 308v). 157. Ādhārī (ibid.). 158. Mākī (?) Qazwīnī (ibid.). 159. Fakhru'd-Dīn Faṭḥu'l-lah, the brother of the well known Ḥamdu'l-lah Mustawfī Qazwīnī (ibid.). 160. Muḥammad-Beg Sālīm (f. 309 and 318v). 161. Maqbūl (ibid.). 162. Riyādī (cf. No. 135 in this list) (ibid.). 163. Šādiqī-Beg Afshār (ibid.). 164. Šāh Mu'izzu'd-Dīn Muḥammad Šadr (f. 309v). 165. Waḥshī (ibid.). 166. Aḥmad Sabzawārī Jābir (? or Fā'iz ?) (ibid.). 167. Mīr 'Azīzī Qazwīnī (f. 310). 168. Shamsu'd-Dīn Muḥammad (ibid.). 169. Niyāzī Ḥijāzī (ibid.). 170.

Tāhir 'Uryān (Bābā Tāhir) (ibid.). 171. Fuḍūlī Baghdādī (ff. 310v and 333). 172. Muḥammad Qazwīnī (ibid.). 173. Qarā-Khān, son of Ja'far Khalīfa Turkmān (ibid.). 174. Abū Sa'īd-i-Abū'l-Khayr (ibid.). 175. Pīr Jamālī (Pūr-i-Jamālī ? cf. No. 107) (ibid.). 176. Malik Qumī (?) (ibid., the last two on the margins). 177. Shaykh-zāda Lāhijī (f. 311). 178. Rubā'ī Mashhadī (ibid.). 179. Rauḥanī Samarqandī (f. 311v). 180. Yahyā Khān Tālib (ibid.). 181. Dūst Muḥammad (ibid.). 182. Sharafu'd-Dīn 'Alī Bāfqī (ibid.). 183. Sālik Mashhadī (ibid.). 184. Munhī Khurāsānī (ibid.). 185. Ibn-Yamīn (f. 312). 186. Naṣībī Gilānī (ibid., and f. 313). 187. Mānī (ibid.). 188. 'Arḍā (ibid.). 189. Qāḍī Nūru'd-Dīn (ibid.). 190. Hayratī (f. 312v). 191. Khān Aḥmad Wālī-i-Gilān (ibid.). 192. Ghāzī (ibid.). 193. Kāmī Harawī (ibid.). 194. Mahdī (f. 313). 195. Jafāī (ibid.). 196. Junūnī Qandahārī (ibid.). 197. Šālīhī Mashhadī (ibid.). 198. Shānī (?) (ibid.). 199. 'Urfī Hindī (f. 313v).

200. A very short extract from the *Tuḥfa-i-Sāmī*, about Humāyūn b. Bābur Pādshāh (ff. 314v-315, *in margine*).

201. Tahmāsp (the Safawide, 930-984/1524-1576, evidently already dead, judging from the epithets) (f. 315v). 202. Sulaymān (926-974/1520-1566) Wālī-i-Rūm (*sic*) (ibid.), and Salīm (ibid.). 203. Sultān Ḥusayn (the Timuride, d. 911/1505) (ibid.). 204. Humāyūn (937-963/1530-1556) (ibid.). 205. Kāmran-Mīrzā (d. 964/1557) (ibid.). 206. 'Ubayd (u'l-lah) Khān (the Shaybanide, 940-946/1533-1539) (ibid.). 207. Muḥammad-Khān Shaybānī (906-916/1500-1510) (f. 316). 208. 'Abdu'l-lah-Khān (also probably the Shaybanide, 946-947/1539-1540) (ibid.). 209. Bābur-Mīrzā 'the father of Humāyūn Pādshāh' (932-937/1526-1530) (ibid.). 210. Shāh Gharīb-Mīrzā, son of Sultān Ḥusayn, a Timuride prince (f. 316v). 211. Sām-Mīrzā, son of Shāh Isma'īl Šafawī (ibid.). 212. Bahrām-Mīrzā, also probably a Šafawide prince (ibid.). 213. Shāh Shujā' (probably the son of Isma'īl II, the Safawide) (ibid.). 214. Muḥammad Mu'min (ibid.). 215. Sultān Ibrāhīm, son of Bahrām-Mīrzā (f. 317). 216. Faridūn Ḥusayn (ibid.). 217. Badī'u'z-Zamān-Mīrzā son of Sultān Ḥusayn, d. after 918/1512 (ibid.). 218. Ya'qūb, the Āq-Qoyūnlū prince (884-896/1479-1490) (ibid.). 219. Sultān Muḥammad Pādshāh (ibid., *in margine*). 220. Ibrāhīm-Khān, governor of Lār (ibid., *in margine*). 221. Musayyab-Khān (f. 317v). 222. Husayn-Qulī (ibid.). 223. Sayyid Jalāl b. 'Aḍud (ibid.). 224. 'Imādu'l-Islām (ibid.). 225. Qāḍī 'Abdu'l-Khāliq (ibid.). 226. Darangūsh (?) Taryākī (?) (ibid., *in margine*). 227. Khidr Sultān Rūmlū (f. 318). 228. Qasīmī (or Qismī ?) Astrābādī (f. 318). 229. Bisātī Samarqandī (ibid.) and Yār 'Alī Ṭabīb (ibid., both on the margins). 230. Wāhidī Hamadānī (f. 318v). 231. Khayyām (ibid.). 232. Sawābī (?) Turkmān (f. 319). 233. Āgahī (ibid.). 234. Kish-

wari (ibid., and 323). 235. Hilāl (?) (ibid.). 236. From Jāmī's *Silsilatu'dh-dhahab* (see above, Nos. 612-615) (ff. 320-321v). 237. 'Abdī Junābādī (Gunābādī) (f. 321v). 238. Khurramī (?) (ibid.). 239. Hilālī (ff. 322-322v). 240. Auḥad Sabzawārī (f. 322v). 241. Jahān Khātūn (ibid.). 242. Hayrānī, daughter of Mīr Yādgār Gunbadī (Gunābādī ?) (ibid.). 243. Maylī (f. 323).

244. Mīr 'Alī-Shīr Nawāī (d. 906/1501), Turkish poetry (ff. 323v-325v, 326, apparently also continued on ff. 329-332v where a Turkish *mathnawī* is given).

245. Yūsuf-Beg, son of Bābā Sulaymān Ustājlu, a treatise in prose and verse (ff. 325v-326).

246. Nizām Astrābādī (ff. 326v-328) (cf. No. 66, f. 284v).

247. Mullā 'Alī Niyāzī (f. 328). 248. Sharīf Kāshī (ibid.). 249. Mahdī-Qulī Beg, brother's son of Jānibeg Wāsilī (Turkish) (f. 332v).

250. Sayyid Nasīmī (f. 335v). 251. Ghādanfar-Beg Turk-mān (ibid.). 252. Shāhfūr b. Muḥammad Nishāpūrī (with a short biographical preamble) (ff. 336v-337).

253. An extract from Yār 'Alī's commentary on the *Lama'āt* (ff. 337v-339).

254. From *Majālisu'l-ushshāq*, by Sultān Ḥusayn (f. 340), also from the *Raudatu's-safā* (f. 340), *Ḥabību's-siyar* (f. 340v and 344v-345), *Nafahātu'l-uns* (ff. 341v-344v), *Tadhkiratu'l-awliyā* by 'Aṭṭār (on Hallāj) (ff. 345v-355v), Juwaynī's *Nigāristān*, Jāmī's *Lawāih*, *Nasāih* by Rashīd, etc. (ff. 355v-359v).

255. Poems of 'Unsūrī, with a short biographical note on the author (ff. 360-362).

256. Again very short extracts from the *Raudatu's-safā*, *Ḥabību's-siyar*, *Nafahāt*, *Nigāristān*, *Ta'rikh-i-guzīda*, *Akhlaq-i-Jalālī*, prayers, etc. (ff. 362v-391).

257. Another short extract from the *Tuḥfa-i-Sāmī* (ff. 391v-398, see also above No. 200 in this list), with many poetical quotations from various authors.

258. More extracts from *Ḥabību's-siyar*, *Akhlaq-i-Jalālī*, etc. (ff. 398v-399v). On f. 398v, on the margins, a note from the *Ta'rikh-i-jahān-namā* by Qādī Aḥmad (probably the same as the *Nigāristān*).

259. An extract from Ḥusayn b. Mu'ini'd-Dīn Maybūdī (ff. 400-403v).

260. A note on Nizāmī (ff. 403v-410).

261. Extracts from 'Alī Qūshchī, *Ta'rikh-i-guzīda*, *Ḥabību's-siyar*, etc. Lastly some scrappy poetical extracts from Simāī Kāshānī (f. 406), Khusraw (f. 407v), Firdausī (ff. 409v, 411v), Jāmī (f. 409v), Ghazālī Mashhadī (f. 409v), etc.

Ff. 412, S 230 × 170, 150 × 85, II 17. Or. pap. Persian shikasta-nast. Cond. tol. good, but some places are not legible. Folios occasionally misplaced, but the rectification of the order is often impossible because the catch-words are very rarely written.

924.

(مجموعۂ اشعار)

(MAJMU' A-I-ASH'ĀR).

Na 99.

A large album of short poetical works and treatises in prose, notes on various subjects, etc. The contents of this huge volume are not by one hand: some parts were transcribed as early as 1063 AH. (cf. colophons on ff. 255 and 276). Other sections are dated 1089 and 1090 AH., being transcribed by Muḥammad-'Alī Khāksār, or Khādīm, as he calls himself (cf. ff. 430v, 431v, 434v, 473). And finally, there are sections written by Muḥammad Ma'sūm b. Mullā Muḥammad Bāqir al-Karbalāi in 1126 AH. (cf. colophon on f. 472v). There are obviously also many additions and insertions by other scribes. The folios are misarranged in many places, but it is very difficult to fix their correct order because catch-words are not always found on them.

1. (ff. 1-5v). A collection of prayers and magic formulas with explanations.

2. (ff. 31-31v). Prose extracts from various treatises, containing instructions as to the use of various amulets; medical advice, etc.

3. (ff. 32v-33). Gulandām's preface to the dīwān of Ḥāfiẓ, see above, Nos. 587-591, on pp. 255-257 in this Catalogue. Beg. as in No. 587.

4. (ff. 33v-39v). An extract from the well known treatises of Zuhūrī: *Dibācha-i-Nauras*, *Khwān-i-Khalīl*, and *Gulzār-i-Ibrāhīm* (cf. above, Nos. 356-361 in this Catalogue). Beg. as usual, see No. 356, etc.

5. (ff. 39v-49). An extract from Waḥshī's *Farḥād-u Shīrīn* (cf. above Nos. 675-676 in this Catalogue).

6. (ff. 49-52v). *Husn-i-galaw-sūz*. A *mathnawī* poem by Rashīdā, apparently an imitation of Zulālī's well known poem with a similar title (cf. Nos. 709-710), although in different metre. It was composed in 1040/1630, as stated in the chronogram
' بجز تاریخ فکرم از کل نظم . Beg.

کیم کوثر کدائی شعله نوشی ، لب بتخانه را الماس پوشی ،

7. (ff. 52v-54v). Several *mathnawī* poems by Abū Ṭalīb Kalīm Hamadānī (cf. above, Nos. 754-756). The second of them (f. 53v) has a heading: فی تعریف الفرس . A *qīṭ'a* at the end, comp. in 1040/1630.

8. (ff. 96v-116v). A portion of *Laylā wa Majnūn*, by Maktabī (cf. above, Nos. 640-641). Beg. as in No. 640.

9. (ff. 117-126v). *Khulāṣa-i-Khamsa-i-Nizāmī*, apparently the same as described above under No. 476, but probably in an abbreviated version, because it seems here to be shorter than there.

10. (ff. 127-139). An extract from the *dīwān* of Ṣāib (cf. above, Nos. 783-787), containing chiefly *ghazals*, in alphabetical order. Beg. with those rhyming in ت :

دامن از خلق کشیدن کل شهرت طلبیست ، النخ

11. (ff. 139, 130 *bis*-138 *bis*). An extract from the *dīwān* of 'Urfī (cf. above, Nos. 683-684). Beg.

ای نه فلک ز خوشه صنع تو دانه ، النخ

12. (ff. 139 *bis*-153v). An extract from *Markazu'l-adwār* by Fayḍī (cf. above, No. 695).

13. (ff. 180v-191). An extract from the *dīwān* of Qāsimī, who is *not* identical with Qāsim-i-Anwār (see above, No. 601). On ff. 180v-183 there are *qaṣīdas*, and the rest is occupied with *ghazals*, *tarjī'bands*, etc.

14. (ff. 191-199). An extract from the *dīwān* of Naṣīr, or Naṣīru'd-Dīn Hamadānī, who flourished in the beg. of the XIc. AH. See Spr 512. Chronograms for 1014 and 1015 AH. on f. 195. Beg.

زهی نقاب نو فانوس شمع بزم حضور ، النخ

15. (ff. 199v-201v). A *qaṣīda* by Ṭalīb Āmulī (cf. above Nos. 726-727).

16. (ff. 202-203). A short extract from *Farhād-u Shīrīn* by Raunaqī (cf. Spr 49, 77, 150, etc.). The name of the poet is mentioned only in the heading, and is apparently not to be found in the portions of the text given here. Beg.

صباحی نور حسن افروز چون می ، که چشم آفتابش بود در پی

17. (ff. 203-205). A short *mathnawī* poem of Naẓīrī (cf. above Nos. 705-707). Beg.

شبیه از صبح خرمتر نهادش ، النخ

18. (ff. 205-206). A *tarjī'band* by Asīrī. There were several poets with this *takhalluṣ*. One of them is the author of the well known commentary on *Gulshan-i-rāz* with his original name Muḥammad b. Yaḥyā Lāhijī (d. ca. 912/1506-1507), cf. No. 555 in this Catalogue. Beg.

جذبش بحر عشق پیدا شد ، النخ

19. (f. 206). A *tarjī'band* by Maghribī (cf. Nos. 599-600). Beg.

ما مست شراب لا یزالیم ، النخ

20. (f. 206v). *Qalandar-nāma*, ascribed to Khusraw Dihlawī (see above, Nos. 558-571). His authorship is however very problematic, firstly because the poem shows a great many errors in versification, which could scarcely be expected from such a master of verse as Khusraw ; and secondly because his *takhalluṣ*

is not mentioned, but instead the name of one Ḥusaynī appears at the end (گفتار حسینی است این پند). Beg.

مائیم قلف‌دران معنی ، در لنگر خوش هوای دینی ،

21. (ff. 207-216). Extracts from Sanāi's well known *Ḥadiqa* (cf. above, Nos. 438-444).

22. (ff. 216-220). *Qaṣīdas* of 'Abdu'r-Razzāq. Unfortunately there is in this library no copy of his complete *diwān*, to make possible a final determination of the period in which he wrote. He lived, at all events, not later than the XIc., and therefore may be identical with the author of *Gauhar-i-murād* (cf. R 32), who used the *takhalluṣ* Fayyāḍ (which appears here only once, on f. 219). Beg.

ای برقرار مسند الا گرفته جا ، الخ

23. (ff. 220-225). A short extract from *Mahmūd-u Ayāz*, a *mathnawī* poem by Mirzā Yūl-Qulī-Beg Shāmlū with the *takhalluṣ* Anīsī, d. in India, at Burhānpūr, in 1014/1605. See GIPh 250, RS 376. Beg.

بحمد الله که این دیباچه راز ، بتوفیق هدایت شد سرافراز ،

24. (ff. 225-226). A short *mathnawī* poem by Ruknā, or Masīḥ (cf. above, No. 761). Beg.

خداوندا مرا بردار از خاک ، الخ

25. (ff. 226-227). A short fragment from a *mathnawī* poem called in the heading *Khusraw-u Shīrīn*, and ascribed to the authorship of Sinjar (cf. above, Nos. 703-704). Beg.

شبی با درد جفت و طاق از نور ، بهم نرخی درانشب زنگی و حور ،

26. (ff. 227v-228). A short *mathnawī* poem, ascribed in the heading to Yahyā Lāhijī (cf. above, No. 18 in this list).

27. (f. 228). A short didactic poem by Hātifi (cf. above, Nos. 649-653), with the heading .

هاتفی در نصیحت فرزند کوید ،

28. (ff. 228-228v). A *mathnawī* poem by 'Abdu'r-Razzāq Lāhijī (cf. No. 22 in this list). Beg.

بنام آنکه نامش نامه سوز است ، الخ

29. (ff. 229v-236v). More poems from 'Urfī (cf. above, No. 11 in this list).

30. (ff. 237-249). *Sāqī-nāma* by Zuhūrī (cf. No. 717 in this Catalogue).

31. (ff. 255-276). *Tuḥfatu'l-irāqayn*, by Khāqānī, cf. above Nos. 461-462. Beg. as usual, apparently complete.

32. (ff. 277-280v). More poems of Ṭalib Āmulī (cf. No. 15 in this list).

33. (ff. 281-321v). A collection of Anwarī's *qaṣīdas* (cf. above, Nos. 450-454).

34. (ff. 322-333v). An extract from the *diwān* of Fighānī (cf. above, Nos. 645-646).

35. (ff. 347v-355v). More *qaṣīdas* of Anwarī (cf. above, No. 33 in this list).

36. (ff. 356-363). Extracts, in prose, from various treatises dealing with the methods of divination by the Coran, various *hadīths*, quotations from the Coran, partly with translations into Persian, etc.

37. (ff. 383-402). Prayers, amulets, miscellaneous notes, etc.

38. (ff. 403-406). Notes on the chronology of various Muhammadan dynasties and individual princes, up to the Xc. AH.

39. (ff. 414-416v). A bombastic introduction to a treatise called *Chaman-namā*, comp. in 1088/1678 (chronogram کل نوبی بدمید از چمن نمایی سخن on f. 416v). The author does not mention his name. Beg.

ای نام تو دیباچه عنوان سخن، الخ

40. (ff. 416v-430v). *Risāla-i-Shauq nikār*. A treatise in ornate prose, by Muḥammad 'Alī Fikār, comp. at the request of 'Alī-Qulī Beg in 1088/1678 (chronogram کلبن فیض لا یزال باد on f. 430v). It deals with the usual vague Sufic discussions of love and contains moral maxims. Copied in 1090 AH. by Afkār Muḥammad 'Alī Khāksār, who may be, judging from the similarity of both names, identical with the author. Beg.

ای صورت خوش ادلی این صنعتها، الخ

41. (ff. 431-436). Short poetical quotations from various authors: Shaukat, Burhān, Faḍīl Bukhārī (f. 432), Ghani, Khidr-Beg (Turkish, f. 435v), etc. A letter, dated 1089 AH. on f. 431v. Ff. 436v-437v are left blank.

42. (ff. 438-440). Extracts from the *mathnawī* poems of Shānī (cf. above, No. 708). Beg.

الهی آب عشقی در کلم ریز، الخ

43. (ff. 440-441). Extracts from the Salīm's *mathnawī* poems (cf. above, Nos. 748-752).

44. (ff. 441-443). An extract from the *Qadā wa qadar* by the same Salīm. Beg. as usual, see No. 748(2), etc.

45. (ff. 443-445v). A short extract from *Farhād-u Shirīn* by 'Aqīl Kautharī Hamadānī (comp. in 1015/1607), see R 673-674, etc. Beg. abruptly:

چون از بر کشتگی چرخ نا ساز، الخ

46. (ff. 446-447). A fragment of a treatise on various questions of style in composition, poetics, etc. Beg.

درین صحیفه از عجائب صنائع شعری النخ

47. (ff. 447v-452). Some *qaṣīdas* by 'Alī Riḍā Tajallī (cf. above No. 782). On f. 448v begins his *mathnawī* poem with the title *Mi'rāju'l-khiyāl* :

در سرم دیکر همای عشق یار، النخ

48. (ff. 452-453). Several poems of Qudṣī.

49. (ff. 453-454v). *Sarāpā* by Mīr Sayyid 'Alī Mahdī, describing the ideal beauty of various parts of the human body. Beg.

ای بت جابک شیرین حرکات، جلوه ناز تو چون آب حیات

50. (ff. 454v-464v, and 466v-474). A collection of poems of Mukhlis Kāshī, who flourished in the beg. of the XIIc. AH., under Shāh Husayn the Safawide (1105-1135/1694-1722). See EIO 1687, Pr 699, R 709, 1091, etc. Beg.

الهی پرتو از نور یقین ده شمع جانم را، بشوی از لوح باطل یقلم لوح بیانم را

51. (ff. 465-466). A few letters ascribed to 'Abdu'l-Mu'min Khān (d. 1061/1651).

Several works in this volume, i.e. the *dīwāns* of Qudṣī (ff. 55v-96), Raḍī Artīmānī (ff. 154v-179v), and Fuḍūlī (Turkish, on ff. 334-347), a medical treatise on ff. 364-383, and the *Tansūq-nāma* (ff. 407-413), are described separately as they possess sufficient independent interest, being of comparatively large size.

Ff. 473+9 (mistake in the numeration of folios), altogether 482; S 430 × 260, 335 × 160. Different number of diagonal lines in two, three, four, or five columns. Ind. shikasta-nast., different hands. Cond. tol. good. On some folios paper decayed along the marginal lines. A vignette.

925.

(مجموعه)

(MAJMU'A).

Oa 73.

A large scrap book containing some more or less complete works (they are described in their proper places), as well as many short and fragmentary extracts, which are not worth being described separately. This volume was evidently filled gradually, at different periods, as different sections in it are dated 1034 AH. (f. 142), 1057 AH. (f. 76v), 1108 AH. (ff. 2, 2v); the others are obviously of a still more modern origin. The folios are badly misplaced and probably their more correct sequence would be: 1-16, 210-349, 87-104, 21-46, 49-78, 145, 143, 79-86, 149, 150-209, 17-18, 47-48, lac., 19-20, 105-142, 144, 146-148, 77-78. An

index is prefixed, but it is useless because it gives neither the real contents of the book, nor correct references to the folios.

1. (ff. 1v-2). A bombastic preface, dated 1108 AH. Beg.

بیاضی کہ سواد صحیفۂ رضوان مسودہ النخ

2. (f. 2v). رقعۂ کہ مقرب درکاء آکہ بمیرم سیاه بابا علی شاه نوشته اند . Copied in 1108 AH. by Hājji 'Abdu'l-Ghafūr (the same hand as that of the preface).

3. (ff. 3-7v). A treatise in ornate prose, also apparently a kind of a preface to some poetical work.

4. (ff. 8v-9). اسمعی چہارده معصوم پاک , etc., notes of religious contents.

5. (ff. 10-16). Some notes of an historical character on various events of Jahāngīr's reign. They may belong to the pen of a contemporary. The title :

انتخاب خصومیات حضرت جنت مکانی حقیقی.....جہانگیر پادشاہ

6. (ff. 19-20v). Fragmentary quotations from various poets : Khidrī Qazwīnī, Shurbī (?) Qazwīnī (f. 19v), Nauras Qazwīnī (ibid.), Tab'i-Qazwīnī (ibid.), Āsafī (f. 20), Kākā-i-Qazwīnī (f. 20v), Sharif Kāshī (ibid.) (continued on ff. 105-115v).

7. (ff. 21-22 and 101-104v). An extract from 'Aṭṭār's *Manṭiqu't-tayr*, dealing with the well known story about Shaykh Ṣan'ān. It is called here in the colophon *Kitāb-i-Shaykh Ṣan'ān*, and begins (f. 101) as usual :

شیخ صنعان پیر عهد خویش بود ، النخ

8. (ff. 22v-23). Two *qaṣīdas* of Mirzā Jānī.

9. (ff. 23-24). Poems of Amīr Sahī (?).

10. (ff. 24v-28). Poems of Sa'dī. The first is the well known *tarjī'band*, beg.

ای زلف تو هر خم کمندی ، النخ

11. (ff. 28-34v). Poems from various authors : 'Alī Kirmānī, surnamed Faīd, Shuhratī, Nawīdī (f. 29), Shāpūr (f. 29v), Ṭalīb Āmulī (ibid.), Ḥakīm Partawī (*Sāqī-nāma*, ff. 30-35v, *in margine*), Wālīhī (f. 32), Aḥādī (f. 33v), Shānī (ibid.).

12. (ff. 35-42). A considerable number of poems from Riyādī Samarqandī (see above, No. 610). Beg. as in that copy.

13. (ff. 35v-39v, *in margine*). *Sāqī-nāma* of Zuhūrī, apparently incomplete (see above, No. 717). Beg. as in that copy.

14. (ff. 39v-42, *in margine*). *Sāqī-nāma* of Abū Turāb-Beg, in the form of a *tarjī'band*. Beg.

ساقی بده آن باده کہ ملاء شب تار است ، النخ

15. (ff. 42-46v). Poems from different authors: Muẓaffar Husayn Kāshī, Shāpūr Tihirānī (f. 42v), Hijrī Tihirānī (f. 45), Sharaf-i-Jahān Qazwīnī (ibid.), Sinjar (f. 46), Šāib (ibid.), Nuṣrat (f. 46v).
 16. (ff. 42v-46v, *in margine*). *Sāqī-nāma* of Ghiyāth, beg.

بیا ای که عمرت بغفلت گذشت ، الخ

17. (ff. 49-50v, *in margine*). *Sāqī-nāma* of Muḥammad Jān Qudṣī (cf. above Nos. 745-746). Beg.

مخمور ز دل سوی لب آمد نفس ما ، الخ

18. (ff. 49-53v). Quotations from various poets: Muḥta-sham, Shāhī (f. 49v), Šāib, Nādim (f. 50), Nawwāb Ḥasan-Khān (ff. 51-51v), Yūsuf, Shāpūr, Sinjar, 'Urfī.

19. (ff. 54-76v). A fragment of the *diwān* of Anwārī (see Nos. 450-454).

20. (ff. 77-78). A few *tarkīb-bands* by 'Urfī.

21. (f. 79). A fragment of a poem in praise of 'Alī, and also of a few others, which contain versified letters from the correspondence between Shāh 'Abbās, evidently 'Abbās I, the Safawide (995-1037/1587-1628), and Sulaymān of Turkey (926-974/1520-1566), who was not contemporary with the former. The contents are probably quite fictitious, and have their origin not in historical facts but in the hatred between the Shī'a and Sunnis. Folios 143 and 145 also belong to this entry. The correct order is ff. 145v, 143, 79.

22. (ff. 79v-86v, misplaced). Extracts in prose, dealing with the historical events in the reign of Shāh 'Abbās I (f. 149 also belongs to this section).

23. (ff. 87-88). Extracts from 'Urfī's poetry.

24. (ff. 89-97v). Poetical extracts from different authors: a poem in praise of Quṭb-Shāh, poems by Abū'l-Faraj Rūnī, Azraqī (f. 91v), Anwārī, Nāṣir-i-Khusraw (f. 92v), Sanāī, 'Abdu'r-Razzāq (ff. 93v-94v), Mas'ūd-i-Sa'd-i-Salmān (f. 95-97v).

25. (105-115v). Continuation of the collection of poetical extracts, which begins above, under No. 6 (ff. 19-20): Ṭalīb Āmulī, Ahlī Shīrāzī, Shānī Taklū, Ghiyāthā-i-Hulwānī (f. 106), Mirzā Šādiq, Abū'l-Ḥasan, Salīm, Faydī, Shifāī, Abū Turāb Beg (f. 107), Kalīm, Ruknā, Raḍī, Nizām Dast-i-Ghayb (f. 108), Shu-'ayb Kāshī, Khusraw, Ṭufaylī (?), Sayyid Muḥammad Najafī (?), Mirzā Ja'far (f. 109v), Qādī Nūrā, 'Urfī, Khalqī (f. 110), Fahmī, Nafīr, Walihī, Āsafī (ff. 112-115v).

26. (ff. 116-116v). A fragment from *Sāqī-nāma*, probably Nau'ī's.

27. (ff. 117-122). Extracts from the *diwāns* of Jamshīd Quṭb-Shāh (940-957/1533-1550), Muḥammad-Qulī (989-1020/

1581-1611), including a *qaṣīda* in praise of God, a few *quatrains*, and a *marthiyya* on the death of Imām Ḥusayn.

28. (ff. 122v-127v). *Sāqī-nāma* of Nau'ī, see No. 698(2), beg. as in that copy. Slightly incomplete. F. 116 apparently also belongs to it (see No. 26 in this volume).

29. (ff. 127v-132). An extract from Fayḍī's *Markazu'l-adwār* (see above, No. 695). Beg. as in that copy.

30. (ff. 133-133v). Extracts from Ṭālib Ḍmulī.

31. (ff. 134-142 and 150-153). Extracts from Fayḍī.

32. (f. 148v). From Sa'dī.

33. (f. 153v). From Khusraw.

34. (ff. 154-154v). From Shānī Taklū and Shayḍā.

35. (ff. 155v-168v). Short quotations from various poets, mostly the well known ones: Ṣāib, Kalīm, Jalāl Asīr, etc.; princes (ff. 156-156v): Shāh 'Abbās, Sultān Muḥammad, Shāh Isma'īl, Khān Aḥmad, Nizām Shāh, Jamshīd-Khān, Bahrām Mīrzā, Arslān Beg (the ambassador of Shāhjahān), Khalifa-Sultān, Murtaḍā-Qulī Khān, Luṭf-'Alī-Beg. Professional poets again (f. 151): Ṭālib Ḍmulī, Nigāhī (f. 158-159v, always with the epithet *muharrir*—perhaps the compiler of this collection?); Ṭāhir, 'Arif, Khāṣṣ(?) Qumī, Shaukatī, Naẓīrī, Ṣaydī, Ibrāhīm, 'Aṭā Malik Ḥamza-Khān (f. 160v), 'Alī-Taḳī (or Naqī), Khāma, Shāh Faṭḥu'l-lah (f. 161), Sālik, Zuhūrī, Manẓūr-rasī(?), Salīm (a *mathnawī* poem) (f. 161v), Abū'l-Ḥasan, Fahmī, Ibrāhīm Ad'ham, Muḥammad Bāqir Dāmād, Bahāu'd-Dīn (f. 164), 'Urfī, Zāhid, Abū Sa'id (f. 164v), Ṣāfi, Ṣādiq, Ṭab'ī, Muḥammad Qāsim, Khallāq Talqānī(?), Shifāi, Khusraw, Jāmī, Zakī Hamadānī (f. 166), Maujī, Raḍī Sharifī, Nizāmī, Shāpūr, Nigāhī, Mīr Maḥwī (f. 167), 'Izzat, Ja'far, Sa'd-i-Gul, Sharif, Mu'jizi, Harfī. On f. 167v a few chronological notes. On f. 168v the beginning of Salīm's *Qadā wa qadar*.

36. (ff. 169-170). A short story, in prose. Written by the same hand as that of Nos. 1-3 in this volume.

37. (ff. 170v-173v). Some more notes on the events in the reign of Jahāngīr, evidently a second copy of No. 5 in this volume (on ff. 10-16). The same heading.

38. (ff. 174v-209v, 17-18, 47-48). An interesting, and apparently old anthology, with the title *Natā'ij-u'l-afkār fī latā'ifi'l-ash'ār* (f. 175), by Sa'd (or, possibly, Sa'du'd-Dīn) b. Abī Bakr b. Sa'd al-Ilahī (? badly legible) al-Harawī (ibid.), who dedicated it to Jalālud-Dīn Shāh Fadlu'l-lah b. Mawlā's-Sa'id Qāḍī'l-quḍāt ash-Shahīd Fakhrud-Dīn Muḥammad ibn al-Biyārī(?). The date of compilation is not given. Beg.

الحمد لله و شكره (الله ؟) فاته اهل الحمد و الشكر انم

The anthology is divided into several *bābs* (here only five), but, as it is incomplete at the end, it is impossible to decide what was

their original number. The *first bāb* (f. 175v) deals with the attributes of God (صفات الله تعالى); the *second* (f. 179) with praise of Muḥammad; the *third* (f. 181) في الموعظة والتذبيبات; the *fourth* (f. 201v) في مكارم الاخلاق; the *fifth* (f. 208) في قناعة (sic) والعزلة.

The quotations are very short, only from the ancient poets, but occasionally there are on the margins poems from modern authors, probably added by the scribe. The poets quoted here are: Anwari, Kamāl Isma'il, Zāhīr-i-Fāryābī, Sanāi, Ḥasan Ghaznawī, Khāqānī, Firdausī (*Shāhnāma*), Mas'ūd-i-Sa'd-i-Salmān, and other famous authors. Of the rarer ones there are Shams-i-Tabbasī (ff. 176, 183); 'Imādī Shahriyārī (ff. 176, 184, 204v, 207v, 209); Sūzanī (f. 176); Sirāju'd-Dīn Balkhī (f. 176v); Fakhru'd-Dīn (?) Fārsī (f. 176 bis); Najmu'd-Dīn Dāya (ff. 176v bis, 204v, 205); Fakhru'd-Dīn Rāzī (f. 177); Shufurwa Iṣfahānī (ff. 177, 181v, 197, 206v); Rafī'u'd-Dīn Abharī (f. 177v); Sirāju'd-Dīn Qamarī (or Qumrī) (ff. 177v, 181v, 197); Sirāju'd-Dīn Balkhī (f. 180); Afdalu'd-Dīn Kirmānī (ff. 181v, 190, 204v); Mujīru'd-Dīn Baylaqānī (ff. 181v, 193, 205); Jamālu'd-Dīn Muḥammad b. 'Abdī'r-Razzāq (f. 181v); Rashīdu'd-Dīn Waṭwāt (ff. 188, 189v, 204); Naṣir-i-Khusraw (ff. 188v, 197v, 199v, 206v, 207 and 18v); Rafī'u'd-Dīn al-Labnānī (ff. 193v, 205v); Tayyān (?) al-Bamī (?) (ff. 194, 205v); Naṣīru'd-Dīn Tūsi (ff. 198, 207v); Najmu'd-Dīn Ḥasan Shahrūya (f. 201); Aḥadu'd-Dīn Kirmānī (f. 201v); Badī'u'd-Dīn Tarkū (نرکو ?) (f. 204); Farīdu'd-Dīn Fārsī (ff. 18 and 204); Asadī (f. 204); Radī Nishāpūrī (f. 204); Burhānu'd-Dīn an-Nasafī (f. 207); and others.

39. (ff. 210-214) *Qadā wa qadar* by Salīm. Cf. above, No. 748 (2). Beg. as in that copy. (A short extract from 'Aṭṭār on the margins.)

40. (ff. 255 bis-257). The end of a *mathnawī* poem, which evidently had the title *Nasab-nāma* (see f. 257), by Wālihī (?).

41. (ff. 262-262v). A few letters of Salīm, Naṣrā-i-Hamadānī, etc.

42. (ff. 262v-263v). *Abdāliyya*, a *mathnawī* poem by Zuhūrī (cf. above Nos. 356-362, 716-718), describing an ideal Sufi. Another copy in No. 926 (1). Beg.

الف ابدال نام درویشی، الخ

43. (ff. 263v-264). A few obscene poems ascribed to Bābā Tahīr's authorship.

44. (ff. 268-270). A short fragment from *Mahmūd-u Ayāz*, a *mathnawī* poem by Yūl-Qulī-Beg Shāmlū, with the *takhalluṣ* Anīsī, who died in Burhānpūr in 1014/1605. See GIPh 250, RS 376, R 1032, Spr 333-334, etc. Beg. abruptly:

چو گردد مید کاه عشق بنیاد، الخ

45. (ff. 270v-271v). Extracts from various poets : Khusraw Dihlawī, Hilālī (f. 271), Malik Qumī (f. 271v), Shāh Isma'īl (f. 271v).

46. (ff. 279-295v). Part of the dīwān of Khāqānī (cf. above, Nos. 456-458).

47. (ff. 296v-305). Extracts from Anwārī, Ummidī (f. 303v), Hātif (f. 305), Sanāī (f. 299v), and Mughānī (Fighānī ?) (f. 301v).

48. (ff. 317-325). Extracts from Zuhūrī's works in ornate prose, and several letters by various authors. Some of them are official epistles, others are private ones.

49. (ff. 326-349). *Qaṣīdas* from different authors : Khāqānī, Khusraw, Salīm, Sayf Isfarangī, Anwārī, Salmān Sāwajī, 'Aṭṭār (f. 332), 'Urfī (f. 336). For the continuation see No. 23 in this volume.

Ff. 349, S 280 × 160, 245 × 135. Number of lines is exceedingly varied. Some pages are filled with diagonal lines in three, four, five columns, others have horizontal lines, etc. Coloured Or. pap. Ind. nast. and shikasta-nast., different hands. Cond. very bad. Mercilessly damaged by a lazy and careless 'repairer.'

926.

(مجموعه)

(MAJMU'Ā).

M 2.

Poetical miscellanies, included in a large volume, containing a collection of different treatises in prose, poems, poetical extracts, notes, etc. Although it is written with care, there are no headings, or even spaces between different entries, so that it is sometimes very difficult to find where the one ends and the next begins. It dates evidently from the end of the XIIc. AH., because in numerous historical notes the following dates appear: 1156, 1161, 1162 AH. (f. 193v), and even 1166 AH. (f. 280v). All treatises, dīwāns, and large poems, presenting some independent interest, are described elsewhere, in their proper places. Here only those articles are mentioned, which do not merit being discussed separately.

1. (ff. 11-11v). A short *mathnawī*, called in No. 925 (42) *Abdāliyya*, of Zuhūrī, beg. as there :

الف ابدال نام درویشی، سینه از داغ مفلسی ریشی

2. (f. 12). *Fards* from different poets; their names are not given.

3. (f. 88). Stray verses.

4. (ff. 95v-109v). Short quotations from various Persian and Hindustani poets, mostly isolated distichs. The names of the authors are not always mentioned. There are extracts from : Dānā, Sa'du'l-lah, Ārzū, Najāt, Brahman, 'Alī Naqī Kamarāī, Asīr, Mujāhid-Khān, Kalīm (ff. 96-98v), Ṣafī-Qulī-Beg, Waḥdat,

Yūsuf (f. 98v), Waddād (?), Shānī, Bayrām-Khān, Hazīn, Dārāb Jūyā, Kākā-Khān Āshnā, 'Alī-Khān Aḥmad Shāhī, Āṣafī, Sa'dī (f. 99); Firdausī (f. 99v), Shaukat, Ṣāib, Qismat, Bāqir Dāmād (f. 103); Damīrī Iṣfahānī, Gulkhanī, Sharif Kāshī, and many others (f. 103v); on ff. 104–105v there is a treatise in prose and verse, Persian and Hindustani, apparently a fragment only; on ff. 108–109v there are some more isolated verses from a great number of poets, mostly the well known ones. On f. 109v at the end some medical prescriptions.

5. (ff. 130v–134). A treatise in prose and verse, called *Mīrzā-nāma*, the same as described in R 826, containing rules of good manners. Before the initial words as in R 826:

قلمی سر کدم بنام خدا، میرزا نامہ کدم انشا

there is an introductory line, giving the name of the author:

میرزا نامہ تصنیف میرزا محمد خلیل کہ سوانح نگار صوبہ جنة البلاد
بنکالہ بود

At the end the date of completion is given as 13 Jumādī'th-thānī 1070/1660 (the third year of Aurangzib's reign).

6. (ff. 134–135v). Again short extracts from various poets and princes (Humāyūn, Kāmran, Ulugh-Mīrzā, Khān-Khānān, Badī'u'z-Zamān, Qutlugh-Beg, Masīhu'z-Zamān. etc.).

7. (ff. 136v–163; ff. 160–160v blank). Extracts from various poets, mostly the well known ones, with occasional fragments in prose (as on ff. 153v–155v). At the end a prose note.

8. (ff. 163–165v). A treatise on the *quatrains* of Abū Sa'id, explaining their magical properties and the methods by which they may be used for the attainment of various ends. Beg.

بدان ایدک الله تعالی فی الدارین کہ از رباعیات النحر

At the end there is a series of *quatrains* from different authors.

9. (ff. 166–168). Poems of Faydī (see Nos. 692, 693).

10. (ff. 168–187). Poetical quotations from a large number of authors, mostly modern ones.

11. (ff. 187–194v). Various notes and extracts: a prescription (f. 187v); extracts from *Ḥayātu'l-qulūb* by Majlisī, concerning the legend of Alexander (ff. 187–189v); a note on the date of the victory of Shāh Isma'il over the Turks (966/1559); several letters from Sinjar and other poets; a note on the chronology of the Timurides (the latest dates are 1156–1162 'AH.); short extracts from *Latā'ifu't-tawā'if* (see No. 297).

12. (ff. 205v–206). Note on the qualities of steel; a few Hindustani poems.

13. (ff. 206v–220). Various quotations from Persian poets; a few notes, in prose, of different contents (ff. 213v, 214); extracts

from Sa'di's Būstān (f. 216v): a chronogram for the date of the death of Jāwīd-Khān; a few stories.

14. (ff. 220v-229). Extracts from Hindustani poets.

15. (ff. 229v-232). A few notes in prose and stray poetical quotations.

16. (ff. 232v-233v). A brief note on Rūdagi, and a few specimens of his poetry.

17. (f. 234). A *tarkīb-band* of 'Abdu'r-Razzāq Tamannā (?).

18. (ff. 234v-243). Extracts from *Farhād-u Shirīn* by Waḥshī (cf. Nos. 675-676).

19. (ff. 243-248v). Extracts from various early poets. At the end a note of medical contents.

20. (ff. 249-250v). An extract in prose with the heading:

شاهجهان نامه، احوال مملکت هندوستان

21. (ff. 251-254v). Extracts from Hindustani poets.

22. (ff. 254v-275v). Extracts from a number of Persian poets, mostly the well known ones. In the majority of the quotations the authors' names are not mentioned.

23. (ff. 276-277v). Several prose notes, prayers, etc. One of these notes deals with Firdausī (ff. 277-277v).

24. (ff. 277v-280). Poetical extracts from Ṣāib, Sawdā (in Hindustani); a *tarjī-band* of 'Abdu'l-ʿAlī Ṭālī' (f. 278), etc.

25. (ff. 280v-293v). Miscellanies: a note on Shāh Madār; poems of Shaukat; an extract from a book on falconry, called *Bāz-nāma-i-Jahāngīrī*, etc. Ff. 285-285v blank.

26. (ff. 294-305). Brief extracts from different poets, arranged in one alphabetical series. Here only those rhyming in ت-ا.

27. (ff. 305v-310). Poems of Sharaf, cf. above No. 671.

28. (ff. 310v-314). Extracts from a *mathnawī*, in Hindustani, by Ja'far-ʿAlī-Khān (cf. Spr 242), who was still alive in 1168/1755; also poems from Kalīm, Laṭīf, etc.

29. (ff. 314-316v). Notes of historical contents, in prose. Poems from Nizām Dast-i-Ghayb and others. Ff. 317-318 are left blank.

30. (ff. 360v-365). A *mathnawī* poem, by Burhān, beg.

الهي شور عشقم را فزون كن، النج

31. (ff. 368v-370v). A *mathnawī*. The title and the author's name are not given.

32. (ff. 384v-389). A Persian *tarjī-band*, a *mathnawī* (f. 386), and stray quotations from Hindustani poetry.

Bd. v. S 435 × 260, 320 × 195; different numbers of lines, not more than 32 to a page, in four columns in the case of poetry. Or. pap. Good Ind. nast., the same hand throughout the whole volume, except in a small number of additional notes, etc. Cond. good.

927.

(مجموعۃ اشعار)

(MAJMŪ'A-I-ASH'ĀR).

M 148.

An anthology of the early Persian poets, giving more or less substantial extracts from their diwāns and other poetical works. It was evidently transcribed from a defective and badly legible original, because there are many orthographical mistakes and in many places space is left blank. The copy is left unfinished and was probably prepared some 30-40 years ago. The pagination contains many mistakes and the index, given on ff. 426v-429 is of no use, because the page numbers are wrongly shown. The extracts here given are from:

1. Rūdagi (f. 1). 2. Qatrān (f. 2v). 3. 'Ama'q Bukhārī (f. 6). 4. Lāmi'ī Gurgānī (f. 7v). 5. Iftikhār (f. 10). 6. Sayf-i-Isfarangī (f. 11v). 7. Mīnūchihri (f. 13v). 8. Sharafu'd-Dīn Shufurwa Iṣfahānī (f. 16). 9. Falakī Shīrwānī (f. 19). 10. Burhān'd-Dīn Baghdādī (f. 19v). 11. Sirāju'd-Dīn Qumrī (or Qamarī) (f. 20). 12. Bahāu'd-Dīn Murghīnānī (here مرغیانى) (f. 21). 13. Shihābu'd-Dīn Mu'ayyad Samarqandī (f. 21v). 14. Rūhī Lāhijī (f. 22). 15. Zaynu'd-Dīn Sinjarī (f. 22v). 16. Sharafu'd-Dīn (f. 23). 17. Rūhī Shahristānī (f. 23). 18. Sayfu'd-Dīn Bākharzī (f. 23). 19. Diyāu'd-Dīn Fārsī (f. 23v). 20. Asadī Tūsī (f. 24). 21. Ibn Yamin (f. 24). 22. Fakhru'd-Dīn Khālīd (f. 25). 23. Kamālu'd-Dīn Zanjānī (ff. 25v and 26). 24. Rādiyyu'd-Dīn (cf. No. 40 below) (f. 25v). 25. Sayyid Dhū'l-fiqār Shīrwānī (f. 26). 26. Nūru'd-Dīn Ṣundūqī (f. 26v). 27. 'Izzu'd-Dīn Shīrwānī (f. 27). 28. Hasan Dihlawī (f. 27). 29. Badī'ī Sab'ī (f. 27v). 30. Nāṣir-i-Khusraw (ff. 28v-47v). 31. Sanāī (ff. 49-89). 32. Mas'ūd-i-Sa'd-i-Salmān (ff. 91v-124). 33. Sayyid Hasan (ff. 125v-135). 34. Zahir-i-Fāryābī (ff. 136v-156v). 35. Adīb Ṣābir (ff. 157v-161 and 406). 36. 'Imādī (ff. 162v-166v). 37. Azraqī (ff. 167v-172). 38. Najīb (ff. 173v-181v). 39. Mazhar (or Mutahhar?) (ff. 182v-195v). 40. Rādiyyu'd-Dīn (cf. above, No. 24 in this list) (ff. 196v-203). 41. Athīr Ākhsikātī (ff. 204v-214). 42. Kamāl(u'd-Dīn) Isma'il (Iṣfahānī) (ff. 215v-252). 43. Mu'izzī (see also No. 52 below) (ff. 253v-268). 44. Rashīdu'd-Dīn Waṭwāt (ff. 259v-272). 45. 'Unṣurī (ff. 273v-277v). 46. Sayyid Ḥasan Ghaznawī (cf. above, No. 33 in this list) (ff. 278v-295). 47. Khāqānī (ff. 296v-328). 48. Mukhtārī (ff. 329v-344v). 49. Jamālu'd-Dīn 'Abdu'r-Razzāq (ff. 345v-373). 50. Abū'l-Faraj Rūnī (f. 373v). 51. Anwarī (ff. 374v-411v). 52. Mu'izzī (again, see above No. 43 in this list) (ff. 412v-425v).

Ff. 425, S 310 × 215, 240 × 140, ll 25, two columns in the centre and one on the margins. Europ. pap. Modern Ind. nast. Cond. good.

928.

(مجموعه)

(MAJMŪ'A).

Aa 2.

A large collection of various fragments, mostly dealing with theological matters. Transcribed towards the end of the XIc. or the beg. of the XIIc. AH. Only the versified fragments are mentioned in the present note :

1. A short *mathnawī* poem (ff. 189v-217v), dealing with Muḥammad's *mi'rāj*. The name of the author is apparently not given. Beg.

بنام خداوند حی احد ، نکهدار عالم ازل تا ابد

2. Another *mathnawī* poem (ff. 217v-230v), on fantastical exploits of Muḥammad ibn Ḥanafīyya, the third son of 'Alī. The author's name also does not appear. Beg.

از اول بنام یکی کردگار ، که او آفریدست لیل و نهار

3. A *mathnawī* poem (ff. 231-252), on 'Alī's fights with Zaquṃ. It is very difficult to establish in how far these three fragments are connected with each other, but it seems not improbable that they were extracted from one lengthy work on these matters, because their style is almost identical. Beg.

شنو جنگ نامه رسول خدا ، که ختم است بر جمله انبیا

4. Several notes on the day of Resurrection, etc (ff. 252v-254), in prose.

Bd. v. Ff. 189v-254, S 270 × 205, 200 × 130, ll 10, two columns in the centre and one on the margin. Or. pap. Bad vulgar Ind. shikasta-nast. Cond. tol. good. Dirty.

929.

(مجموعه اشعار)

(MAJMŪ'A-I-ASH'ĀR).

M 27.

A collection of fragmentary quotations in prose and verse from various poets, chiefly of Sufic contents. Written about 1134 AH., because there are several notes dated 1132, 1133, 1134 AH. In one of them (f. 128) the copyist calls himself 'Abdu'l-lah b. Faṭḥi'l-lah Nishāpūrī. The poetical section contains :

1. (ff. 1v-10). Several *tarjī'bands* and *mukhammasāt* from various poets : Aḥmad-i-Jām, Nāṣir 'Alī, Yaḥyā Lāhijī Maḥmūd, Jāmī, Sa'dī, etc.

2. (ff. 10v-15). Stray notes, quotations, Sufic aphorisms, etc.

3. (ff. 15v-22v). A long collection of *mukhammasāt* : by Ṭālib, Ghazālī, Shāpūr, Ḥāfiẓ (several times), Nuṭqī (f. 19), Sa'dī (also very often), Ḥaydar.

4. (ff. 23-75v). *Musaddasāt* of : Lisānī, Halākī (Hilālī ?), Ridāī, Sharaf, Ḥāshimī, Sa'dī, Jāmī, Damīrī (f. 31), 'Urfī, Asīr, Ḥāfiẓ, Rashīdā (f. 38v), Jāmī, Ṣāib, Shāhī, Ramzī (f. 44v), Ibn Yamin, Hilālī, Shāpūr, Naẓīrī, etc., Saqqā (f. 51), Ḥātifi, Walih (f. 54), Ḥayratī (f. 56v), Shāh Jahāngīr Ḥāshimī (f. 59), Ummīdī (f. 60v), Tuḡbrā, Ahlī, Āṣafī, Zuhūrī, Maylī, Muḥtasham, Ṣālih, 'Arif, 'Ismat, Sirrī (f. 66v), Walī, Zārī (f. 67), Fighānī, Waḥshī, Shānī, Ṣafī (f. 68), Ḥaydar, Ghayratī (f. 68), Suhaylī (f. 68v), Salmān, Naẓīrī, Nāṣir 'Alī, Sharīf (f. 71v), Rāzī, Ṭūsī (f. 72), 'Ināyat, 'Azīm, Mufid (f. 74v), Qāsim Dīwāna, Ma'ānī (f. 75v).

5. (ff. 76-85v). Extracts from the diwān of Nāṣir 'Alī.

6. (ff. 86-89v). Extracts from Ṣāib.

7. (ff. 90-95). Stray poems from Naẓīrī, Lisānī, Fighānī, Sharaf, Nargisī, etc.

8. (f. 95v). A poem with the heading لراقمة خاکسار سید محمد . This poem is continued on ff. 103v-102v (folios in reverse order). It contains several chronograms for 1122, 1124 and 1127 AH., one of them for the date of the ascension of Farrukh-Siyar.

9. (ff. 96-97v). Stray notes of magical contents. More of them on f. 104.

10. (ff. 99-98v). A short fragment from the *Haft band* of Mullā Kāshī, see also Nos. 552; 939(2), 946(6).

11. (ff. 104v-107). *Pand nāma*, an admonition said to have been addressed to 'Alī by Muḥammad.

12. (ff. 107v-118v). A poem in praise of the twelve Imams, also several others in praise of 'Alī. Some magical formulas, prayers, stray poetical quotations, etc.

Bd. v. Ff. 1-118v, S 110 × 240 (*biyāḍ*). Or. pap. Ind. shikasta-nast., different hands. Cond. tol. good.

930.

(مجموعه)

(MAJMU' A).

Oa 62.

Ff. 106v-129 in this volume (transcribed in 1134 AH., see f. 109) contain stray quotations from various poets, chiefly from Jalāl Asīr. The poems are usually given in a fragmentary form, or even only isolated *bayts* from them appear here.

Bd. v. For measurements, etc., see No. 617. Worst possible form of shikasta

931.

(مجموعه)

(MAJMU'Ā).

M 17.

Ff. 1-15 in this volume (dating from the XIIc. AH.), contain fragmentary extracts from : Bīdīl (f. 1) ; Jalāl Asīr (f. 8) ; Kalīm (f. 8v) ; Maktūbī (f. 10), and several other poets.

S 130 x 205, 110 x 185 (*biyād* form). Or. pap. Ind. nast. and shikasta. Cond. bad.

932.

(مجموعه اشعار)

(MAJMU'ĀI-ASH'ĀR).

Oa 63.

In this volume, transcribed by Haydar-'Alī b. Muḥammad, in 1141 AH., there are several works in verse. Those belonging to this section are :

1. A long collection of verses, extracted from the *diwāns* of different poets. They are arranged under subjects : praise to God ; glorification of prophets, Imams, princes : discussions of love ; descriptions of various points of human beauty ; eulogies and condemnations of various moral virtues and defects, etc. The name of the compiler, and the title of this collection are not given. Beg. (f. 104v) :

صفات اسم ذات ، ابتدای بسم الله الرحمن الرحيم المتوکی الاحسان ، الخ

(on ff. 103-104, there are : another copy of the initial page of this collection of quotations, a prayer in Arabic and a few stray verses).

2. Short *farhangs* to Sa'dī's *Būstān*, *Gulistān*, and Jāmī's *Yūsuf-u Zulaykhā*. They explain, in interlinear glosses, the rare Persian and Arabic words, found in these works, as well as the Arabic quotations, met with in these poems. The author's name is not mentioned. Beg. (f. 212v) :

فرهنگ کتّاب گلستان ، رضا ، جزا ، استغنا ، الخ

Bd. v. Ff. 103-233v (between ff. 211 and 212 there are three blank leaves, left unnumbered). S 225 x 145, 160 x 80, ll 14 (partly diagonal). Or. pap. Ind. nast. Cond. tol. good. In some places injured by worms and repairs.

933.

(مجموعه)

(MAJMU'Ā).

Oc 4.

Fragmentary poems and quotations contained in this collection of various treatises, which is dated 1155 AH.

Ff. 1v-11. A versified treatise on methods of divination by the Coran. Its title apparently is *Fāl-nāma*. Beg. of the introduction :

چنین آمده است در اخبار که چون مردم را الخ

Ff. 11v-12 are blank ; f. 12v contains various notes ; f. 13 notes and some prayers ; ff. 13v-14 a short poem in Hindustani, by 'Azizu'l-lah, notes and glosses ; ff. 15v-20v contain a short *mathnawī* in Hindustani, and a number of stray quotations from Nāṣir-'Alī, Mushfiqī, and other poets.

Bd. v. Ff. 1-20v, S 240 × 130, 165 × 85, ll 13. Or. pap. Ind. shikasta-nast., different hands. Cond. tol. good.

934.

(مجموعۂ اشعار)

(MAJMU' A-I-ASH'ĀR).

M 4.

A very large album of poems from more than 200 authors. There is apparently no definite system in the arrangement of the extracts. Some poets are quoted repeatedly, others only a few times or only once. The poems are not given in full, and usually two or three *bayts* from them are reproduced. The sole complete poetical work of comparatively large size is the *Haft jān*, by Fuḍūlī Baghdādī, described separately above, under No. 667 in this Catalogue. The collection was transcribed about the middle of the XIIIc. AH. Here follows an alphabetical list of the poets quoted in the album : 'Abbāsī, 'Abdu'l-lah Anṣārī, Abū 'Alī Sinā, Āfarīn, Afṣaḥ, Ahlī, Aḥmad-i-Jām, Aḥsan, 'Ālī, Mīr Sayyid 'Alī Sabzawārī, Qāḍī Amīn Darzanī, Ansab, Arfa', 'Arīf Iāhūrī, Asad, Aṣaf-Khān Ja'fari, Aṣafī, Ashraf, Ashraf Iṣfahānī, 'Askarī, Auḥadī, Āzād, 'Aẓīm Nishāpūrī, Bādhil, Badī' Aḥmad, Bahāī (Bahāu'd-Dīn 'Āmilī), Binīsh, Bīzhan, Dā'ī, Dāīm ('Abdu'l-lah), Fadl-'Alī, Fāīḍā-i-Astrābādī, Fāiz, Fanāī, Faṣīhī, Fātiḥ, Fauqī, Fighānī, Fikrat, Furṣatī, Ghanī, Ghazālī, Ghiyāthā, Ghubārī, Gūyā, Ḥabīb-Khān, Ḥādhiq, Hādī, Ḥakīm-Kuchik, Humāyūn, Ḥamīd, Ḥaqīr, Ḥaqīrī, Ḥājji Ḥasan, Ḥasratī, Hātīf, Ḥayrat, Hujjat, Ibn-Yamīn, I'jāz, 'Ināyatu'l-lah, Inshā, 'Inwān, 'Ishrat, Istighnā, Jam (Muḥammad-'Alī), Jāmī, Jur'at, Jūyā, Kalbī, Kalīm, Karīm ('Ashūrā-Beg), Khāksār, Khāqānī, Khāshī', Khātī, Khusrav, Lāmī', Lisānī, Madhūsh, Majdhūb, Malīk, Manshūr, Maqṣūd, Masīh, Ma'sūm, Mufrīd, Muḥammad-i-'Abbās, Mu'jiz, Mukhlīṣ, Munāsib, Mun'im-Khān (nawwāb), Mun'imā, Munīr, Muntakhab, Muqīm, Mūsawī, Mush-tāq, Muslim, Mustaghni, Muwaffaq, Nājib, Nāmī, Nāṣir, Nāṣir-'Alī, Nau'ī, Nawā, Nazīrī, Ni'matu'l-lah Walī Nishātī, Niyāzī, Nizām Dast-i-Ghayb, Nizārī (twice only), Nuṣrat Bukhārī, Partaw, Qābul, Qānī' Harawī, Qāsim, Qāsimī, Qaṣṣāb, Qizilbāsh-Khān, Rābiṭā, Rādī, Rāghib, Rāfi', Rafī', Rangīn, Rasā, Rūḥu'l-Amīn, Sābir, Mirzā Sa'dī, Ṣadiq, Ṣafā-Khān, Ṣafī-Qulī-Khān, Sāghar, Sāib, Sa'id, Salīm, Salīm Shāh, Sāmān, Sāmī, Saqqā, Sāṭī', Sawdā, Sayyid, Shāhīd, Shams-i-Tabrīz, Sharīf, Shāriq, Shaukat, Shaydā,

Shifāi, Shifta, Shujā'at, Sili, Sinjar, Sipāhī, Siyādat, Tā'at, Taḥsin, Tajallī, Tālī', Tālī' Harawī, Ṭalib Āmulī, Tamannā, Tamkīn, Tanhā, Tasallī, Taskīn, Thāqib, Tughrā (besides other quotations from this poet, on ff. 64v-70 his *mukhammasāt* are given under the title *I'tiqādiyya*, cf. No. 935), Ṭūsī, Ulfat (Abū'l-Hasan), 'Ulwī (Muḥammad-Ridā), Ummīd, 'Urfī, Wāḍih, Wahīd, Wahmī, Wahshī, Wā'iz, Wajdi, Walī Dasht-i-Biyādī, Wālīhī, Wāqifi, Waqārī (or Waqqārī), Wāṣif, Waysī, Yūsuf, Ṣahīr-i-Fāryābī, Ṣuhūrī.

Towards the end there is a section on satires, extracted from various dīwāns. Also *Dībācha-i-Muraqqa'* by Naṣirā-i-Hamadānī, and a series of poems in praise of coffee by Muḥammad Ṭāhir, 'Ulwī, Ṣāib, Bābā Ibrāhīm, Qalandar-Beg, and others.

S 260 x 240, 210 x 110, ll 15, two columns in the centre and one on the margins. Or. nap. Comparatively good Ind. nast. Cond. tol. good.

935.

(مجموعه اشعار)

(MAJMU' A-I-ASH'ĀR).

M 6.

A large collection of poetical extracts from a great many ancient and modern authors. There are also many fragmentary notes, magical formulas, prayers, etc., and a number of extracts in Hindustani and Dak'hanī. This album dates apparently from about the middle of the XIIc. AH. Some entries of larger size, possessing independent interest, have already been described separately in their proper places.

1. (ff. 21-26). Poems from different authors such as Bū 'Alī Qalandar, Radī (with the heading دیوان روضه) (f. 24v), Zību'n-Nisā, etc. Ff. 23-24 are left blank.

2. (ff. 30-32v). *Fards* from various poets; on ff. 31v-32v there is the *Sāqī-nāma* of Mullā Murshid, beg.

بهار است و دل مست و من در خمار، الخ

3. (ff. 38-45). Various notes and poetical quotations. On ff. 40-45 there is the will of Aurangzib (*Waṣiyyat-nāma-i-'Ālam-gīr*), composed in 1119/1707.

4. (ff. 45v-66v). Minor quotations from various poets, sometimes even isolated verses without any indication as to the name of the author. Of the rarer ones there are: Badī', Bikhūd, Amānī (*ghazals* on ff. 46v-47), Sawdāi, Bahjatī, Bismilī (f. 47v), Laysī (f. 48), Adra'ī (?), Mustafid, Furṣatī (f. 49v), Waḥdat (f. 52), Bahādur (f. 53), Nigāhī (f. 53v), Yaḥyā (f. 54v), Ja'far (f. 55), Jamālī (f. 57v), Shāh Bāyazīd Ḥaqqānī (f. 58v), Mīr Ilahī (f. 60v), Zību'n-Nisā (f. 63), 'Ālamgīr (f. 65), etc.

5. (ff. 67-69). *I'tiqādiyya* of Tughrā, in *mukhammas* verse (cf. No. 934).

6. (ff. 69v-99). Another collection of short poetical extracts. The authors of some of them are not mentioned. The rarer poets quoted here, are: Gadā (f. 69v), Afdal (f. 73v), Ṣābir (f. 76v), Asīrī (f. 81), Fāiq (f. 82), etc.

7. (ff. 99v-122). A series of verses describing the beauty of the parts of an ideal human body; it may be the production of one author and belongs to the type of *Sarāpā*.

8. (ff. 122v-124). A short series of *mu'ammās*.

9. (ff. 125-126v). The well known humorous vocabulary of Mullā Dūpiyāza.

10. (ff. 127-134). A number of poems from Ṣāib.

11. (ff. 134v-137). Poems of Sarmad, and of a few other authors.

12. (ff. 137v-160). Poems of Muḥammad Isfandiyār-Beg, and others.

13. (ff. 160-190). A fragmentary series of stories and anecdotes, in didactic strain.

14. (ff. 190v-202). A collection of letters, chiefly from Aurangzib, Naṣrā (or Naṣīrā), Bīdil, and others.

15. (ff. 203-236). A collection of Hindustani poems, by different authors; several stories (ff. 207-219); more poetry, in Hindustani and Dak'hanī, some of them by Quṭbu'l-Mulk and Shāh Mazhar.

16. (ff. 237v-243). A *mathnawī* poem by Ni'matu'l-lah; a few poems by Asīr, and several quotations in Hindustani.

17. (ff. 243v-264). Miscellaneous poems in Persian, Arabic and Hindustani, chiefly of religious contents: an Arabic poem with Persian explanations (f. 243v); some prose notes of a religious nature (f. 259v), etc.

Bd. v. Ff. 264, S 230 x 115. The number of lines is very different. Or. pap. Ind. shikasta-nast. Cond. bad. Injured by dampness and repairs.

936.

(مجموعۂ اشعار)

(MAJMU'Ā-I-ASH'ĀR).

M 21.

A scrap-hook, containing stray quotations from different poets, Persian and Hindustani, prayers, magical formulas, etc. Copied apparently in the XIIc. AH. Many folios are left blank (21-22, 26, 28, 40, 42, 77-78, 81-82, 91). The entries in Hindustani and Dak'hanī will be summarised separately, and here only the Persian and Arabic scraps will be mentioned. The Persian poets, who are chiefly quoted here, are: Aurang (f. 6v); Hilālī (f. 7v, etc.); Sa'dī (ff. 9, 27, 30, etc.); Jāmī (ff. 12, 29v, 46, etc.); Ḥāfiz (f. 19v);

Khāqanī (f. 19v); Khusraw (ff. 43v, 85v, 90, 92, 93, etc.); 'Irāqī (f. 48); Rājā (ff. 50v, 61, 67-66v, 84-83, etc.); Ḥasan; Shams-i-Tabriz, etc. There are prayers, notes, etc., on ff. 1v-6, 53v, 54v. 58-60 (an *aṣṣūn*, incantation, by 'Abdu'l-Qādir Jilānī); ff. 69v-69, 79-80, etc. On ff. 30v-33 there is a note with the heading: (sic?) جنک نامه تورکل ، در فتح نواب و هزیمت یاقوت یاغی ، relating to 1081 AH.

Ff. 97, S 120 × 240 (*biyād*). Or. pap. Ind. nast. and shikasta, different hands. Cond. rather bad. Dirty.

937.

(مجموعه)

(MAJMU' A).

Oa 72.

A volume consisting of several MSS. of different origin, bound together. Some portions are dated 1163 AH. (cf. f. 110), others, of earlier date, 1132 AH. (cf. f. 168). It contains a number of prose works on Sufico-theological topics, and also others, in verse, which are as follows:

1. (*Mathnawī-i-irshād*), on ff. 1v-43. A long *mathnawī* poem of usual theosophic matters, dealing with the question of the substance of God, etc. Many glosses and notes on the margins. The exact title, as well as the name of the author, or the date of composition are not mentioned. Beg.

من بگویم حمد آن خلاق را ، آنکه ز احمد ساخت این آفترا ،

2. A *tarjībānd* of Sufic contents (ff. 132-135, the correct order of the leaves being: 134v, 135, 132, 133, 133 *bis*). The author's name is not mentioned. Beg.

ای قادر قدرت توئی دی واهب نظر توئی ، انم

3. A *mathnawī* in Hindustani (ff. 177-180), of religious contents. The author's name is not given.

S 205 × 150, 175 × 80, ll 12. Europ. pap. Vulgar Ind. nast. Cond. tol. good

938.

(مجموعه)

(MAJMU' A).

Na 50.

A volume containing several poetical and other works by different authors. Transcribed about 1167 AH., because several entries in it are so dated. There are:

1. A collection of *bayts*, from different poets, but only such in which the initial letter is the same as the last letter at the end, forming the rhyme. They are arranged alphabetically (ff. 1v-44v).

2. Specimens of metaphors, word plays, poetical figures, etc., from various poets (ff. 60-62).

3. The *Niṣāb*, or a short glossary of Arabic words with their equivalents, various expressions, some rhetorical figures, etc. The authorship is ascribed to Khusraw Dihlawī (see above, Nos. 558-571). This, however, is rather doubtful. It occupies ff. 62v-79, and is probably complete. Beg.

مصر شهر و شهر ماه و ماه آب النخ

Ff. 74, S 180 x 110, 140 x 75, ll 9. Or. pap. Ind. nast. Cond. tol. good.

939.

(مجموعه اشعار)

(MAJMU' A-I-ASH-ĀR).

M 10.

A scrap book of miscellaneous poems and various notes, dating from the XIIc. AH. (There is the date of 1140 AH. on f. 43). The poets quoted here are mostly the well known authors.

1. (ff. 1-14v). Extracts from Jalāl Asir, Khwāja 'Alī, Ṣāib, Naẓirī, etc.

2. (ff. 15-18v). *Haft band*, of Mullā Kāshī, see also Nos. 552, 929 (10), 946 (6).

3. (ff. 19-49). Short poetical extracts, chiefly from Kamāl Isma'īl, Kalīm, Ṣafi-Qulī Beg, Jalāl, Shāpūr, Āṣafī, Naẓirī, Salīm, Sanāi, Ṣāib, Malik Qumī, Bāqir, Khalīlū'l-lah, 'Urfī, Farīd-Qāsim, Khusraw, Muḥammad Ṣūfī, Sa'dī, Muḥammad Bāqir, Nizāmī (Dast-i-Ghayb ?), Farībī, etc.

4. (ff. 49v-76). Extracts from *Farhād-u Shirīn*, by Waḥshī (cf. above, Nos. 675-676).

5. (ff. 77v-92v). Extracts from *Khuld-i-barīn*, by the same Waḥshī. This poem was edited by W. Nassau-Lees, Calcutta, 1861. Beg.

آنکه بما قوت گفتار داد ، کنج کبر داد و چه بسیار داد ،

6. (ff. 93-108). Extracts from *Sūz-u gudāz*, by Nau'ī (cf. above, Nos. 698-700).

7. (ff. 108v-130). Extracts from Waḥshī's *dīwān*, containing a number of *ghazals*, alphabetically arranged, and other poems (beg. on f. 120v). Beg.

خیز و بناز جلوه ده قامت دلفراز را ، النخ

8. (ff. 130v-150v). Another series of fragmentary and disorderly extracts from a large number of poets. In addition to the well known poets, there are : Abū Sa'īd b. Abī'l-Khayr (ff. 135v, 136v, 147), Bahāī (ff. 137, 138v), Mullā Ṭama' (?) (f. 138v),

‘Iṣmat, Khidrī (f. 141v), Jāmi‘ Kirmānī (f. 143v), Khayyām (f. 144v), Raḍī (f. 145), Nūrā (f. 146v), Qlich-Khān-Beg Shāmlū (f. 146v), Muḥammad-Qulī-Beg (f. 147), ‘Alī Naqī (ff. 147v, 149), Abū Turāb (f. 147v), ‘Arshī Kāshī (f. 149), Sa‘īdī (f. 149v), Ṭāhir Mashhadī (f. 150).

Ff. 150, S 205 × 115. Or. pap. Ind. shikasta-nast. Cond. generally tol. good, but in some places the MS. is injured by worms and dampness. In various places paper is decayed.

940.

(مجموعه رباعیات)

(MAJMU‘A-I-RUBĀ‘IYYĀT).

M 3.

A collection of about 2,000 *quatrain*s, alphabetically arranged, without any indication as to their authorship. There are apparently no poems containing the authors' names. They may belong to the pen of one poet, or to the pens of several authors. Only a detailed study would enable us to identify their origin. Transcribed towards the end of the XIIc. AH. Slightly incomplete at the end. Beg.

ای حسن تو شمع محفل هستی ما ، النخ

S 275 × 175, 220 × 130, 9 *quatrain*s or 18 *bayts* on a page. Ind. shikasta. Cond. tol. good. In some places worm-eaten.

941.

(مجموعه)

(MAJMU‘A).

Poetical scraps which still remain in this *biyāḍ* after the description, elsewhere in this Catalogue, of every other separate entry of some independent interest. The whole book must have been transcribed by one ‘Izmatu’l-lah about 1176 AH., because some entries, written by the same hand, are so dated. There are :

1. Amulets, versified medical prescriptions, magical tablets, stray quotations from various poets, etc. (ff. 35–39v).

2. A letter from Āṣaf-Jāh to ‘Abdu’l-lah-Khān (ff. 42–41v).

3. Three *mathnawī* poems of Ḥāfiẓ (ff. 50v–48v, reverse order of leaves). The first is called here *Sāqī-nāma*. Beg. (as in EIO 1246, EB 815, etc.):

الا ای آهوی وحشی کجائی ، مرا با تست بسیار آشنائی

4. Magical prayers, formulas, tablets, stray verses, etc. Many short religious poems from different authors in strict Shi‘ite spirit, some of them in Urdu. A poem in praise of ‘Alī is given on f. 92, by Wā‘iz ; on f. 91v *munājāt*, in Arabic, with an Arabic prayer at

the end; on f. 80v a *qaṣida* by Nizām Astrābādī (ff. 94-74v, the order of the leaves being reversed).

Bd. v. S 130 × 205, 120 × 185, 11 about 18 Or. pap. Bad Ind. shikasta-nast. Cond. rather bad. Dirty, many places illegible owing to repairs.

942.

(مجموعة اشعار)

(MAJMŪ‘A-I-ASH-ĀR).

M 36.

An album of poetical extracts copied without any system. It dates apparently from the XIIc. AH., and contains: very short quotations from *Hasht bihisht*, *Laylā wa Majnūn*, etc.; the poem attributed to ‘Alī ibn Abī Ṭalīb’s authorship; stray quotations from *Maktūbī*, *Hāshimī*, *Burhān*, etc. On f. 12 a short prose extract. On f. 16 prayers (*munājāt*), ascribed to ‘Abdu’l-Qādir Jilānī; f. 17 *munājāt* of Shams-i-Tabrīz; f. 19 *munājāt* by Naṣīru’d-Dīn; f. 20v *munājāt* by Sa’dī; f. 21 *munājāt* by Jāmī; f. 23v quotations from ‘Aṭṭār, etc.

Ff. 25, S 90 × 165 (*biyāḍ*). Or. pap. Ind. shikasta, in some places almost illegible. Cond. tol. good.

943.

(مجموعة اشعار)

(MAJMŪ‘A-I-ASH-ĀR).

M 107.

An album of poetical quotations from authors of different periods. It is incomplete at the end, and in many places rendered illegible by ‘repairs,’ but on the whole it seems to be more valuable than many other similar albums in this library. It quotes many rare Persian poets, but unfortunately their names are frequently written in a bad form of shikasta, and therefore undecipherable. Written apparently in the middle of the XIIc. AH., by the same hand from beginning to end. On one of the fly leaves in the beginning the title of this collection is given as سفینه اشعار شعراى متقدمين و متأخرين, apparently written by the same hand as that of the rest of the album.

On ff. 1v-2 there is a short prose preface, mentioning various utterances ascribed to Muḥammad concerning his admiration for poetry and poets, beg.

در قصه انبيا عليهم السلام مسطور است الخ

The poets, quoted here, are: (f. 2v). Nizāmī. (f. 3). Jalālu’d-Dīn b. Naṣr, Khusraw, Fayḍī. (f. 3v). Nāṣir-‘Alī. (f. 4). Jalālu’d-Dīn Rūmī. (f. 5). ‘Aṭṭār, ‘Irāqī. (f. 5v). Khāqānī. (f. 6). Qāḍī ‘Alāī, Ṭabī‘ī Khwānsārī, Khidrī Khwānsārī, Pīr Dihqān, Dā‘ī

al-Khadānī (?), Shāh Ridā Nūrbakhshī, Falīmī Tarsī (?), Bannāi Astrābādī, Wāqifi Mashhadī. (f. 6v). Raunaqī Mashhadī, Kalbī Afshār, Shu'ūrī Nishāpūri, Ghazālī, Mawālī Tūnī, Mahdī Shīrāzī, Hakīm. Sāhirī Gunābādī, Shādmān, Ridāi Jurbādaqānī, Ashūbī Nazrī (?), Mīrzā Aḥmad Qumī. (f. 7). Muḥammad Bāqir Tabrizī, Mir Ya'qūbī Qumī. Fidāi (Nidāi ?) Kirmānī, Luṭfu'l-lah, Mullā Nizām, Kalānī, Sultān Mustafā Mīrzā, Mukhtār Siwistānī (?). (f. 7v). Nizāmī, Kamāl-i-Khujand, Dharra Iṣfahānī, Mīrzā Nizām Shīrāzī. (f. 8). Khalīl-Beg Gilānī, Mīrzā Muḥammad Ja'far (illegible) Qazwinī. (f. 8v). Khwājū-i-Kirmānī, Nau'ī. (f. 9). Nazīri Mashhadī, Ya'qūb Kashmīrī, Mulkī Sirkānī. (f. 9v). Hasratī, Aqdāsī, Sharārī Hamadānī, Mīrzā Nizām Shīrāzī. (f. 10). Khāqānī, Anwarī, Kanāl-Isma'il, Majd-i-Hamgar, Qāsim (f. 10v). Fakhr-i-Gurgānī, Shāh Ni'matu'l-lah. (f. 11). 'Imād Faqīh. (f. 11v). Nizārī Quhistānī, Ahlī Khurāsānī. (f. 12). Bannāi, Sūzī Sāwajī, Maqṣadī Sāwajī, Salmān Sāwajī, Sharfī Sāwajī. (f. 12v). 'Ahdī Sāwajī, Mulla Waḥshī. (f. 13). Mīrzā-Qulī Tasallī (?), 'Abdu'l-lah Marwārīd, Fakhr-i-Rāzī, Qausī Tabrizī. (f. 13v). Khurāsān-Khān Māzandarānī, Mirak Mir 'Abdu'l-lah, Mīrzā Faṣīḥī, Mir 'Safī Nishāpūri, Sayyid Bāqir Samnānī, Mir Hisābī Nishāpūri, Mir 'Azīz Qalandar, Sayyid 'Aṭāi, Mir Hāshimī, Mir Walihī, Mir Abū'l-Faṭḥ Junābidi. (f. 14). Mir Ḥasan Fandiriskī, Shāh 'Safī Nūrbakhsh, Mīrzā Aṣghar Ridāwī, Mir Kamālu'd-Dīn Ḥasan Khalqī, Mir Hādī Mūsawī, Mir 'Abdu'l-Bāqī, Ḥasan Qudṣī, Sa'id Khālkhālī, Shu'ayb-Khān. (f. 14v). Khān Mīrzā Shifwat, Manūhar Rāy, Isma'il Unsī, Ḥasan Beg Rafī', Muḥammad-Amān (?) Lāhijī (?). Hājji Sar-farāzī, Suhaylī Samnānī, Hāfiz Mahabbat-'Alī Harawī, Dilū-Khān (?) Beg Karam, Hātīmī Harawī, Bektāsh-Beg, Mir Muḥammad Amān Sistānī, Shamsī (?) Baghdādī, Dallālī (Zulālī ?), Hijābī. (f. 15). Mīrzā Hājji Gharqī, Mīrzā Abū'l-Ḥasan Farāhānī, Khwājū, Ashkī Hamadānī, Hājji Ḥasan-Khān, son of Mullā Jānī (?). (f. 15v). Zulālī Khwānsārī. (f. 16). Mīrzā 'Arab Nāṣih Tabrizī, Zamānā, Mīrzā Jalāl. (f. 16v). Muḥammad Fārūq, Mullā Hayātī, Nazīm Tabrizī, Sayyid Muḥammad Khayr, Ghāfilā. (f. 17). 'Aṭṭār. (f. 17v). Isma'il Unsī, Qlich-Khān Shāmlū, Mir 'Isā Yazdī. 'Alī-Beg Shukr-i-A'lā (?), Muḥammad Ja'far Tālqānī, Qādī Muḥammad Rāzī, Anṣārī Qumī, Mir 'Safī Nishāpūri, Piyāmī, Mir 'Aṭāi Hakīm, Qubād-Beg Kūkī (Kaukab ?). (f. 18). Mullā Muḥammad Amīn Jurbādaqānī, Mullā Anwar Hamadānī, Ad'hamī Samarqandī, Mujrimī Ardabīlī, 'Alīmī Dārābjirdī, Hamtā, Nik'hat Ardabīlī, Asirī Qāinī, Mīrzā Tāhir Waḥīd. Mir Khusrawī Qāinī, Aflākī, Qānī' Hamadānī. (f. 18v). Karīmā Nishāpūri, 'Aynī Harawī, Mullā 'Abdu'l-Karīm, 'Abdu'l-lah Marwārīd, Ḥasan-Beg (Kirāmī ?) (illegible), Saydī. . . . (illegible), Taqiyyā Aḥadī, Mullā Nadharī, Āqā 'Alī Supurda-dih (?) Walī, Tab'ī Tīhrānī. (f. 19). Mir Asrār Rāzī, Qarārī Gilānī, Fakhru'd-Dīn, Mīrzā Dā'ūd, Furū'ī Qazwinī, Qādī 'Abdu'l-lah, 'Arif Lāhijī,

‘Ijzī, Dārūi(?) Ardabili, Ṣalīb Ridawī, ‘Abdī Abarqūhī, Kātib Harawī. (f. 19v). Jalāl ‘Aḍud Nūrī, Mushfiqī, Muḥammad Mirak, Hāmidī Bahbahānī, Mir Zamānī, Mirzā Muqīm, son of Tabrizī, Mir Sakhī Kāshī, Bayrām-Khān, ‘Alīmī Dārābjirdī. (f. 20). Hayātī Gilānī, Mir Muḥammad Ṣālī, Mirzā Badī‘ Sarafrāzī, Ḥakīmī Ardabili, Hilālī, Mullā Muḥammad Husayn Nahwī (? illegible). (f. 20v). Shaukat, Dāsmūr(?) Beg Mawzūn, Ṣālī, Būdāq-Beg Nasīm, Allah-wirdi-Beg Kirāmī(?). Ad’ham, son of Muḥammad Mu’min-Beg Karakhān, Ṣalik Yazdī, Nāmī Langar-rūdī, Aṣdaqā, Halākī Hamadānī. (f. 21). Mufrīd Hamadānī, Ṣuḥbat Shirāzī, Pir Dihqān, Muḥtasham, Ḥātim Kāshī. (f. 21v). Ḥaydar Khishālī, Samā‘ Kāshī, Bāqir Khwāja Kāshī, Sa’d Harawī. (f. 22). Mir Sinjar(?) Kāshī, Mir Yahyā Kāshī, Mir Ma’sūm Kāshī. (f. 22v). ‘Ārif Ījī (? illegible), Mir Suhayl Kāshī. (f. 23). Khwāja Ni’mat(?) Jūrfānī(?), Qāsimī Kāshī, Ridā Kāshī, Shahīdī Qumī. (f. 23v). Mullā Wārasta, Sa’id Naqshband, Qurs, Waḥshī (ff. 24–25). Ṭahir Waḥid. (f. 25). Nizāmī, Mirzā Akbar, son of Dābiṭ Yūnus, Aṣaf Qumī, Kāmī Sar-Kalākī. (f. 25v). Mir Wālīhī Qumī, Mirzā Isma’īl Īmā. (ff. 26–31v). Mullā Muḥammad Sa’id Ashraf Māzandarānī. (ff. 32–32v). Mirzā Abū Ṭalib, Mir-Khaṭṭ Yūnus, surnamed Jināb. (f. 33). Isma’īl Īmā, Mahdī ‘Ālim, Brahman Hindū, Maḥramī. (f. 33v). Isma’īl Īmā, Āqā Ridā Ṣabā Kāshī, Ṣāib Tabrizī, Farāghī, Jalāl Asir, Shānī Taklū, Shaykh ‘Alī Taqī. (f. 34). Mirzā Sinjar, Lisānī, Mir Ma’sūm Kāshī, Ṣāib. (ff. 34v–40v). Muḥammad Mukhlīṣ or Mukhlīṣā Kāshī (with the epithet *marḥūm*, ‘deceased’; he died *ca.* 1150/1737). (f. 40v). Shafī‘ā-i-A’mā or Athar. (ff. 41–43). Mullā Ḥājji Muḥammad Gilānī. (f. 43). Ḥājji Muḥammad-Khān, Ṭahir Waḥid, Ghānī Kashmīrī, Ṭalib Kalīm, Abū Ṭalib Yūnus. (f. 43v). Sayyid Muḥammad, surnamed Taqṣir. (f. 44). Abū Sa’id. (f. 44v). Abū Ṭalib Yūnus, Ṣāib, ‘Alī Naqī. (ff. 45–51v). Ashraf again (cf. ff. 26–31v). On ff. 51–51v, there is the beg. of his poem *Qaḍā wa qadar*. (f. 52). Nizārī Quhistānī. (f. 52v). Halākī Hamadānī. (f. 53). Zamānā-i-Naqqāsh Ardistānī, Mullā Ḥaydar ‘Alī Dihlawī, Malik Sirrī(?), ‘Ināyat-Khān, Mirzā Nūrā. (f. 53v). Qāsim-Beg Hālatī, Zafar-Khān. (f. 54). Mullā Dhauqī Ardistānī, Darwīsh Duhukī, Ḥudūrī, Mullā ‘Arshī Yazdī. (f. 54v). Faṣihī, Zamānī Yazdī, Ḥaydar Mu‘ammāī, Hisābī, Zuhūrī Turshizī, Mullā Ganjī Ardistānī. (f. 55). Ghāzī Qalandar Īsfahānī, Diyāu-d-Dīn Kāshī, Abū Turāb-Beg Kāshī. (f. 55v). Muḥibb-‘Alī Sindī, Malik Qumī, Kamāl Khujandī, Ḥaqīrī Tabrizī, Kalb-Husayn Rāghib Tabrizī. (f. 56). Āhī, Mulhīmī Tabrizī, Raḥīm Tabrizī, Sharīf Tabrizī, Chalabī ‘Allāma Tabrizī. (f. 56v). Ḥasan Beg ‘Ijzī Tabrizī, Maḥmūd-Beg Fauqī (or Fusūnī?) Tabrizī, Tauqī Tabrizī, Ṣabūrī(?) Tabrizī, Khwārī(?) Tabrizī. (f. 57). Nādim Lāhijī, Qaḍī Yahyā Lāhijī, Muḥammad Amīn Dhauqī Tūnī. (f. 57v). Shānī Taklū, Mir Miḥmān(?) Qazwīnī, Qaḍī Aḥmad Fikārī(?), Pahlawī,

Mullā Muḥammad Ṣūfī. (ff. 58–58v). ‘Aṭṭār. (f. 58v). ‘Urfī. (f. 59). ‘Alāu’d-Daula Samnānī, Darwīsh-i-Duhukī. (f. 59v). Ḥakīm Ruknā, Ṭalīb, Qāsimā Ardīstānī, Auhādī, Mullā Naẓīrī. (f. 60). Ibrāhīm Jāmī (?), Muḥammad Mu’min Gunābādī, Shāh Isma‘īl, Ḥaydar Zahī (?), Sanāī, Sayyid Muḥammad Sharīf ‘Allāma, Mullā Muḥammad Ṣabūrī (? illegible). (f. 60v). Qādī Kūr (?) Isfahānī, Yūsuf-Beg Kūsa Qarābāghī, Mullā Subhānī. (ff. 61–61v). Fighānī Shīrāzī. (f. 61v). Zaynu’l-‘Ābidīn (b.) Ṭāhīr. (f. 62). ‘Ābid Ṣābirī, Shaykh Bahāu’d-Dīn, Sa’dī, Ḥāshīm Mujrim, Shaukat, Jalāl Sipihī, Najaf Qulī-Beg, Amīru’d-Daula (? illegible), Faujī Nīshāpūrī. (f. 62v). Āqā Ridāī, Daurī Ṭīhrānī, Muḥammad Muḥsin Kāshī, Saydī Ṭīhrānī, Ḥaydar, Wārasta, Fakhru’d-Dīn (?) Nāib Tafrīshī (?), Jurbūgh (?) Shūstārī. (f. 63). Muḥammad Dihdār, ‘Alī Khāwand Māzandarānī, Muḥammad Sa‘īd Māzandarānī, Akbar, son of Naṣr-i-Dābiṭa, Darwīsh Walīh Harawī, Aṣafī Qumī, ‘Abdu’l-Khālīq Damāwandī, Zulālī, Faydī, Qāsim Ardīstānī, ‘Arab Nāṣih Tabrizī, Abdāl Isfahānī, Muḥammad-Khān Yūnus, Muḥammad Ja‘far Ṭalqānī, ‘Ārif Tabrizī. (f. 63v). Khusraw. (f. 64). Anonymous poets. (f. 64v). Ākhūnd Masīhā Fasāī, Salīm. (f. 65v). Ashraf. (f. 66). Muḥammad Qāsim Kāshī, also called Mashhadī. (f. 67). Maṣṣūr, Ja‘far. (f. 67v). Rafī‘ Makhmūr, Bābur Qalandar, Ṭalīb Isfahānī, Jalāl, Mu’min. Amīnā-i-Daqqāq, Naurūz-‘Alī-Beg Shāmlū, Muqīmā-i-Ihsān. (f. 68). Ṣāib, Isma‘īl Īmā, Waḥīdu’z-Zamānī. (f. 68v). Sa‘īd Ṭabīb, Tanhā Qumī. (f. 69). Mukhlīs Hamadānī. (f. 69v). Again Sa‘īd Ṭabīb, Fārigh Kāshī, ‘Abdu’r-Razzāq Fayyād, Mirzā Muḥammad. (f. 70). ‘Alī Naqī Kamarāī, Qāsimī Ardīstānī, Ghadanfar Kalkhārī (?). (f. 70v). Sulṭān-‘Alī-Beg, Mir Abū’l-Ḥasan. (f. 71). Again Muḥammad Sa‘īd Ashraf. (f. 71v). Isma‘īl Īma. (f. 72). Waḥshī, Fighānī, Khusraw Dihlawī, Majdhūb. (f. 72v). Ṣadr Ṭīhrānī, Nauras, Khāzin. (f. 73). Waḥīd, Darkī Qumī. (f. 73v). Fātima-i-qawwāla, surnamed Mushkī, Najībā, Tamannā. (f. 74). Sa‘īdā Qaṣṣāb, Najāt, Ṣāib. (f. 74v). Najāt, Hilālī. (f. 75). Walī, Khurāsān-Khān Māzandarānī, ‘Aṭāī. (f. 75v). Abū’l-Ḥasan Ḥusaynī, Qudsi, Rūmī. (f. 76v). Shāh Tahmāsp. (f. 77). ‘Abdu’l-‘Azīz-Khān Aurang. (f. 77v). Naẓīrī, Ghānī Kashmīrī, Hijrī Qumī, Nazmī Nīshāpūrī, Qāsim-Khān, Ḥātif Shīrāzī. (f. 78). Rūmī, Shaukat Bukhārāī, Nīshāt, Qāsim, Saydī. (f. 78v). Waḥīdu’z-Zamānī, Ṭaṭhīr, Biyānā, Najāt, Himmat (also f. 79). (f. 79v). A letter, and a few poetical quotations. (f. 80). Sanāī, Auhādī. (ff. 80v–85v). Continuation of the *Qadā wa qadar*, by Muḥammad Sa‘īd Ashraf (see above, ff. 51–51v). (f. 85v). Himmat, Saḥābī, Sāir (?). (ff. 86–87). The end of the *Qadā wa qadar*, by Ashraf, see above, ff. 51–51v, 80v–85v. (f. 87). Qaṣṣāb. (ff. 88–88v). Sayyid ‘Alī Mahdī. (f. 89). Biyānā-i-Hamadānī, Ṭalīb Āmulī, Masīhā-i-Fasāī, Ṣāib, Khwāja Darwīsh, Waḥīd, Shahīdā, Raḍī (or Ridā), Sa‘īd Ḥakīm, Ṭāhīr, Ghānī, Ṣubḥat. (f. 89v). Ṣāib, Barkhūrdār-Beg, Athar,

Wahid, Sayyid Muḥammad, Ghani, Kātibī. Ahli Shīrāzī, Muḥammad-Qāsim Mashhadī, Muḥammad Amīn-Khān Biyān, Ḥaydar, Nuṣrat, Rāqim, Ādharī (آذری), Masīḥā Kāshī. (f. 90). 'Inwānī, Wahid, Muḥsin Ta'thīr, Ṣafī-Qulī-Beg, Ghani, Ṣāib, Kamāl-i-Khujand, Sayyid 'Abdu'l-lah Ḥālī, Shahīdā, Bahāyandar (?) Khān Sajāwand (?), Sābiq, Wā'iz, Nuṣrat, Sa'id Ḥakīm, Rūhī (?) Nazīrī, Zakī Lārī, Ulfat, Āqā Ridā. (f. 90v). Wahid, Sayyid 'Abdu'l-lah Ḥālī, Ṣāib, Ṣāmit, Ghāzī Qalandar Iṣfahānī, Muḥammad Ṣālī Ridawī, Taqī (?) Māzandarānī, 'Alī, Ghani, Shāhī, Muqīrr (?) Dihistānī, Humāyūn Isfarāinī, Ulugh (?) Qalandar, Muḥammad Sa'id Ḥakīm. (f. 91). Imā, Ḥasan Ṣāhib Raqam, Ad'ham, Kamāl Isma'il, Karīmā-i-Nishāpūrī, Bāqirā, Najāt, Ṣāib, Wahid, 'Ishq, Munṣif Tīhrānī, Sa'id Ḥakīm, Rāqim, Nithārī Tabrizī. (f. 91v). Sa'dī, Wahid, Nazīrī, Shīr-mardān (here شیر مردان) Beg, Ghani, Sa'id Aurang, Muḥammad Sa'id, Kalīm, Ḥasan Ṣāhib-Raqam, Wā'iz, Mu'izz, Raḥīm Farrāsh, Saydī Tīhrānī, Hilālī, Ḥasən Dihlawī, Ṣāmit, Ta'thīr. (f. 92). Abū Ṭālib Fandiriskī, Wahid. (f. 92v). Shaukat. (f. 93). Zāhid, Isma'il (?), Badī', son of Wā'iz, Āqā Sa'id Shīrāzī Matīn, Biyānā-i-Hamadānī, Sa'id Ḥakīm, Ulugh 'Aqil, Wā'iz, Muḥammad Ṣādiq Ridawī, Mu'min, Wahid, Mukhlis, Raḥīm 'Ishqī, Ḥusayn Khaṭīb, Ghani. (f. 93v). Qāsim Mashhadī, Wahid, Shaukat, Taqī Nishāpūrī, Ṣāib, Nuṣrat, Nādim Lahijī, Fighānī, Dhauqī Ardistanī. (f. 94). Ṣāib, Fayyād, Ḥasan-Khān Shāmlū, Ghani, Sa'id Ḥakīm, Ādhar (آذر), Wahid, Āqā Raḍī (or Ridā), Ṭālib Āmulī, Rāqim, Ulfat, Mīrzā Dā'ūd Mutawallī, Mu'izz. (f. 94v). Ṣāib, Rāqim, Mahdī, Wā'iz, Muḥammad Ṣādiq Shaykhu'l-islām Khāfī, I'mālat, Ṣāmit, 'Abdu'l-Muḥsin Ṣalīm. (f. 95). Ṣāib, Ḥāmid, Wā'iz, Shaukat, Ṣalīm, Dhauqī, Mīrzā Dā'ūd, 'Abid Shīrāzī, Shaukat, Ādhar (آذر). (f. 95v). Ṣāib, Wahdat, Wā'iz, Wahid, Muḥtasham (Qāini?—illegible), Bigāna. (f. 96). Sayyid 'Abdu'l-lah Ḥālī, Arslān-Beg Balkhī (?) Hindī, Ṭālī' Harawī, Ṣāib, Nau'ī, Ḥasan-Khān Shāmlū, Fath-'Alī-Khān Qūshlar-āqāsī, Hilālī, Faraju'l-lah Shūshtarī, Ghani, 'Abdu'l-'Azīz-Khān, Najāt. (f. 96v). Wā'iz, Muḥammad Sa'id Ḥakīm, Ādhar (آذر), Rāqim, Asīr, Wahid, Ṣāib, Kamāl-i-Khujand, Najāt, Shams-i-Qumī, Abū Muḥammad, Athar, 'Alī. (f. 97). Sa'id Ḥakīm, Wahid, Ṣāmit, Shāh Sulaymān, Mahdī, Rāqim, Ghani, Shaukat, Kalīm, Isma'il Imā, Dā'ūd Mutawallī. (f. 97v). Ibrāhīm Hamadānī, Qāimī (?) Ṣarfī, Saydī, Wā'iz, Rafī'a Awliyā-bāshī (? illegible), Mīr Taqī, Isma'il Imā, Nazīrī, Ghiyāth, Ghani, Āqā Ridā, Wāthiqī, Malik Ḥamza-Khān, Rūmī. (f. 98). Najāt. Wā'iz, Ta'thīr, Ma'sūm, Mis-kin, Kamāl Isma'il, Brahman, Sābiq, Fuḍūlī, Sa'id Ḥakīm, Asīr, Ṣāib, Shifāī, Shahīdā, Saḥābī. (f. 98v). Wārasta, Wā'iz, Ta'thīr,

Wahīd, Baqir Qumī, Muhammad Qāsim, Šaib, Abū Ṭalib, Maḥmūd, Najāt, Rāqim, Dā'ūd, Munṣif Tīhrānī. (f. 99). Sāmī (?), Jānī, Sa'īd Ḥakīm, surnamed Tanhā, Shāh Mīr Hamadānī, Wahīd, Mu'izz Kāshī, Rahīm Chalabī (?), Hasan Šāhib-raqam, Ta'thīr, Nuṣrat, Rāqim, Šaib, Zuhūrī, Āqā Ridā, Ghānī, Muqīm Himmat. (f. 99v). Manshūr (or Manthūr ?) Iṣfahānī, Munṣif Tīhrānī, 'Alī, Šaib, Zuhūrī, Ghānī, Muqīm Himmat. Wahīd, 'Abdu'l-Manāf Qumī, Ādhar (جی), Isma'il Īmā, Nuṣrat, Shafī'ā-i-Athar, Mu'izz, Dalīl, Malik Mashriqī, Mulhimī. (f. 100). Īmā. Šaib, Ta'thīr. Šāmit, Mujrim, Sayyid Mubārak-Khān, Muḥammad-'Alī-Beg, Mīr Samandar, 'Inwānī, Muḥammad Ḥusaynī Ma'lūm, Wā'iz, Khusraw, Ashraf, 'Abdu'l-Ḥayy Qumī. (f. 100v). Ghānī, Qāsim-Khān, Shahīdā, Ibrāhīm Mutawallī. Bāqir Wazīr, Ḥājji Muḥammad. Šaib. Wahyī (Waṣī ?), Šaydī, Mahdī, Sahābī, Brahman, Bāqir Qāḍi-zāda, Mahdī. (f. 101). Masihā-i-Kāshī, Zamānā-i-Zarkash, Atharī, Bigānā, Nizāmī, Sharifā-i-Qannādī, Mullā Kūndī (?), Shaukat, Wahīd, Šaib, Sharif-Ḥāfiz, Ādharī (جی), Mahdī-Qulī-Khān, Mahdī Ṭabāṭabāī. (f. 101v). Shahīdā, Murtaḍā-Qulī-Khān, Šāmit, Īmā, Wahīd, Ghānī, Ta'thīr, Sa'īd Ḥakīm, Nizām Dast-i-Ghayb, Asīr, 'Alī-Qulī-Khān Shāmlū, Šaib, Dā'ūd, Fighānī. (f. 102). Ādhar (جی), Zinatī, Šādiqā, surnamed Gāw, Ḥājji Muḥammad, 'Ishratī Iṣfahānī, Zuhūrī. Hasan Wazīr-i-Nawwāb, Wahīd, Ḥājji Hasan-Khān Ulfat, Najāt, Muqīmā-i-Kāshī. (f. 102v). Wahīd, Masihā-i-Kāshī, Šaib, Šāhib-raqam, Nik'hat Qumī, Kalīm, Āqā Ridā, Sayyid Mubārak-Khān. (f. 103). Sa'īdā, Shāhmīr Shīrāzī, Wārasta, 'Izzat, Wahīd, Hasan-Khān, Shaydā, Rāqim, Khidrī Qazwinī, Qāsim Mashhadī, Mujrim, I'jāz, Qāḍi Yahyā Lahijī, Muḥammad Šādiq Mashhadī. (f. 103v). Šaib, Ghānī, Fatwā (?), Faīd Abharī, Biyānā-i-Hamadānī, Nuṣrat, Masihā-i-Kāshī, Sa'īd Ḥakīm, Nāzim, Fakhr-i-Rāzī, Salīm, Wahyī, Raḍī Artimūnī (?). (f. 104). Wahyī (or Waṣī), Wahīd, Shafī'ā-i-Athar, Mīr Ilāhī, Ghānī, Šaib, Rashīd Zargar, Hasan-Beg Rafī', Ta'thīr, Muḥammad Šānī Nisbat, Khālīš, Ruknā-i-Yazdī, Fayyād, Šālīḥ Tabrizī, Wahīdu'z-zamānī, 'Abdu'l-'Aziz-Khān Aurang. (f. 104v). Wahīdu'z-zamānī, Ghānī, Ta'thīr, Šaib, Abū'l-Qāsim-Beg, Muḥammad Sa'īd Ḥakīm, Hamīdā-i-Hamadānī, Raḍī Artimūnī, Asadu'l-lah 'Abbāsābādī, Hasan-Khān Ulfat, Abū'l-Hasan Farāhānī. (f. 105). Khusraw, Ḥakīm Ruknā, Wā'iz, Nuṣrat, Wahīd, Hasan Kalīd-Dār, Fayyād Harawī, Wahīd, Kalīm, Wahyī, Ḥakīm, Shānī Taklū, Mīr Ḥudūrī Qumī, Ghānī, Šaib. (f. 105v). Wahīd, Muḥammad Qāsim Mashhadī, Ghānī, Rāqim, Bāqir Qāḍi-zāda, Nāzim, Shāh Yahyā Shaykhu'l-islām, Ta'thīr, Najāt, Nazīrī, Sa'īdī, Nau'ī, Ridā, Najībā-i-Kāshī, Šāmit. (f. 106). Maḥmūd-Beg Matīu, Ashkī Hamadānī, Shaykhu'l-islām-i-Khāfī, Kalāmī, Wahīd, Ādhar (جی), Nuṣrat, Sa'īd,

Ṣāib, Mahdī, Ṣafī-Qulī-Beg, Mu'izz, Ghiyāth, Wahyī, Khusraw, Kāzimā-i-Tabrizī, 'Abdu'r-Rahim Kashmīrī. (f. 106v). Khālīs, Athar, Ṣāib, Ja'far-Beg, Ta'thīr, Rūmī, Shahīdā, 'Ināyat-Khān Āshnā, Wahīd, Muhtasham, Fāṭima-i-qawwālā, surnamed Mushkī, Wālihī, Nāzim Harawī, Dānish, Ghanī. (f. 107). Wahīd, Khāqānī, Asir, Sa'id, Fayyād, Hasan Wā'iz Shirwānī, Ṣamit, Salimā-i-Tīhrānī, Ṣāib, 'Abbās-Khān Āshnā, Wahīd, Qāsimī Qumī, Afdal Tabīb, Haydar, Rāqim Tauqī Tabrizī, Aqā Ridā, Salim. (f. 107v). Shafī'ā-i-Athar, Ṣāib, Wahīd, Ibrāhīm Ad'ham, Wārasta, Athar, Īmā, Rūmī, Tālib Āmulī, Muḥammad Amīn-Khān.... (illegible), Rāqim. (f. 108). Ṣāib, Wahīd, Athar, Hasan-Khān Ulfat, Rāqim, Dā'ūd, Khālīs, Qādī Yahyā, 'Azīmā-i-Daurī, Sa'id, Shaukat, Sayyid 'Ātūnī (?). (f. 108v). Athar, Mukhlīs-Khān.... (illegible), Ghanī, 'Abbās-Khān Āshnā, Zāhid, Shafī' Mutawallī-i-mawqūfāt, Wahyī, Khīyāl, Ṣabūr Baghdādī, Nadīrā(?)-i-Shūstārī, Hāmid, Nuṣrat, Wahīd, Sābiq, Ṣafī-Qulī-Beg, Hidāyat, Mahdī, Fayyād, Brahman Hindū.

Ff. 108, S 230 × 135, 180 × 90. Different number of diagonal lines. Or. pap. Persian shikasta-nast. Cond. rather bad. Stray notes on the additional leaves in the beginning.

944.

(مجموعه اشعار)

(MAJMU' A-I-ASH'AR).

M 18.

An album of poetical quotations, originally probably intended to be written by a good calligrapher, because the paper is of good quality, painted with gold. It is however filled with poetical and other scraps, in different and mostly vulgar handwritings. Transcribed apparently about the middle of the XIIc. AH., because the dates: 1135 AH. (f. 19v) and 1140 AH. (f. 38) are found here. The poets, quoted are: Zibu'n-Nisā (f. 4v); Kalīm (f. 4v); Sa'id (f. 4v); Mullā Shāh (f. 9); Munīr (ff. 9, 34, 69, 79v, etc.); Kamāl Khujandī (ff. 9v, etc.); Shaydā (ff. 9, 28v, 46, etc.); Qausī Multānī (ff. 9v, 36v, etc.); Ṣāib (very frequently); Bidil (also frequently); Qudsī (ff. 10, 12, etc.); Zulālī (f. 10); Jalāl Asir (f. 10, etc.); Qāsim (Dīwāna?) (ff. 13-11, 69); Fiṭrat (ff. 13-11, etc.); Sālik (ff. 12, 78); Nāṣir 'Alī (ff. 12v, 79); Unsi (ff. 16, etc.); Malik Qumī (ff. 29v, etc., frequently); Hasan (f. 29v); Zārī (?) (f. 29v); 'Urfī (f. 28v); Ruknā, Tālib Āmulī, 'Alī Naqī Kamaraī, etc. (ff. 28v-19); Mufīd Balkhī (*sic*) (f. 35); Waḥshī (f. 35); Sahābī (f. 36v); Hindū, 'Aṭā (f. 38v); Ghanī, Musawī Khān (f. 39); Fighānī (f. 44v); Mullā Hayātī (f. 45); Tajallī (f. 48); Faṣīhī (ff. 49v, 72); Rāy Gopī Nāt'h (f. 59); Abū Turāb, Shauqī (f. 63); Shifāī, Bihishtī, Fānī, Nuṭqī, Badī' (f. 72 sq.); Āshūb (f. 78); Qādī (f. 78v); I'jāz (f. 79); Sayyidī, Tāhir (ff. 79v, etc.).

Prose articles : prayers, names of God, letters, etc., on ff. 1-4, 14-15, 19 (a letter concerning some aphrodisiac), 41-44 (didactic stories, etc.), 47-47v, 52-57v (a fragment of the *Nawbāwa*, see above, Nos. 366-367), 62 (preface of Nāṣirā-i-Hamadānī to his own diwān), 66, 68 (a letter), 75, 83-89.

On ff. 30, 32-32v, and 61v there are short fragments from well known Sanskrit poetical works, in Nagari characters.

Ff. 89, S 115 × 220 (*biyāḍ*). Or. pap. Ind. shikasta and nast., different hands. Cond. tol. good.

945.

(مجموعة اشعار)

(MAJMU' A-I-ASH' AR).

M 25.

A collection of quotations from various poets, almost all very short, consisting of a few *bayts*, frequently even only *fards*. This *majmū'a* has been made towards the end of the XIIc. AH. On f. 60 the date 1179 AH. is given in connection with one of the entries, and the poets, whose verses are reproduced, belong to those who flourished about the middle of the XIIc. AH. The largest and the original portion of this album is formed by a collection of quotations from different authors, arranged under a great variety of subjects (the index is given on ff. 77 and 91-91v). They deal with the most different religious and Sufic ideas, poetical figures, etc. They occupy ff. 1v-75v, 96v-103, 108-162v, 164v-165v, 194v-270v. The poets who are quoted most frequently are usually the modern ones : Jalāl Asir, Kalim, Ghanī, Ṣaib, Shaukat, Nāṣir-'Alī, and Waḥid. The early poets are represented by only a few short quotations, mostly isolated *bayts* : Firdausī, 'Abdu'l-lah Anṣārī, Anwarī, Khāqānī, Nizāmī, Kamāl-Isma'īl, Rūmī, Sa'dī, Nizārī (ff. 32v, 51v), Ḥāfiẓ, etc. The poets of the middle period are also not very numerous : Jāmī, Fighānī, Hātifi, Hilālī, Fuḍūli, 'Urfī, etc. The modern poets form the majority : Nau'ī, Shāpūr, Bahāu'd-Dīn 'Āmilī, Rūḥu'l-Amin, Salim, Qudsi, Faṣihī, Nazirī, Tughrā, Nāẓim Harawī, Shaydā, Zuhūrī, Mahmūd, Bikhūd, Muḥsin Fānī, Mirzā Ibrāhīm, Munir. Muhammad Muqīm, Nizām Dast-i-Ghayb, Mihri, Najāt, Rafī', Majdhūb, Jūyā, 'Alī, Ummid, Wāḍih, Dānish, Mukhlis-Khān, Fiṭrat, Ṣaydī, Wālih, Mashrab, 'Aṭāi Jaunpūrī, Rāqim, Munshī, Ṭāhir Waḥid, Ḥasan-Khān Shāmlū, Qāsim Dīwāna, Ṣafi-Qulī, Murtaḍā-Qulī, Khushḥāl, Nawāzish-Khān, etc. It is interesting to find many quotations (ff. 6v, 31v, 39v, 61v, 107v, 139v, 153v, 156v, 197v, 198v, 213v, 225v, 233v, 237v, 241v, 251v) of verses by a certain Mufid Balkhī. Most probably this is merely a mistake for Mufid Bāfqī (see above, No. 790), who flourished towards the end of the XIc. AH.

On ff. 25, 138v, 143v, 158v, 206v quotations are given from

Mir Ḥayūn (?), میر حیون. In some of them the epithet 'the compiler,' *muḥarrir*, is added, so it is possible that he is the compiler of this anthology.

The folios are badly misplaced and it is very difficult to restore their correct sequence because there are no catch-words on them. The additional entries, found in this volume, are: on ff. 76-88, poetical fragments, some of them in Hindustani; medical prescriptions; fragmentary notes and letters, etc.; on ff. 88v-93v there are several letters, one of them from Aurangzīb to his son Muḥammad Akbar, etc.; on ff. 94-95v, 102, 163, 166, 167, 171-177, there is a *mathnawī* poem, very fragmentary, belonging apparently to the type of *Qaḍā wa qadar*; on ff. 103v-107 there are two compositions in ornate prose: the first is called: منظره طائب; منظره شیخ فیروز با; علم با کبوتر باز; the second has the heading: ملا شیدا; on ff. 168-170 and 173-193 there are poetical fragments, etc.

Ff. 270, S 105 x 220 (*biyāḍ* form). Irregular number of lines; the original part is written in good Ind. shikasta-nast, the additions by different hands. Or. pap. Cond. not good. Dirty, injured by worms, etc.

946.

(مجموعه اشعار)

(MAJMCŪ'A-I-ASH-ĀR).

M 26.

A collection of stray quotations from various poets, mostly modern and well known. There are also a few prayers, notes of magical contents, etc. Copied apparently towards the end of the XIIc. AH.

1. (ff. 1-8v). Extracts from Rūmī, Jāmī, Hāshimī, Sa'dī, etc. On ff. 5-6v there are a few quotations in Dak'hani, some of them from Farrukh (f. 6v).

2. (ff. 11v-19v). More extracts, from Sa'dī, Ṣāib, Dānish, Shaydā, Asīr, Ja'far Iṣfahānī (f. 17v), 'Urfī, etc.

3. (ff. 23-26v). Fragments of treatises in ornate prose.

4. (ff. 27-39). Extracts from various poets. Those less known are Makhdūm, Āzād, Khānkhānān (f. 38), Rustam Qandahārī (f. 38v), Ibn Mun'im (f. 38v).

5. (ff. 47v-72). More similar extracts. The rarer poets quoted here are: Nizām Dast-i-Ghayb, Abū Turāb-Beg (f. 61), Ṣarfī (ff. 61v-62v), Khidrī, Maktūbī (f. 68v), Mūsawī-Khān, Jāmī, Muḥammad-'Alī-Khān.

6. (ff. 72v-76). *Haft band*, by Mullā Kāshī, see also Nos. 552 and 929 (10), 939 (2).

7. (ff. 79-80). More poetical quotations, from the same well known authors of the XI and XIIc. AH.

8. (ff. 80v-81v). A letter of Munīr, and miscellaneous fragments.

9. (ff. 82-84v). More poems from Āqil-Khān, Bīdil, Ṣāib, and Asīr.

10. (ff. 91-91v, 93, 97-97v). A few prayers, in Shi'ite strain.

Ff. 108, S 115×250 (*biyāḍ*). Or. pap. Ind. shikasta-nast. Cond. bad. Very dirty. Ff. 9-11, 20-22, 39v-47, 76v-78, 85-90, 92, 93v-96v, 98-108 are left blank.

947.

(مجموعۂ اشعار)

(MAJMU' A-I-ASH-ĀR).

M 40.

A *biyāḍ*, containing stray quotations from various poets, in Persian (chiefly from Jāmī, Ṣāib, and Ṭughrā, who is called here Ṭughrāī), and in Hindustani (some poems are by Walī). There are also a great many notes of a religious, medical, judicial, etc. nature. Several poems in Arabic, quite fragmentary. Some business letters, also given here, are dated 1191 and 1192 AH., and therefore the album must have been copied after those dates, probably just at the end of the XIIc. AH.

Ff. (193), S 75×160. Different paper, different handwriting. Cond. tol. good. The majority of folios are badly misplaced, and a considerable number of them are left blank. Cond. tol. good.

948.

(مجموعۂ اشعار)

(MAJMU' A-I-ASH-ĀR).

M 29.

A highly fragmentary, dirty, torn, quite worthless *biyāḍ*, containing stray poetical quotations, prayers, various notes, etc. The longest of the poetical quotations (in Persian and Hindustani) is a fragment of a versified treatise on interpretation of dreams, in Persian. This volume dates from the beg. of the XIIIc. AH.

S 115×200. Or. pap. Ind. bad shikasta-nast Cond. hopeless. Very badly 'repaired.'

949.

(مجموعۂ اشعار)

(MAJMU' A-I-ASH-ĀR).

M 24.

A scrap book of miscellaneous poetical and other quotations chiefly from the poets who flourished at the court of Ṭipū, nawwāb of Mysore. There are some chronograms for 1198 AH., also many others for 1217-1226 of the Mawlūdī era. Therefore it is obvious that this album was prepared by a poetically inclined

subject of *Ṭipū*, and dates from the beg. of the XIIIc. AH. It contains :

1. (ff. 2-5). A *mathnawī* poem is praise of Muḥammad.
2. (ff. 5v-7). A short treatise on the methods of annihilating the effects of the evil eye, etc.
3. (ff. 8-9v). Poems by Ḥāfiẓ (probably Ḥāfiẓ Ḥabību'l-lah, but by no means the famous Ḥāfiẓ Shīrāzī), comp. in 1226 of the Mawlūdī era.
4. (ff. 12v-23). Miscellaneous poetry. A chronogram for 1224 Mawlūdī; a list of the Coranic verses which are particularly suitable and auspicious for being written on various buildings; more chronograms by Zaynu'l-Ābidīn Shūshtarī (f. 14v), Mahdī 'Alī-Khan (f. 16v), Ḥasan-'Alī (f. 20v), etc.; numerous *mathnawīs* with laudatory descriptions of various palaces, etc., on ff. 17-17v, 18, 19v-20, 21v-23.
5. (ff. 23v-24). Several *dābiṭas* (army regulations).
6. (ff. 26-30v). A treatise, in prose, on the magical importance and influence of miscellaneous Coranic verses, chiefly dealing with those which secure victory. Beg.

خو ا ص ا ی ن چ ن د آی ا ت ک ل ا م ا ل ل ه ا ل ح

7. (ff. 31-32v). A note on the magical meaning of some isolated letters found in the Coran. On ff. 33-35v more notes of similar contents.
8. (ff. 38v-40). Some *dābiṭas*, dealing with the organisation of cavalry. Dated 1217 of the Muḥammadī era.

Ff. 71, S 115 × 200 (*biyāḍ*). Coloured Or. pap. Bad Ind. nast., different hands. Cond. tol. good. Ff. 10-12, 24v-25v, 36-38, 41-71 are left blank.

950.

مجموعۂ اشعار

(MAJMU' A-I-ASH'ĀR).

M 9.

An album of poetry chiefly from the authors who lived at the time of *Ṭipū*, nawwāb of Mysore. There are many chronograms ranging up to 1220 of the Muḥammadī era. It dates from the beg. of the XIIIc. AH.

1. (ff. 1v-8v). Poetical scraps, in Persian and Hindustani, magical formulas, effective prayers, etc. On ff. 2-4v a poem of Ḥāfiẓ Ḥabību'l-lah.
2. (ff. 9v-34v). Poems of Zaynu'l-Ābidīn Shūshtarī, chiefly chronograms, ranging up to 1220 Muḥammadī. A *tarkīb-band* in praise of *Ṭipū*. Other poems by the same author are found on ff. 35v-37, 39v, 43v-47, 52v-59, 62v, 106v-107v.
3. (ff. 37v-38v). Poems of Ḥasan 'Alī 'Izzat; also on ff. 40-43, 47-50, 51v-52, 54v-57, 72v-95v, 103v-107, 111v-114.

4. (f. 39). Chronograms by 'Abdu'l-Khāliq.
5. (ff. 58-61v). A prose introduction and a *mathnawī* poem. The author's name is apparently not mentioned.
6. (ff. 63v-65v). A poem and a passage in prose, both in praise of Ṭipū, by Ḥāfiẓ Ḥabību'l-lah. Other poems by the same author on ff. 107v-110v.
7. (ff. 96-96v). *Qaṣīdas* and other poems of Mahdī 'Alī-Khān. More of them on ff. 102-102v, 137, 142.
8. (ff. 97-98, 140). Poems by Khalīlu'd-Dīn. On f. 98v poems of Āgahī, and on f. 99 of Luṭfu'l-lah-Beg.
9. (ff. 118v-119v). Poems of Sayyid 'Alī Qāḍī.
10. (ff. 120v-123). A fragment of a treatise on some selected Coranic verses.
11. (ff. 126v-133). On tobacco and other matters.
12. (ff. 133v-135, 137). Poems by Mīr 'Abbās 'Alī.
13. (ff. 135v-136v, 137v-138). Stray notes on various subjects.
14. (ff. 138v-153). Chronograms by Luṭfu'l-lah-Beg and others; some quotations from Khusraw, Sa'dī, etc.
15. (ff. 153v-156, 178-181). Fragmentary quotations from Hindustani poets.
16. (ff. 158-159). Chronograms for 1178 AH., the date of an earthquake at Shāhjahānpūr.
17. (f. 176v). A table of the names of months according to various eras.

Ff. 181, S 200 x 140. Different number of lines. Europ. pap. Ind. shikasta. Cond. good. Folios 66-69, 114v-118, 123v-125, 159v-176 are blank.

951.

(مجموعۂ اشعار)

(MAJMU' A-I-ASH'ĀR).

M 31.

A collection of Persian and Hindustani poems, mostly of religious contents and in a Shi'ite spirit. It seems to be quite modern, dating from the end of the XIIc. or beg. of the XIIIc. AH. In a short note in the beginning, which may be a sort of a preface, the album is called *Mir'ātu'l-murīdīn* (f. 1). There is no system in the arrangement of the quotations.

1. (f. 3). Poems of Sālim, in praise of the Shi'ite Imams.
2. (f. 13). A short prose note, containing the date 1184 AH., by Shāh Ghulām Ḥadrat b. Shāh Ghulām Ḥusayn, at Ḥaydarābād.
3. (f. 14). A Shi'ite *mathnawī* poem, and a few *ghazals*.
4. (f. 22). Hindustani poems in praise of Muḥammad. More on ff. 26-27v.
5. (f. 23). Persian poems by 'Alī Shamsu'd-Dīn (f. 25 is blank).

6. (ff. 28-31). Several Shi'ite *qaṣīdas* in Persian, one of them by Mīr Azīmu'd-Dīn. Also a *tarjī'band* in the same style.

7. (ff. 31v-51v). A collection of quotations from various Hindustani poets : Shāh Ṣādiq (cf. Spr 216), apparently the same as Ṣādiqī (ff. 43, 46v, 47v) ; Sayyid Muḥammad Ṣadru'd-Dīn (f. 35v) ; Ahmad (cf. Spr 198-199) (ff. 36, 43v) , Sayyid Mīrān (cf. Spr 268) (f. 39) ; Karīm (cf. Spr 247) (f. 40v) : Bābā Shāh Ḥusaynī (cf. Spr 239) (f. 41). On ff. 44v-51v there are *quatrains* and *fards* from different authors.

8. (ff. 52-104). Another series of Persian Shi'ite poems, chiefly from Tuḡhrā, Aḥmad-i-Jām, Ni'matu'l-lah, Bāyazīd Bisṭāmī (?) (f. 74), Shams-i-Tabrizī, Rūmī, and others (probably many poems are apocryphal).

9. (ff. 104v-109). Notes on astrology and other cognate matters, in Hindustani.

Ff. 109, S 100 x 200 (*biyāḍ*). Europ. pap. Ind. shikasta-nast. Cond. tol. good.

952.

(معجمه اشعار)

(MAJMU' A-I-ASH-ĀR).

M 7.

An album of Persian and Hindustani poems, collected by Datarām Nundī. There are several notes regarding the place and the date of copying, or compilation, giving 1815, Shrīrāmpūr, others 1224 of the Bengali era, Siwrāmpūr. It contains chiefly very short fragments of poems. On ff. 1-6 there is a preface, in highly flowery style.

1. (ff. 7-18). Very short extracts from : Khālīṣ, Sa'dī, Wāqif, Ṣāib, Qatīl Jaunpūrī, Aṣafī, Kalīm, 'Ālī, Qudsi, Fāiz, Fighānī, Bikhūd, Muḥsin Fānī, Muḥammad 'Alī, Māhir, Ghānī, Siyādat, Ya'qūb, Ghānimat, Tuḡhrā, Tajallī, Halākī (f. 10), 'Ālam-gīr (f. 12), Mīr Murtadā Ḥaydar, Ghāzī Qalandar Iṣfahānī. (f. 13), Gulshan 'Alī Jaunpūrī, 'Abdu'l-Mawla Iṣfahānī, Abū'l-Ḥasan Farāhānī (f. 13v), Ḥakīm Ṣādiq, Ghadanfar Gulkhārī, Āṣafu'd-Daula, and others.

2. (ff. 18v-24v and 29v). Some longer extracts from a number of poets : Datarām (f. 18v), the compiler of this album, Tāirī (f. 19v), Ṣāinu'd-Dīn 'Alī Tarika (f. 24v), Afdal Tarika. On ff. 29v-33 extracts from Khālīṣ, etc.

3. (ff. 27-27v, 34-51v). Extracts from various Hindustani poets : Khirad, Iftikhāru'd-Dīn 'Alī-Khān Shuhrat (f. 34), and others.

4. (ff. 55-62). *Qaṣīdas* of 'Urī (see above, Nos. 683-685).

Ed. v. Ff. 1-67, S 290 x 195, 235 x 80, ll 21, two or three columns in the centre and one on the margins. Europ. pap. Bad Ind. shikasta. Cond. tol. good. Ff. 22v, 26v, 28v-29, 38v-40v, 45v-46, 52-54v, 64-67, are left blank.

953.

(مجموعۂ اشعار)

(MAJMŪ'A-I-ASH'ĀR).

Nb 88.

A short collection of poetical extracts, on additional leaves attached to a copy of the *diwān* of Ṣaydī, see No. 766. The folios are not numbered. There are quotations from Qizilbāsh-Khān Ummīd, Ṣāib, Sharaf, Sayyid 'Alī 'Arab with the *takhalluṣ* Maḥdī, and a few others. This section of the volume is of much more modern origin than the rest, dating apparently from the XIIIc. AH.

Bd. v. For measurements, etc., see No. 766. Cond. bad. Worm-eaten.

954.

تکفۀ بیلویه

TUḤFA-I-BAYLAWIYYA.

Na 18.

A collection of poetical quotations from various early and modern authors. These quotations are short, and arranged under very different subjects, in 92 chapters. There is no system in the arrangement, either of the poets or the topics, and therefore the collection is of little use. Its title is to be found on f. 7. As stated in the preface, this album was compiled for John Baillie; the compiler's name is not given. As the present copy was transcribed from the original in 1224/1810 (for Henry Boileau), the compilation must have been completed before that year. This particular copy is already described in Spr 164-165. Beg.

تکفۀ حمد و سپاسی کہ نکتہ سنجان جهان النخ

Ff. 259, S 260 × 200, 195 × 135, ll 13. Or. pap. Ind. nast. Cond. good.

VII. MUHAMMADAN THEOLOGY.

A. Works belonging to the Sunnite schools of Islam.

1. *Commentaries on the Coran.*

955.

ترجمة تفسیر طبري

TARJUMA-I-TAFSĪR-I-ṬABARĪ.

Aa 19.

The *first* volume of the earliest known commentary on the Coran written in Persian. It is an abbreviated translation of voluminous *Tafsīr* composed in Arabic by Muḥammad b. Jarīr at-Ṭabarī (d. 310/923) (see concerning it C. Brockelmann, *Geschichte der Arab. Lit.*, v. I, pp. 142-143). As explained in the preface, the original work, in 40 volumes, was brought to Bukhārā, under Maṣṣūr b. Nūḥ, the Samanide prince (350-365/961-976). A special committee was appointed consisting of the leading divines of Bukhārā, Samarqand, and Farghāna, such as: Abū Bakr Muḥammad b. al-Faḍl, Abū Bakr Muḥammad b. Isma'īl, Abū Bakr Aḥmad b. Ḥāmid, Muḥammad b. 'Alī, and others. They prepared this condensed translation. The work was first only known in one MS. in Europe, i.e. Add. 7601 in the British Museum, briefly described by Rieu in R 8-9; there is another one in Paris, see Bl I 25; cf. also GIPh 366. The present MS. is very defective at the beginning and contains only the commentary to *sūras* 2-18. But it is much older than the British Museum copy and preserves intact all the peculiarities of the archaic language and orthography. It dates apparently from the end of the VIIc. or beg. of the VIIIc. AH., and probably comes from Khorasan.

Amongst the peculiarities of the language there are the following: very frequent use of forms of the perfect tense with the prefix *bi-* and suffix *-ī*; many cases of archaic usage in connection with the auxiliary verbs; the particle *mar* is almost invariably prefixed to the names to which *rā* is added; the particle *hamī* occurs often; the enclitics *که* (here mostly written *کی*) and *چه*, when written together with a pronoun, appear in the forms of *ک* or *ج* (as in *آنک* and *آنچه*); *که* is frequently joined not to the preceding word, but to the following, as in *کجواب*, 'کجدا' etc. The preposition *bi-* always retains its archaic *ب* before the forms of pronouns which begin with a vowel; *ب* is generally written as *و* after simple vowels.

The initial leaves are lost, and the book opens abruptly in the middle of the Arabic preface, reproduced from Ṭabari's original (f. 1) :

..... الناس فاعرفوهم بصفاتهم الخ

There are evidently many lacunas in the beginning and the considerable portion of every page is badly injured or entirely destroyed by dampness. The chapter explaining the circumstances of the translation, etc., is better preserved and begins (on f. 3) :

قصه کتاب، و این کتاب تفسیر بزرگست از روایت محمد بن جریر الطبری رحمه الله علیه ترجمه کرد بزبان پارسی است و این (کتاب ؟) را بیارزدند از بغداد چهل مصحف بود الخ

Of the remaining part of the introduction, the original index of the *sūras*, and the first chapter of the Coran there are only isolated leaves of which the order is confused. The *second* chapter begins on f. 11 (Arabic text, with interlinear literal translation). Contrary to the shorter chapters, the longer ones in the beginning are split up into several sections, each explained separately. The headings given in R 9 do not coincide exactly with those in this copy, where they are more concise. The other chapters begin :

III (آل عمران) on f. 104v. IV (النساء) on f. 147v. V (المائدة) on f. 183v. VI (الانعام) on f. 212v. VII (الاعراف) on f. 236. VIII (الانفال) on f. 264v. IX (التوبة) on f. 272. X (يوسف) on f. 295v. XI (هود) on f. 309. XII (الزمر) on f. 322v. XIII (الرعد) on f. 345v (only the translation). XIV (النحل) on f. 350v. XV (العنكبوت) on f. 358v. XVI (النمل) on f. 365v. XVII (بنی اسرائیل) on f. 378v. XVIII (الکہف) on f. 389v. It breaks off in the beginning of the Persian translation of this chapter. The last folios must be in this order : 395, 400, 396-398. F. 399 apparently belongs to the beginning of the book.

Ff. 400, S 230 × 140. 175 × 100, ll 25-26. Old Or. (Samarqandī) paper. Calligr. old naskh of Khorasani type. Cond. rather bad. Injured by water.

956.

(TAFSİR-I-QUR'ĀN).

(تفسیر قرآن)
Aa 7.

An early Persian commentary on the Coran, apparently an original composition, not a translation from the Arabic. The name of the author is evidently Muhammad (b.) Maḥmūd Nishāpūrī, judging from an allusion on f. 360 : محمد محمود نیشابوری. مصنف کتاب کوید رحمه الله. Unfortunately the present copy is very

fragmentary and contains only a small portion of the whole work, i.e. 15 incomplete chapters. There is no introduction or *khātima*, where usually all the details as to the author, title, the prince to whom the work is dedicated, etc., are given. The references to a few persons, found in the text are not sufficiently complete, and therefore shed no light on the question of the period in which the work was composed. On f. 356v the author mentions that he personally heard the matter, which he discusses, from Abū'l-Mu'ayyid, evidently a Sufic shaykh (judging from his epithets *shamsu'l-ʿārifīn*, etc.). He was still alive at the time of composition, because after his name there is added : *إدام الله بركة إمامه* (probably the same person is also alluded to on f. 297). On f. 304 the author refers to his relation, 'Abdu's-Salām (or 'Abdu'l-lah ?) Ridwān (که خویش ما بود). Twice (ff. 182v and 230) the author mentions one Biyānu'l-Haqq, whom he calls *خواجه ما*, who was already dead (اکرمه الله بجواره). He may perhaps be identical with the author of a *Tafsīr*, Shihābu'd-Dīn Maḥmūd b. Abī'l-Ḥasan Nishābūrī, who flourished about the middle of the VIc. AH./XIc. AD. and possessed this surname (see Hājji Khalifa, No. 3243, or vol. II, p. 356). Other persons mentioned are: Jamālu'd-Dīn Aḥmad Ṣaghānī (f. 293); Mas'ūd with the titles *ṣadru'l-islām qāḍī'l-quḍāt*, whom the author calls *استاد ما*; Bū Ayyūb Anṣārī, etc. The language is archaic and may date from the VI or VIIc. AH. The copy itself, an excellent specimen of the calligraphic art of Khorasan from the VIIc. AH., is dated 685 AH., written by an expert scribe (as his title Sayyidu'l-Khuṭṭāt implies), 'Alī b. Muḥammad b. Aḥmad al-adīb al-Bukhārī. The date, however, is somewhat suspicious, probably added by a different hand, but the period in which the copy was prepared seems to be as indicated, i.e. the end of the VIIc. AH.

The author uses many expressions and forms which had become obsolete long before the time of Jāmī. *Hamī*, and the particle *mar* are fairly often used. The orthography is very peculiar: although very often the most common words not only have their diacritical dots, but are even vocalised, many others are left entirely dotless. *که* is mostly written as *کی* and *آنچه* always as *آنک* and *آنچ*. It is very interesting to note that although there are a great number of occurrences of words like *خدا*, *برادر*, etc., there are, on the other hand, as many cases of spellings like *بدیرفتن*, *کدشتن*, etc.¹

¹ There are several instances of a very peculiar ligature of the letters *ک* and *ش*. The latter, if occurring before *ک*, is joined not to its foot, but to the *top stroke*, forming its continuation.

This volume contains the commentary on the *sūras* :

XVIII, verses 8-12, 16-end (f. 1). Beg. abruptly :

... مِنْ آيَاتِنَا عَجَبًا، عبد الله عباس رضي الله عنه الخ

XIX, verses 1-57 (f. 42). Beg. of the Persian text (f. 42v) :

درین قرآن کی ازین حرف مؤلف است و دران معترض بتو رسیده
است یاد کرد خداوند تست بحمت و بخشایش مر بنده خود الخ

XXI, verses 13-end (f. 58). Beg. abruptly :

... کی مکریزید و باز کردید سوی خان و مان خویش الخ

XXII, complete (f. 92). Beg. of the Persian text (f. 92v) :

انس مالک و جابر بن عبد الله رضي الله عنهما روایت کردند کی
بیغامبر الخ

XXIII, verses 1, 3-11, 14-39, 41-end (f. 131). Beg. of the Persian text (f. 131v) :

بدرستی و راستی کی رسیدند (یافتند gloss) آنچه می جستند و برستند
از آنچه می ترسیدند الخ

XXIV, verses 1-61 (f. 160). Beg. of the Persian text (ibid.) :

این سوره است ما آنرا فرستادیم و فریضه کردیم کار کردن بدان و درین
سوره آیتهای پیدا فرستادیم الخ

XXVI, verses 71-102, 105-end (f. 199). Beg. abruptly (ibid.) :

... گفتند ما بتان را می برستیم همواره بر برستش ایشان مقیم می باشیم الخ

XXVII, verses 1-68, 70-77, 80-end (f. 224). Beg. of the Persian text (f. 224v) :

ایفست آیتهای قرآن و کتاب آن کتاب کی بدید کفنده است حق را از
باطل الخ

XXVIII, complete (f. 257). Beg. of the Persian text (f. 257v) :

خداوند تعالی سو کند بقرول خود یعنی بفضل خود الخ

XXIX, complete (f. 300v). Beg. of the Persian text (f. 301) :

گویند مردی بود نام او عیاش بن ابی ربيعة المخزومی و او برادر
بوجهل بود الخ

XXX, verses 6-54, 56-end (f. 334v). Beg. abruptly (ibid.) :

... کافران مکہ می دانند ظاهری از حیوة دنیا النخ

XXXI, complete (f. 355v). Beg. of the Persian text (ibid.) :

خداوند تعالی سوگند گفت بالا و لطف محمد خود کی این سوره النخ

XXXII, complete (f. 371v). Beg. of the Persian text (f. 372) :

بخدائی که من خدایم و می دانم هر چه بوده است و هست النخ

XXXIII, verses 1-2, 73-end (f. 382v). Beg. of the Persian text (ibid.) :

کلبی رحمه الله روایت کرد کی بیغامبر علیه السلام بس از انک بمدینه

آمده بود النخ

XXXIV, verses 1-24, 26-32, 36-end (f. 384v). Beg. of the Persian text (f. 385) :

سبلس و ستائش مرخدای را تعالی مران خدای را کی مر اورا ست

هر چه در آسمانها النخ

There are two additional leaves (not numbered), one in a modern handwriting containing an index to *Tafsîr-i-Husaynî*, and another, written by the same hand as that of the whole of the MS. The latter contains the commentary to XVIII, 23, which already occurs in its proper place in the book. The text is different in both.

Ff. 408+2 (loose), S 285 x 220, 210 x 145, ll 19 (of the Persian text) or 7 (of the Arabic text). Old Samarqandî paper. Calligraphic Persian naskh, bold and clear. The Arabic quotations are written in very large letters. Many marginal illuminated rubrics, also ornamented headings in every chapter. Cond. of the bulk of the MS is fairly good, but the initial leaves are injured by worms, dampness and repairs, and much worn out at the edges.

957.

تفسیر یعقوب چرخي

TAFSÎR-I-YA'QÛB CHARKHÎ.

Aa 17.

A portion of the commentary on the Coran by Ya'qûb b. 'Uthmân b. Maḥmud b. Muḥammad al-Ghaznawî al-Charkhî, an eminent member of the Naqshbandî affiliation, d. in 838/1434-1435. See EIO 2678, R 1078, Aum 127, etc. (GC I 219). It is also sometimes called *Tafsîr-i-kalām-i-rabbānî*. Although copies are rare in the European collections of MSS., they are found in great numbers all over Turkestan. The present copy was transcribed in 1082 AH. (the 15th year of Aurangzib's reign), by La'l-Beg b. Hāfiẓ Ṣādiq. It contains a short Persian introduction, after

which there are several paragraphs dealing with the most remarkable verses in the Coran, etc., incomplete, with many lacunas. Then follow *sūras* 67-77: the 67th on f. 19v; 68 on f. 53v; 69 on f. 97; 70 on f. 139v; 71 on f. 156v; 72 on f. 170v; 73 on f. 199v; 74 on f. 222; 75 on f. 241v; 76 on f. 252v; 77 on f. 272v.

As in EIO 2678, the work is divided into two halves, the *first* up to *sūra* 77 and the *second*, containing chapters 78-114. In the present copy the *second* half, although called *Tafsīr-i-Charkhī* in the colophon, is in fact taken from the *Tafsīr-i-Husaynī* (see below, Nos. 959-967). It is described separately, see No. 967. At the end (ff. 281-282v) there is a sort of expanded colophon with a few verses in praise of the author. Beg. of the Tafsīr is different from that in EIO 2678.

لک الحمد یا من بیده الملک... اما بعد ، فیقول العبد... یعقوب بن
محمد الغزنوی ثم الجرجانی

Bd. v. Ff. 1v-282, S 155 x 100, 100 x 60, ll 9. Or. pap. Vulgar Ind. nast. Cond. tol. good.

958.

بحر مواج

BAHR-I-MAWWĀJ.

Aa 1.

The *second* vol. (*sūras* 19-114) of a large commentary on the Coran, by Shihāb(u'd-Dīn b.) Shams(i'd-Dīn) 'Umar Dawlatābādī az-Zāwalī Dihlawī, d. in 849/1445-1446. See EIO 2679, cf. Pr 567, St. No. 23 on p. 171, etc. It is dedicated to Ibrāhīm Shāh Sharqī of Jaunpūr (804-844/1401-1440). This copy, dated 1187 AH., coincides exactly in measurements, number of lines, and date of transcription with the *first* vol., described in EIO 2679. Therefore it seems probable that both belong to a same original set. Beg.

سورة مریم ، بتمامی مکی است ، نود و هفت آیت است النح

Ff. 582, S 350 x 235, 250 x 140, ll 23. Or. pap. Ind. nast. Cond. tol. good, only 'repaired' in a few places.

959.

تفسیر حسینی

TAFSĪR-I-HUSAYNĪ.

Aa 10.

The well known commentary on the Coran, composed between 897 and 899/1492-1494 by Husayn b. 'Alī al-Wā'iz al-Kāshifī, d. 910/1505. See GIPh 366, Bl I 27-28, EIO 2681-2690, Br 13-15, RS 1, EB 1805-1808, R 9-11, Mehren 3, Leyden C. IV

39, Fleischer 390, etc. *Ind. libr.* Bh 147-148, Madr 104-107, St. No. 13 on p. 170, etc. It also has the title *Mawāhib-i-‘aliyya* or *Al-Mawāhibu’l-‘aliyya*, and appears to be the most popular Sunnite *Tafsīr* written in Persian. The present copy was transcribed in 1048-1049 AH., by Qādī Hāfiẓ b. Qādī Yūsuf, in the two usual parts (chapters 1-18 and 19-114), here bound together. Before the usual beginning :

بعد از تمهید قواعد محامد الہی و تاسیس مبانی ثبنا خوانی الخ

there is a short invocation :

و نستعین بالرب الکریم تم و یسر ولا تعسر

Ff. 507, S 275 × 160, 195 × 105, ll 27. Or. pap. Calligraphic Persian naskh. Two vignettes (ff. lv and 242v), also many ornamental marginal rubrics. Cond. tol. good. A few places injured by dampness and repairs.

960.

The same.

Aa 9.

Another complete copy of the same work, dating from the middle of the XIc. AH. Beg. as in the preceding copy (but without the invocation).

Ff. 603, S 275 × 165, 185 × 95, ll 27. Or. pap. Good Ind. nast. Vignette. Cond. tol. good. In some places slightly injured by repairs.

961.

The same.

Aa 8, Aa 12 and Aa 13.

Another complete copy of the same work, bound in four volumes, transcribed by the same hand but slightly different in the size and number of lines. The colophon of the last volume gives the date of the transcription as 1153 AH. The scribe was Hāfiẓ Muḥammad Taqī b. Muḥammad Ḥusayn. The volumes contain :

- I. (Aa 8, ff. 210). Chapters 1-6. (S 255 × 160, 185 × 95, ll 21).
- II. (Aa 12, ff. 198). Chapters 7-18. (S 290 × 165, 210 × 110, ll 23).
- III. (Aa 8, ff. 184). Chapters 19-37. (S 270 × 160, 210 × 110, ll 23).
- IV. (Aa 13, ff. 202). Chapters 38-114. (S 275 × 170, 210 × 110, ll 23).

Beg. as usual, see No. 959 (without the invocation).

4 vols. Or. pap. Ind. nast. Cond. tol. good.

962.

The same.

Aa 6.

Another complete copy of the same work, dating from the end of the XIIc. AH., in two vols. (chapters 1-18 and 19-114). Beg. as usual, see No. 959 (without the invocation).

2 vols. Ff. 463 and 428, S 290 × 170, 200 × 105, ll 23. Or. pap. Ind. nast. Cond. tol. good. Bad vignettes.

963.

The same.

Aa 3.

The *first* vol. of the same work, copied in 1140 AH. by Mihr 'Alī b. Kalb 'Alī b. Muḥammad Iṣfahānī, who wrote it for nawwāb Nāhir-Khān Ghūrī. Beg. as usual, see No. 959. It contains only *sūras* 1-18.

Ff. 416, S 415 × 245, 295 × 160, ll 21. Or. pap. Large Ind. nast. Cond. good. The initial pages are illuminated, a mediocre vignette.

964.

The same.

Aa 5.

The *second* vol. of the same work, containing chapters 19-114. An old transcript, probably dating from the beg. of the Xc. AH. Beg. as usual :

کبیص، در مواهب صوفیان النخ

Ff. 410, S 290 × 185, 215 × 115, ll 27. Or. pap. Peculiar Ind. shikasta-ta'liq. Cond. not good. Many places injured by dampness and repairs.

965.

The same.

Aa 4.

Another copy of the *second* vol. of the same work, transcribed in 1089 AH., by Sayyid Sharif. This date, however, seems rather in contradiction with the general appearance of the copy. Beg. as in the preceding copy.

Ff. 458, S 315 × 205, 245 × 130, ll 19. Or. pap. Ind. nast. Cond. good.

966.

The same.

Aa 11.

Another copy of the *second* vol. of the same work, transcribed in 1095 AH. Beg. as in No. 964.

Ff. 481, S 270 × 155, 175 × 95, ll 21. Or. pap. Ind. nast. Cond. good. Vignette.

967.

The same.

Aa 17.

A small portion of the same work, only containing chapters 78-114, corresponding to ff. 486v-507 of No. 959. In the colophon, dated 1082 AH., the copyist, La'1-Beg b. Ḥāfiẓ Ṣādiq, wrongly calls it *Tafsīr-i-Charkhī* (see above, No. 957).

Bd. v. Ff. 285v-460. For measurements, etc., see No. 957.

968.

(تفسیر قرآن)

(TAFSĪR-I-QUR'ĀN).

Aa 18.

A commentary on the Coran, in Persian. Neither the author's name nor the title, or the date of composition appear in it. In a brief preface the compiler mentions only a few well known Arabic *Tafsīrs*, such as the *Kashshāf* (to which he refers by the letter ک), *Tafsīr-i-Zāhidī* (;), etc. The copy itself may date from the beg. of the Xc. AH. It is written in that peculiar Indian form of handwriting, in which a very bad and illegible shikasta is intermixed with the monumental characters of the Maghrib. The extant folios are badly misplaced, and many others are lost. What apparently is a copy of the same work is noticed in Bh 151 under the title توضیح تفسیر. The title *Tawdīh* appears also here on the fly-leaf. Besides, in the preface the author gives it the epithet واضح قرآن. Cf. also St. No. 19 on p. 171. It is slightly incomplete at the end. Beg.

حمد آن خدای را که فرستاده بر پیغامبران ما قرآن النخ

Ff. 498, S 290 × 185, 225 × 125, ll 25-29. Or. pap. Cond. tol. good. The approximately correct order of the folios: 1-4, lac., 5-25, lac., 26-30, lac., 31-59, lac., 61, 60, 63-65, 62, 66-92, lac., 93-127, lac., 128-134, 136-139, 135, 140-151, lac., 152, 154, 153, lac., 155-178, lac., 179-208, lac., 209-226, 228, lac., 227, 229-239, lac., 240, lac., 241-246, lac., 247, lac., 248, lac., 249-251, lac., 252, lac., 253-268, 272, 269, 270, 274-277, 271, 273, 278-279, lac., 280-322, lac., 323-327, 329, 328, 330-365, lac., 366-401, 412, 402-411, 413-498. Primitive 'inwān, peculiar ornamental rubrics.

969.

تفسیر شاه

TAFSĪR-I-SHĀH.

Aa 21.

A portion of an extensive commentary on the Coran, comp. in 1057 1647, as given in the chronogram شاه تفاسیر, on f. 2:

تفسیر شاه یکعدد کم آمد، گفت این دل من شاه تفاسیر بکو،

The author calls himself Shāh Muḥammad b. ‘Abd-Muḥammad b. Sultān-‘Alī b. Fathi’l-lah Arakānī Rustāqī Badakhshī. Cf. St. No. 15 on p. 170. The present copy, dating from the end of the XIc. AH., contains only the commentary on four chapters: the *first* (incomplete, beg. on f. 2v), the *second* (f. 9v), the *third* (f. 140), both complete, and the 12th (f. 173v), slightly incomplete at the end. Beg.

الحمد لله الذي له كلمات لطيفة وفيها نكات نفيسة النح

Ff. 264, S 200 × 110, 130 × 65, ll 17. Or. pap. Good Ind. nast. Cond. good. Good vignettes on f. 1v, 9v, 173v. After f. 8 there is a lacuna.

970.

(مجموعه)

(MAJMU‘A).

M 146.

Two treatises, chiefly dealing with comments on the Coran, both by Abū’l-Isḥmat Muḥammad Ma’sūm b. Bābā Samarqandī. He dedicated them to a nawwāb Khānkhānān, whose original name he does not mention. The best known officials who possessed this title were ‘Abdu’r-Raḥīm (d. 1036/1627) and Mīr Jumla (d. 1073/1663); it is impossible to determine precisely, who is alluded to here. The copy itself dates evidently from the end of the XIc. AH.

1. (f. 1v) (*Risāla-i-abḥāth*). A treatise in Arabic, divided into nine *baḥths*, dealing with: 1 (f. 2v) تفسير; 2 (f. 4v) فقه; 3 (f. 11) اصول الفقه; 4 (f. 12v) عربيه; 5 (f. 14) كلام; 6 (f. 15v) منطق; 7 (f. 19) علم الحكمة; 8 (f. 20v) هندسه; 9 (f. 23) نحو. Beg.

الحمد لله... اما بعد فيقول العبد المتوكل على الملك القيوم النح

2. (f. 24) (*Tafsīr-i-sūra-i-innā a’taynāka*). A Persian commentary on the 108th chapter of the Coran, giving eight different interpretations. Beg.

حامداً لله رب العالمين و مصلياً على نبيه النح

Ff. 1v-38, S 195 × 110, 125 × 60, ll 11. Or. pap. Good. Ind. nast. Cond. good. Two vignettes.

971.

(مجموعه)

(MAJMU‘A).

Aa 2.

A scrap-book of religious contents, in Persian and Arabic, dealing with various Coranic legends and also containing a commentary on some *sūras*, in prose and verse. It is very

fragmentary; the titles and the names of the authors are not given; no dates. The poetical fragments have been already described under No. 928; the fragments in Arabic will be mentioned in their proper place; here only the Persian extracts, dealing with Coranic matters, will be described. The copy dates from the beg. of the XIIc. AH., and was transcribed by Sayyid Maḥdūm b. Khwāja (written 'خوج', 'خواجه', 'خواج') Maḥmūd (cf. ff. 186, 214, 227, 233v). There are:

1. (ff. 1v-10v, 58-59v, and 98-101). The Arabic text of extracts from the *second* and other *sūras*, with an interlinear Persian translation. The author, an Indian, perhaps identical with the scribe, mentioned above, cherished a particular passion for nasal sounds. He almost invariably writes: *مر شمانرا*, *مر شمان*, and even *ستمکاران* (ستمکاران).

2. (ff. 10v-11). A brief, or fragmentary, version of the well known series of questions and answers on different religious matters, in the form of a dispute between the Jews and Muḥammad, cf. further on, Nos. 1013-1017 in this Catalogue.

3. (ff. 11v-98, except ff. 58-59v). Part of a *Tafsīr*, in Persian, on *sūras*: 28 (f. 11v), 36 (f. 20), 50 (f. 24v), 56-58 (f. 29), 62-71 (ff. 39-57v), 73-114 (ff. 60v-98).

4. (ff. 58v-60v). A short fragment from the *Qiṣṣa-i-Daḡyā-nūs*, dealing with the story of the seven Ephesians (probably continued from f. 11).

5. (ff. 252v-254). A fragment of a treatise on the events which will take place on the day of Resurrection. Here only two *bābs* are given, the *first* *در علامات آخر الزمان* and the *second* *مولود نجال*.

Bd. v. S 270 × 205. 200 × 130, ll 10 (and more). The text, when poetry, is arranged in two or three columns. Sometimes a column is added on the margins. Europ. pap. Vulgar Ind. nast. Cond. not quite good. Dirty, injured by dampness, etc.

2. *Treatises on the correct methods of reading, reciting, etc. the Coran.*

972.

فرائد الفوائد

FARĀ'IDU'L-FAWĀ'ID.

Ob 7.

A Persian version of the Arabic treatise on *tajwīd*, by Muḥammad b. Muḥammad al-Jazarī (in this copy his name is incorrectly written), who died in 833/1425. Most probably the title of the original treatise, not mentioned in this translation, was *Al-muqaddīma al-Jazariyya*, see Brockelmann, *Gesch. d. Ar. Lit.*, II, 202 (8).

The name of the translator, and likewise the date of completion of this Persian version, do not appear. Transcribed in 1191 AH. by one 'Abdu'l-lah (see f. 144, in the colophon of another treatise, written by the same hand). This copy is incomplete at the end. Beg.

سپاس بیقیس متکلمی را سزاست که عقائد لایق الفظ الخ

Bd. v. Ff. 36v-79v, S 220 × 125, 155 × 70, ll 15. Or. pap. Ind. nast. Cond. tol good. Slightly worm-eaten.

973.

قواعد قرآن

QAWĀ'ID-I-QUR'ĀN.

Ae 9.

A treatise on the proper methods of reading the Coran. composed by Yār Muḥammad (b.) Khudādād Samarqandī. The latter dedicated it to the Shaybānī prince 'Ubaydu'l-lah (940-946/1533-1539), as stated in EIO 2703. In this copy, however, his name is given as 'Abdu'l-lah. There were two princes in the Shaybānī dynasty with this latter name, the *first* reigned 946-947/1539-1540, and the *second* 991-1006/1583-1598. Without special research it is impossible to determine which of the three is really alluded to. See EIO 2703, cf. R 803, St. No. 39 on p. 174; (GC I 770), etc. The work is divided into 12 *bābs* (the headings are given in EIO 2703). Copied in the XIIc. AH. Beg.

حمد بی حد و ثنائی بید حضرت قدیرا الخ

Ff. 55, S 170 × 105, 115 × 65, ll 11. Or. pap. Ind. nast (diff. handwriting). Cond. good.

974.

The same.

Ob 7.

Another copy of the same work, dating from the XIIc. AH. It is defective at the beginning (opens in the middle of the *second bāb*, f. 4 in No. 973). The first folio contains an index.

Bd. v. Ff. 1-29v. For measurements, etc., see No. 972.

975.

تحفة شاهي

TUḤFA-I-SHĀHĪ.

Ae 1.

A treatise on the correct methods of reading, reciting. etc., the Coran, composed by 'Imādu'd-Dīn 'Alī ash-Sharīf al-Astrābādī, who dedicated it to the Ṣafawī prince Tahmāsp, who reigned during 930-984/1524-1576. It is divided into a *muqaddima*. 12

bābs, and a *khātima*, according to the index. But the 12th *bāb* and the *khātima* are not contained in this copy. Transcribed in the XIIc. AH. Beg.

حمدی که قاریان و آن من شیء الا یسبح بحمدہ الخ

Ff. 29, S 240 × 135, 165 × 80, ll 15. Or. pap. Persian nast. Cond. tol. good.

976.

حبوة القواد

HAYĀTU'L-FU'ĀD.

Ae 4.

A treatise on the rules for the correct recitation, etc., of the Coran, by Muḥammad b. Ḥasan 'Alī Kūsārī, surnamed 'Alī a'-Qārī'. The date of composition is not given, but the work must have been compiled not later than the beginning of the XIIc. AH., from which period the present copy dates. See EIO 2704, cf. St. No. 35 on p. 173. The work is divided into 17 *faṣls* and a *khātima*. Beg.

الحمد لله العلی الذي رفع اهله و خاصة قرآء القرآن الخ

Ff. 76, S 195 × 115, 150 × 75, ll 14. Or. pap. Good Persian nast. Cond. good. Some scrappy notes in the beg.

977.

نجوم الفرقان

NUJŪMU'L-FURQĀN.

Ae 10.

A detailed index to the Coran, with special reference to the verses after which when reciting them one must bow, etc. Comp. by Muḥammad Sa'īd (b.) Muṣṭafā in 1103/1691-1692 (chronogram by *علامات نجوم الفرقان*), and dedicated to Aurangzīb. For details see EIO 2707, cf. St. No. 30 on p. 173. Transcribed towards the end of the XIIc. AH. Beg.

حمد و سپاس متعالی از مفیاس قیاس سزاوار جذاب احدیتست الخ

Bd. v. Ff. 21v-219, S 255 × 150, 160 × 85, ll 13. Or. pap. Ind. nast. Cond. good.

978.

فهرست سورها

FIHRIST-I-SŪRAHĀ.

Ae 8.

A short list of the chapters of the Coran, giving brief information as to the place of revelation, number of verses, etc., of each. The author's name is not mentioned. Prepared for *Ṭipū*, nawwāb of Mysore. See EIO 2711. Copied in the end of the XIIc. AH. Beg.

فهرست سورهایی کتاب الله الخ

Ff. 6, S 303 × 215, 265 × 195, ll 19. Or. pap. Bad Ind. nast. Cond. hopeless. The paper is thoroughly decayed.

979.

جواهر القرآن

JAWĀHIRU'L-QUR'ĀN.

Ae 2.

A treatise on the various observances which have to accompany the recitation of the Coran, with a detailed indication of the places where one must stop, or how, etc. It was composed by order of Ṭīpū, nawwāb of Mysore, in 1223 of the Mawlūdī era (probably about 1210 AH.) (see f. 16), by Ghulām Aḥmad and Sayyid 'Alī Qādī. See EIO 2709, cf. St. No. 32 on p. 173, etc. The present copy is also dated 1223 of the Mawlūdī era. It is evidently written by two different persons, and in the colophon one of the scribes calls himself Sayyid 'Alī. Therefore the possibility is not excluded that we have in this MS. the original copy of the work. Beg.

الحمد لله الذي انزل على عبده الكتاب النخ

Ff. 153, S 245 × 155, 185 × 95, ll 15. Or. pap. Bad Ind. nast. Cond. good.

980.

The same.

Ae 3.

Another copy of the same work, evidently a transcript of the preceding MS.. because it reproduces literally the colophon of No. 979. Transcribed towards the end of the XIIIc. AH. Many blank spaces. Beg. as in the above-mentioned copy.

Ff. 147, S 260 × 200, 210 × 100, ll 17. Or. pap. Bad Ind. nast. Cond. good.

981.

ركوعات قرآن

RUKŪ'ĀT-I-QUR'ĀN.

Ae 7.

Another treatise on the same customary bowings, etc., practiced whilst reciting the Coran. It was also composed by order of Ṭīpū, nawwāb of Mysore, and constitutes an abbreviated version of an earlier and larger work, *Nujūmu'l-Qur'ān*. The name of the compiler is not mentioned. See EIO 2710, cf. St. No. 41 on p. 174. Copied in 1223 of the Mawlūdī era, by Muḥammad Naṣīr Aḥmad. Beg.

الحمد لله رب العالمين اما بعد سبب تحرير ركوعات قرآن مجيد النخ

Ff 29, S 180 × 110, 135 × 70, ll 11. Or. pap. Clear Ind. nast. Cond. bad.

982.

The same.

Ae 10.

Another copy of the same work, apparently also dating from the same time as that of the preceding one. Beg. as in No. 981.

Bd. v. Ff. 1v-17v (ff. 18-20 are left blank). For measurements, etc., see above. No. 977.

983.

(مجموعه)

(MAJMU'Ā).

Oa 48.

A collection of treatises dealing with the proper methods of reading the Coran, etc. They are all composed in the time of Ṭīpū, nawwāb of Mysore. The whole volume was evidently transcribed by the same hand, of Sayyid Husayn, at Patan, and is dated 1222 of the Mawlūdī era. The volume contains:

1. *Qawānīn-i-Hafṣiyya* (ff. 1v-77v), a treatise on the various schools of Coranic readers (قراء سبعه), and the reasons why the one of Abū Hafṣ 'Umar should be given preference. It is dedicated to Ṭīpū (f. 3), and composed in 1208/1791. See EIO 2708. It is divided into 14 *bābs* (for their headings see EIO 2708). Beg.

الحمد لله العليم العالم الذي نزل الفرقان الخ

(On f. 1 there is the beginning of a versified index to the *sūras* of the Coran).

2. *Rukū'āt-i-Qur'ān* (ff. 79v-99). Another copy of the same treatise as above, Nos. 981-982. Beg. as in those copies.

3. *Asmā-i-si-juz'-i-Qur'ān* (f. 100v-108). A list of the titles of the 30 sections (*juz'*) into which the Coran is usually divided. Slightly incomplete at the end. Beg.

حمد بیکد مرتکلمی را که زبان الخ

4. *Risāla-i-tawaqquf dar ajzā-i-Qur'ān* (ff. 109v-118). A list of the passages after which one may interrupt the reading of the Coran in recitation. The compiler's name is not mentioned. Beg.

حمد مبدعی که سرشته قدرتش الخ

Ff. 118, S 180 × 105, 135 × 70, ll 9. Europ. pap. (different). Bad Ind. nast (by different hands). Cond. bad. The paper is entirely perished.

984.

مختصر در تلم تجوید

MUKHTAṢAR DAR 'ILM-I-TAJWĪD.

Ae 6

A brief exposition of the system of *tajwīd*, in three *bābs* and a *khātima*. The author mentions his name in a versified passage,

at the end of the work, as Ustād Shukrī, and a gloss calls him Ḥājji Shukru'l-lah. There are, however, no indications as to the period in which he wrote. Copied probably in the beg. of the XIIIc. AH. Beg.

نحمد الله الذي هدانا الى تلاوة القرآن الخ

At the end there are : a short poem giving the names of the prophets, together with their ages at the time of their deaths (ff. 43v-44); a fragment in Arabic, on religious matters (ff. 44v-45).

Ff. 45, S 190 x 140, 140 x 90, ll 7. Europ. pap. Coarse Ind. nast. Many inter-linear and marginal notes. Cond. good. CFW 1825.

985.

(مجموعه)

(MAJMU' A).

Ob 10.

A collection of extracts from various works dealing with different forms of Coranic study. Transcribed towards the end of the XIIc. AH. There are :

1. Several sections of, evidently, one large work on the Coran. Neither its title (perhaps *Jadwal-i-mubīn*, cf. f. 30v ?) nor the author's name, or the date of composition are mentioned. It was apparently divided into several *maqālas*. Here only portions of three of them are given. There is only the *first jadwal* from the *first maqāla* (ff. 1v-7) :

جدول اول از مقاله اول در بیان انواع قراءت و تلاوت الخ

The *second maqāla* (ff. 30v-54), is given in *seven jadwal*s, and is perhaps complete :

مقاله دوم از جدول مبين در بيان انواع وقف و رموزات آن الخ

The *third maqāla* is represented by the *third jadwal* (ff. 7v-10v), on the names of the seven schools of readers of the Coran ; the *fourth* (ff. 103v-110), on interpretations of *sūras* the *first* and the 112th, in accordance with the different schools of readers of the Coran ; the *sixth* (ff. 11v-16v), with the heading :

جدول ششم از مقاله سيم در بيان لغت ما به الكتاب الخ

2. *Bāb-i-laḥn* (ff. 19v-30 ; ff. 17-18 are blank). An extract from a treatise with the title *Zīnatu'l-qāri'*. It deals with the different classes of mistakes which are or may be committed in the recitation of the Coran. Beg.

بدانکه لحن بردو نوع است جلي و خفي الخ

3. *Marghūbu'l-qāri'* (ff. 55v-78v). A short treatise in prose and verse, dealing with the usual topics of *tajwīd*, by 'Abdu'l-lah

b. Aḥmad b. Bāyazīd Kalyānī. The time of composition is not given. Beg.

الحمد لله الذي فضل العلم في الاعصار واصلح عاقبة امور الخ

4. (ff. 79v-100; ff. 100v-103 blank). An extract from a larger work, the title of which is not mentioned. It deals with the orthography of the Coran.

5. (ff. 111-113). An Arabic versified index of the *sūras* of the Coran, in their traditional sequence. The author's name does not appear. Beg.

يا طالبا نظم شعر بجمع السور ، الخ

6. On ff. 114-116 there are stray poetical quotations, a note on the number of verses of a few selected *sūras*, etc.

Ff. 116, S 165 x 103, 110 x 60, ll 9. Or. pap. Ind. nast. Cond. tol. good.

986.

(مجموعه)

(MAJMU' A).

Ae 5.

A small collection of short treatises on *tajwīd*, etc., copied in 1228 AH., by Muḥammad Husayn. It contains:

1. (*Risāla dar qarā'at*) (ff. 1-12v). A short treatise on the observances connected with the recitation of the Coran. The author's name is not given. Beg.

الحمد لله الذي جعلنا من امة محمد الخ

2. (ff. 13-14). Poetical fragments, an amulet, chronograms, etc.

3. (*Risāla dar tajwīd*) (ff. 14v-20v). A short treatise in prose and verse, also dealing with the rules of recitation. It is called in the colophon:

این قانون سجاوندی از نسخه حائظ شاهباز ملتانی الخ

Beg.

سبحان من ترحد بعظمة جلاله الخ

4. (ff. 21-22v). Scrappy notes, a list of months, etc.

5. *Hikāyat* (ff. 23-26v). A short *mathnawī* poem in Hindustani, of religious contents, ascribed to Qādī Maḥmūd Baḥrī. Beg.

کنیک دن سچین پیر کر بیار منجه ، الخ

Also several quotations in Persian.

Ff. 26, S 205 x 150, 150 x 100, ll 23. Europ. pap. Bad Ind. nast. Cond. good.

3. *The Sunnite Tradition.*

987.

لباب الاخبار

LUBĀBU'L-AKHBĀR.

Oc 4.

A collection of the most important *ḥadīths*, arranged in 40 *bābs*, dealing with different subjects, and containing 10 Traditions each. They were originally selected by an early author, Aḥmad b. 'Abdī'l-lah (see Loth, Arabic Cat., p. 48), but were afterwards several times translated into and commented upon in Persian. The present version contains the original Arabic text together with a Persian paraphrase and explanations, compiled by Muḥammad b. Maḥmūd, for the use of people who do not know Arabic well, as he states in the preface. He does not mention the date of the composition. See EIO 2639 (where the complete list of the headings is given), etc. *Ind. libr.* Bh 140, cf. St. No. 44 on p. 164; (GC I 849). The copy dates from the middle of the XIIc. AH. Beg.

حمد بيعد و ثنائى بيعد خدائرا عز وجل الخ

Bd. v. Ff. 21v-63v, S 240 × 130, 165 × 85, ll 13. Or. pap. Ind. nast. Cond. good.

988.

لباب الاخبار

LUBĀBU'L-AKHBĀR.

Ab 14.

Another version of the same work, slightly different from the preceding. It opens, without Persian introduction, with the original Arabic preface. The Persian text of the paraphrases of the *ḥadīths* does not coincide entirely with that of the preceding copy, but at the same time does not differ so much as to make it certain that the two are quite independent versions. Transcribed in the beg. of the XIIIc. AH. by Faqīr Muḥammad *bint* (*sic*!) Mullā Aḥmad, in one of the districts of Bijāpūr. Beg.

الحمد لله رب العالمين قيوم السموات و الارضين الخ

On ff. 40v-44v there are two prayers in Arabic, with Persian explanations and a note of Sufic contents, in the same handwriting as that of the remainder of the volume.

Bd. v. Ff. 1v-44v, S 200 × 150, 150 × 85, ll 13. Europ. pap. Ind. nast. Cond. tol. good. Stray notes on the fly-leaves.

989.

(مجموۃ)

(MAJMU'Ā).

Nc 29.

The Arabic text, a Persian translation, and a Persian commentary on the famous Arabic *qasīda* in praise of Muḥammad,

usually styled *Qaṣīda-i-Burda*. Its full title is *Al-Kawākibu'd-durriyya fī madh khayrī'l-barriyya*, and it was composed by Sharafu'd-Dīn Abū 'Abdī'l-lah Muḥammad b. Sa'īd al-Būṣīrī, who died sometime between 694 and 697/1295-1298. See Brockelmann, *Gesch. d. Arab. Lit.*, v. II, p. 264. The original poem was edited and translated many times: by S. de Sacy, in *Garcin de Tassy's Exposition de la foi Musulmane*, pp. 127-148; by Rosenzweig, *Wien*, 1824; by Ralfs, *Wien*, 1860; etc. Both parts of this volume are copied at Arkāt in 1169 AH.

1. (*Tarjuma-i-qaṣīda-i-Burda*) (ff. 1-34v), here with the title:

اسناد قصيدة برده تصنيف شيخ محمد موصلي (sic)

It contains the original Arabic text, beg.

ا من تذكر جيران بذي سلم، الخ

with an introduction in Persian, and an interlinear translation. There are many explanatory notes and glosses on the margins. The name of the translator is not mentioned. The work may be the same as the one described in EIO 2647-2648. Beg.

بدانکه این قصیده مبارک شیخ محمد موصلي (sic) الخ

2. *Sharḥ-i-qaṣīda-i-Burda* (ff. 35-end). A paraphrase and a detailed commentary in Persian on the same poem. It was composed in 921 1515 (cf. ff. 36v and 37, امروز که ذی القعدة سنه احدى), by Faḍlu'l-lah b. Rūzbihān, surnamed Khwāja Mawlānā-i-Isfahānī. He made a detailed study of it under various famous traditionalists, whom he enumerates in the introduction, together with their *isnāds*. Beg.

الحمد لله قال الفقير الى لطف الله السبحاني الخ

S 240 x 135, 160 x 85, ll 13. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. Many notes on the margins and fly-leaves.

990.

شرح قصيدة برده

SHARḤ-I-QAṢĪDA-I-BURDA.

Nc 30

Another copy of the same commentary on the *qaṣīda-i-Burda*, as (2) in the preceding No. Transcribed about the middle of the XIIc. AH. Beg. as in No. 989 (2). At the end a note of religious content, in Arabic.

S 160 x 95, 115 x 60, ll 15. Or. pap. Ind. nast. Cond. tol. good.

991.

شرح قصيدة بردة

SHARḤ-I-QAṢĪDA-I-BURDA.

Nc 28.

Another commentary on the same poem, different from both Nos. 989 (2), 990, and EIO 2650-2652. The name of the commentator is not mentioned. The work is dedicated to a prince who is called Ghiyāthu'd-Dīn Sultān Muḥammad Bahādur. He cannot be identified at present, but he reigned at all events not later than the XIc. AH., because the present copy dates from the end of that century. The MS. is incomplete at the end. Beg.

الحمد لله رب العالمين داناي توانا تبارك و تعالی الخ

Ff. (128), S 185 × 100, 160 × 65, ll 13 (and a column on the margins in the first half of the volume). Or. pap., almost entirely perished in the middle of the book. Ind. nast. Cond. bad. Folios are almost all loose. CFW 1832.

992.

ترجمة حصن حصين

TARJUMA-I-ḤIṢN-I-ḤAṢĪN.

Ab 7.

A Persian paraphrase, with explanations, of the Arabic work on the tradition concerning Muḥammad, with the title *Al-Ḥiṣnu'l-ḥaṣīn min kalām sayyidi'l-mursalin*. The original was composed in 791/1389, at Damascus, by Shamsu'd-Dīn Abū'l-Khayr Muḥammad b. Muḥammad b. Muḥammad b. 'Alī b. Yūsuf al-'Umārī ad-Dimishqī, surnamed Ibnu'l-Jazarī, d. 833/1429-1430. (Cf. Brockelmann, *Gesch. d. Arab. Lit.*, v. II, p. 203.) The name of the Persian translator is not mentioned in this copy. According to EIO 2641. where another transcript of apparently the same work is described, he was Abū Bakr b. Muḥammad Bihrūjī, who wrote his work for Abū'l-Fatḥ Maḥmūd-Shāh of Gujrat (863-917/1458-1511), and completed it in 910/1505. Cf. St. Nos. 2 and 3 on p. 175. Copied in the beg. of the XIIc. AH., incomplete at the end. Beg.

اللهم صلى على سيد الخلق الخ..... بنام خدائک (sic) بسیار بخشنده

است الخ

Ff. 190, S 240 × 140, 185 × 100, ll 14. Or. pap. Calligraphic Ind. nast. Cond. good.

993.

شرح حصن حصين

SHARḤ-I-ḤIṢN-I-ḤAṢĪN.

Ab 12.

A Persian commentary on the same work, composed in 996/1587, in Kashmīr at the *khānqāh* of Sayyid 'Alī Hamadānī, by

Hajjī Muhammad Kashmīrī. This commentary is the same as the one described in EIO 2642. In a special epilogue the author enumerates his other compositions. The list of them is given by H. Ethlé (loc. cit.). Copied in the beg. of the XIIc. AH. On ff. 202-206 there are stray poetical quotations, some prayers, etc. Beg.

اللهم لك الحمد حمداً... اما بعد بر ارباب ضمائر صافيه و افهام زاكه النعم

Ff. 206 (in the beginning the correct order of folios : 6, 8, 7, 9, etc. ; after f. 87 there is a lacuna ; f. 201 is misplaced, and apparently belongs to the middle of the book). S 250 × 140, 180 × 85, II 21. Or. pap. Good. Ind. nast. Cond. tol. good.

994.

شرح دلائل خيرات

SHARḤ-I-DALĀ'ILU'L-KHAYRĀT.

M 135.

A Persian translation of and a commentary on the Arabic treatise, dealing with the Tradition concerning Muḥammad, which has as its full title :

دلائل الخيرات و شوارق الانوار في ذكر الصلوة على النبي المختار

It was composed by Abū 'Abdī'l-lah Sulaymān al-Gazūlī (الجزولي), who died in 870/1465 (see Brockelmann, Gesch. d. Arab. Lit., vol. II, p. 252). The name of the Persian commentator is given on f. 2 as Muḥammad Fāḍil b. Muḥammad 'Ārif Safīdanī Dihlawī (cf. also Brockelmann, op. cit., p. 253), but the date of completion of his work is not mentioned. Cf. St. No. 4 on p. 175. Copied towards the end of the XIIc. AH. Beg.

حمد و ثناء كونا كون و سپاس و ستائش افزون النعم

Ff. (224), S 240 × 125, 200 × 80, II 17. Or. pap. Ind. nast. Cond. tol. good. In some places slightly worm-eaten.

995.

مناقب الخلفاء و تحفة السعداء

MANĀQIBU'L-KHULAFĀ WA TUḤFATU'S-SU'ADĀ. Ad 21.

A short treatise on the Sunnite tradition about the first four Khalifs and 'Ā'isha, in four *fasls*, a *takmila*, and a *khātima*. The latter deals with the forms of punishment prepared in the future life for the Shi'ites and Khārijites (در عقوبات روافض و خوارج), but its heading is omitted in the text. The treatise is incomplete at the beginning, and the name of the author does not appear. The title and the date of composition are given on f. 2. It was composed in or shortly after 937/1530 (chronogram نهم شهر شوال),

when it was commenced. The author gives also the date of completion, after the same model as the former chronogram, but the number of the day is here omitted and there is only ذى القعدة, which makes only 920. Transcribed in 1086 AH. by Ḥasan-Beg Maymanagī, at Jahāngīr-nagar, or Dacca (?), as stated in the colophon of another entry in the same volume, written by the same hand. Beg. abruptly :

.....بسزا می گفتند و بر اهل اسلام استیلاى تمام یافته الخ

Bd. v. Ff. 1v-44v, S 295 × 165, 255 × 110, ll 26-27. Or. pap. Vulgar Ind. nast. Cond. tol. good.

996.

(رسالة احوال پیغامبر)

(RISĀLA-I-AHWĀL-I-PAYGHĀMBAR).

D 176.

A treatise containing Traditions concerning the chief events of the life of Muḥammad and the principal religious institutions of Muḥammadanism, without a title, in ten *bābs*. It was composed in 941/1534 by Sayyid 'Abdu'l-Awwal b. 'Aliyyi'd-Dīn b. Ḥasan al-Husaynī, an inhabitant of Gujrāt, and is chiefly based on *Sufaru's-sa'adat* of Majdu'd-Dīn Firūzābādī (see further, No. 1002-1003). As the compiler explains in his preface, he wrote this treatise for the purpose of averting the invasion of the 'troops of Khorasan' which were marching from Dehli, i.e. the armies of Humāyūn, as well as of stopping the plague which evidently was epidemic in Gujrāt. Copied in 1084 AH. Stray notes and poetical quotations at the end and on fly-leaves. Beg.

حدیثی صحیحی کہ سلسلہ اسناد آن بعقل و نقل متصل کشته الخ

Ff. (64), S 275 × 160, 220 × 105, ll 17. Or. pap. Ind. nast. Cond. tol. good. Some places injured by repairs.

997.

اشعة اللمعات في شرح المشكوة

ASHI'ATU'L-LAMA'ĀT FĪ SHARḤI'L-MISHKĀT.

Ab 2.

The *first*, *third*, and *fourth* vols. of the well known compendium of Muḥammadan religious tradition. It is a commentary on *Mishkātu'l-maṣābīḥ*, which was composed in 737/1336 by Waliyyu'd-Dīn Abū 'Abdi'l-lah Muḥammad b. 'Abdi'l-lah Khaṭīb Tabrizī. The latter work is itself a commentary and a revised edition of the *Maṣābīḥu's-sunnat*, the celebrated collection of 4,719 traditions, collected by Abū Muḥammad al-Ḥusayn b. Mas'ūd al-Farrā

al-Baghawī, d. 510–516/1116–1122 (see Brock., *Gesch. d. A. Lit.*, v. I, pp. 363–364). The present commentary was composed between 1019–1025/1610–1616, by the famous divine of Dehli, ‘Abdu’l-Ḥaqq b. Sayfī’d-Dīn at-Turk ad-Dihlawī, d. ca. 1052/1642. In this transcript (as in R 14), in the *fourth* vol. (f. 399v), there is an additional note by the author of the work, who states that he revised it several times, the last revision being completed in 1045/1634–1635. He also refers to another work by himself *Lama’ātu’t-tanqīh fī sharḥ Mishkāti’l-maṣābiḥ*. Other copies are described in EIO 2654–2655, R 14. The list of renowned ancient traditionalists, mentioned in the preface, is reproduced in EIO 2654. For other works of the same author see above, Nos. 65–67. Copied by ‘Abdu’r-Rahman b. Jamāl Muḥammad Qurayshī ‘Alawī (see the colophon of the *first* vol.). The *fourth* vol. was transcribed in 1075 AH., the *first* in 1076 AH., the third is not dated. The *first* and the *third* vols. contain indices.

Vol. I (f. 397). Contains also the preface to the whole work. The commentary begins with كتاب الإيمان. Beg. of the preface :

الحمد لله اكمل الحمد على كل حال و في كل حين النح

Vol. III (f. 343). Begins with كتاب البيوع. Beg.

كتاب البيوع، بيع كاهى بمعنى عقد أيد النح

Vol. IV (f. 399). Opens with كتاب الآداب. Beg. (the first folio is of more modern origin) :

كتاب الآداب، طيبي (?) كفته ادب اسمي است كه واقع ميشود النح

3 vols. S 255 × 170, 200 × 105, ll 27–29. Or. pap. Ind. nast. Cond. not quite good, especially of vols. I and IV, which are injured by repairs and worms. Many marginal glosses. Vignettes in vols. I and III.

998.

The same.

Ab 1.

Another copy of the same work, covering vols. I, II and the beginning of vol. III (the end corresponds to vol. III, f. 51v of the preceding copy). Beg. as in No. 997. There is no division into separate volumes. On ff. 587v–600v there is an extract from a brief Arabic *tafsīr*, dealing with the *sūras* 78–89 (the latter breaks off at verse 21). The title of the original work, to which this fragment belongs, the author’s name, etc., are not mentioned. Beg.

عم اصله عن ما و قرى بها النح

Ff. 600, S 320 × 200, 250 × 125, ll 32. Or. pap. Ind. nast. Cond. good.

999.

The same.

Ab 3.

Another copy of the *first* vol. of the same work, transcribed in 1095 AH. Beg. as in the preceding copies.

Ff 757, S 235 × 135, 170 × 80, II 19. Or. pap. Coarse Ind. nast. Cond. good.

1000.

The same.

Ab 2.

A copy of the *second* vol. of the same work, dating from the XIIc. AH. It opens with كتاب الزكاة. Beg.

زكاة در لغت بمعنی تطهیر آید الخ

Ff. 293, S 280 × 185, 220 × 110, II 27. Or. pap. Ind. nast. (different hands). Cond. tol. good. Glosses on the margins.

1001.

The same.

Ab 4.

Another copy of the *fourth* vol. of the same work, dating from the XIIc. AH. Incomplete at the beginning (which corresponds to f. 10 in No. 997).

Ff. 494, S 235 × 165, 190 × 115, different numbers of lines. Or. pap. Ind. nast. (different hands). Cond. not good. Injured by repairs. Fol. 368 must be placed after f. 382.

1002.

شرح سفر السعادة

SHARḤ SUFARĪ'S-SA'ĀDAT.

-Ab 11.

A Persian commentary on *Sufaru's-sa'adat* (otherwise styled *Širātu'l-mustaqīm*), a collection of Traditions relating to Muḥammad's customs and teachings. The original Arabic work was composed by Muḥammad b. Ya'qūb b. Muḥammad b. Ibrāhīm, surnamed Majdu'd-Dīn al-Firūzābādī, d. 817/1415. The author of the present Persian commentary is the same 'Abdu'l-Ḥaqq Dihlawī, as mentioned under Nos. 65-67, 997-1001. See Brockelmann, *Gesch. d. Arab. Lit.*, vol. II, p. 181; EIO 2656-2657 (where a complete index of the chapters is given), R 15. *Ind. libr.* Madr 110. Transcribed in 1087 AH. by Muḥammad Ashraf b. 'Abdi'r-Raḥman Khwāja. A detailed index is appended on ff. 502v-510v. Beg.

سبحانک لاعلم لنا الا ما علمتنا انک انت علیم الخ

Ff. 510, S 275 × 155, 215 × 105, II 25. Or. pap. Good. Ind. nast. Cond. tol. good. Many marginal glosses. Lacunas after ff. 136, 137, 138, 139, 141, 186, 346, 352, 382.

1003.

(مختصر شرح سفر السعادة)

(MUKHTAṢAR-I-SHAṢḤ-I-SUFARU'S-SA'ĀDAT). Ab 10.

Another commentary on the *Sufaru's-sa'ādat*. It seems to be an abbreviated version of the preceding work. The beginning corresponds to f. 4 in No. 1002. The Persian text is not as complete, but in the sections which are reproduced here it is almost the same in wording. Unfortunately the headings are not properly marked, so that a comparison of these two versions would necessitate a thorough collation of the two bulky volumes. The name of the abbreviator is not mentioned. Copied towards the end of the XIIc. or the beg. of the XIIIc. AH., by a very bad scribe.

Ff. 190, S 230 × 200, 160 × 95, ll 15-19. Europ. and Or. pap. Bad Ind. nast. Cond. tol. good. Lacunas after ff. 40 and 46.

1004.

دستور فائض النور

DASTŪR-I-FĀ'IDU'N-NŪR.

E 68.

Traditions concerning Muhammad's dress, collected by the same 'Abdu'l-Haqq Dihlawī. In the colophon this short treatise is called *Risāla-i-libās-i-ān Ḥadrat*. In the next copy the same work is called رساله در بیان آداب لباس حضرت سید البشر. It largely covers the same ground as the *Maṭāli'u'l-anwār* (see above, Nos. 66, 67 on p. 21 in this Cat.), which is originally an extract from the *Madāriju'n-nubuwwat*, by the same author (see above, No. 65). See EIO 2658, Pr 41, 111, R 863, etc. Copied towards the end of the XIIc. AH. Beg. (as in EIO 2658).

بعد از حمد و ستائش الهی و پس از نعت و تحیت النبی

Ff. 20, S 170 × 105, 115 × 60, ll 10. Or. pap. Ind. nast. Cond good.

1005.

The same.

Oc 5.

Another copy of the same work, dating from the end of the XIIc. AH. Beg. as in the preceding copy.

Bd. v. Ff. 32v-40v. For measurements, etc., see No. 66.

1006.

تالیف قلب الایف

TA'LĪF QALBI'L-ALĪF.

M 41.

A detailed list of 'Abdu'l-Haqq Dihlawī's works, of which a number were mentioned in the preceding Nos., by himself, written,

as he states in the introduction, to avoid annoying questions from disciples and friends as to the contents and titles of his compositions. It gives the titles of the treatises, together with some information as to the subjects, and sometimes other details. Unfortunately very little attention was paid to chronology or dates in general. Copied in 1150 AH. by Abū'l-Khayr Nāṣiru'd-Dīn Muḥammad b. Aḥmad Nizāmi'd-Dīn. Beg.

الحمد لله منزل الكتب السموية و الصحف المكرمة الخ

Ff. 22, S 175 × 110, 115 × 60, ll 10. Europ. pap. Ind. nast. Cond. bad. The paper is decayed.

1007.

منبع العلم

MANBA'U'L-'ILM.

Ab 16.

A Persian commentary on the *Ṣaḥīḥ*, the celebrated collection of *ḥadīths* of Abū'l-Ḥusayn Muslim an-Nishābūrī, who died in 261/875. See Brockelmann, *Gesch. d. Arab. Lit.*, vol. I, p. 160. The author is a grandson (cf. f. 2) of 'Abdu'l-Haqq Dihlawī (sec Nos. 65-67, 997-1006), Fakhru'd-Dīn Muḥibbu'l-lah, who completed this work commenced by his father. The latter's name is not given, but perhaps he is identical with the author of a commentary on the *Ṣaḥīḥ* of Bukhārī, cf. EIO 2659. Copied in the XIIc. AH. The present transcript is quite fortuitously bound into two volumes, but there is no division in the text. Beg.

حمد بيحد و سپاس بيقياس و ثنائى بى انتها الخ

2 vols. Ff. 456 and 461, S 240 × 150, 185 × 105, ll 18-19. Or. pap. Good Ind. nast. Cond. good. The correct order of the folios in the *first* vol.: 1-5, 7, 6, 8-11, 13, 12, 14-239, 241, 240, 242-456.

1008.

رسالة ابن سلام

RISĀLA-I-IBN SALĀM.

Ob 14.

One of the numerous versions of a most popular book, otherwise styled *Hazār mas'ala-i-'Abdu'l-lah ibn Salām* (cf. No. 1009), or *Sirāju'l-qulūb* (cf. Nos. 1010-1011), etc. It contains a series of questions put by learned Jews or Christians to Muḥammad (or, sometimes, 'Alī), and triumphantly answered by the latter. The subjects discussed are usually various topics relating to cosmogony, eschatology, religious and moral philosophy, Biblical and other legends, etc. These speculations may be of very early origin and undoubtedly contain important materials for the study of the folklore of the Muhammadan nations. In the present version the questions are attributed only to 'Abdu'l-lah ibn Salām, and the

replies to Muḥammad. Cf. EIO 2625. Copied at كلمور by Maḥmūd (b.) Bahāi'd-Dīn Kalyānī, in 1082 AH. Beg.

الحمد لله در خبر است که (از) جابر بن
عبد الله انصاري النخ

Bd. v. Ff. 165v-178v, S 285 x 170, 180 x 90, ll 21. Or. pap. Ind. nast. Cond. tol. good. Notes on the margins.

1009.

The same.

Oa 7.

Another copy of the same version, copied in 1176 AH. by Shāh Kamtar-i-Qādiriyya (*sic*?). In the colophon it is called *Hazār mas'ala-i-'Abdu'l-lah b. Salām*. Cf. St. No. 68 on p. 153. Beg. as in the preceding copy.

Bd. v. Ff. 1v-80, S 230 x 120 165 x 80, ll 11. Or. pap. Coarse Ind. nast. Cond. tol. good. Slightly repaired in some places.

1010.

سراج القلوب

SIRĀJU'L-QULŪB.

D 213.

Another version of the same work, in which more attention is paid to the legendary element, in 72 sections. The authorship is attributed to Khwāja Imām Abū Naṣīr Sa'd b. Muḥammad 'Atāi. Probably either this or the following version is mentioned in R 17, of which the author is there called Abū Maṣṣūr Sa'īd b. Muḥammad al-Qaṭṭān Ghaznawī; cf. also Bl I 41-43, RS 3, Pr 263, St. No. 17 on p. 86. The different names of the authors are apparently merely variants of each other, the difference most probably being the result of misreading in bad and careless copies. Transcribed towards the end of the XIIc. AH. Beg.

الحمد لله العلي العظيم الجود (*sic*) الكريم الخ

Ff. (117), S 215 x 170, 175 x 120, ll 11. Or. pap. Vulgar Ind. nast. Cond. bad. Injured by dampness, worms, and repairs. Marginal notes.

1011.

سراج القلوب

SIRĀJU'L-QULŪB.

D 212.

Still another version of the same work, divided into 70 questions, and differing in its wording from the preceding one. The

author's name as well as the date of composition are not given. Transcribed towards the end of the XIIc. AH. It is defective at the beginning, and opens abruptly with :

... بر خواندگانرا عبرت باشد بر شنوندگانرا الخ

Ff. (131), S 240 × 135, 170 × 95, ll 11. Europ. pap. Coarse Ind. nast. Cond. bad. Almost entirely perished.

1012.

(رساله در مسائل دینی)

(RISĀLA DAR MASĀ'IL-I-DĪNĪ).

E 82.

Again another version of the same questions, apparently slightly different from all the preceding ones. The real title, the author's name, etc., are not given. Copied before 1149 AH., because it seems to have been transcribed before another treatise in the same *majmū'a*, which bears this date. Beg.

و الله مفتاح الابواب و مسبب الاسباب ، سوال ، خبر کن ما را الخ

S 205 × 150, 150 × 100, ll 13. Europ. pap. Ind. nast. Cond. good.

1013.

مولود عباسی

MAWLŪD-I-'ABBĀSĪ.

Ob 14.

An extract from a larger work, here called *كتاب الصلوات و التفسير* (which may be perhaps the same as *Sufarū's-sa'adat*, cf. above, Nos. 1002 and 1003) ascribed to Majdu'd-Dīn (here مجلد الدین) (Muḥammad b.) Ya'qūb b. (Muḥammad b.) Ibrāhīm al-Yamanī (here الفیروزى) aṣ-Ṣadiqī ash-Shirāzī al-Firūzābādī (here الإباضی). There are no indications as to why it is called 'Abbāsī. The extract deals with Traditions concerning the birth of Muḥammad, given mostly in the original Arabic and accompanied by a Persian paraphrase and explanations. The name of the translator is not mentioned. Copied in 1082 AH., by Maḥmūd Bahāu'd-Dīn Kalyānī. Beg.

هذا مولود النبي صلى الله عليه وسلم من كتاب الصلوة و التفسير الخ

On ff. 1-7 there are many fragmentary notes, prayers, magical tablets, stray poetical quotations, etc.

Bd. v. Ff. 1-21v. For measurements, etc., see No. 1008.

1014.

(مجموعه)

(MAJMŪ'A).

Oa 61.

Two short treatises on traditional matters included in this *majmū'a*, which was transcribed in 1106 AH. (the 38th year of Aurangzib's reign), by Wiṣāl-Beg, at هنكل :

1. (*Risāla-i-qiyāmat*) (ff. 69-73v). A short narrative about Muḥammad's own explanations of some verses of the Coran, concerning various eschatological conceptions. The author's name, the title, date of composition, etc. are not mentioned. Beg. abruptly

روایت میکند مغد بن حبیل (معاذ بن جبل) رضي الله عنه الخ

2. *Dar ādāb-i-dastār bastan-i-ān Ḥadrat* (ff. 73v-74v). A short note on the tradition concerning the way in which Muḥammad used to wear his turban. The compiler's name is not mentioned.

Bd. v. Ff. 69-74v, S 220 × 125, 170 × 85, ll 15. Or. pap. Ind. nast. Cond. good.

1015.

وفات نامه

WAFĀT-NĀMA.

Oa 70.

Legends and traditions pertaining to the circumstances of Muḥammad's death-time. The name of the author is not given, and the work seems to be of popular origin. Copied in 1134 AH., at Arkāt. At the end, on ff. 65v-67 some questions and replies are given, concerning various religious matters; on ff. 67-69v two (Arabic) prayers with Persian introductions and explanations of the beneficial results to be expected from their recital. Beg. of the chief treatise :

وفات نامه حضرت رسالت پناه ، الحمد لله بدانکه اسعدک الله

تعالی الخ

Bd. v. Ff. 57-69v, S 215 × 130, 145 × 75, ll 15. Europ. and Or. pap. Ind. nast. Cond. tol. good.

1016.

(رساله در نصیحت رسول)

(RISĀLA DAR NAṢĪḤAT-I-RASŪL).

Oa 54.

Similar traditions (see above, No. 1015) dealing with the last hours of Muḥammad and the admonitions uttered by him on his death-bed. The compiler's name is not given. Copied apparently in the XIIc. AH., although on f. 134v, in the handwriting

of the same scribe (‘Abdu’l-Karīm تمرنی) the date of copying is given as 1098 AH. (very suspicious). Beg.

بدانکه روزی رسول علیه السلام با یاران نشسته بود الخ

Bd. v. Ff. 1v-8v, S 200 × 130, 150 × 85, ll 13. Or. pap. Ind. vulgar nast. Cond. good.

1017.

(ترجمه کتاب حدیث)

(TARJUMA-I-KITĀB-I-HADĪTH).

Ab 8.

A large work on Traditions concerning Muḥammad, evidently a portion of a translation of an early Arabic work. It opens with information concerning Muḥammad’s military undertakings, his last pilgrimage, and other matters. But the greater part of the book is devoted to Traditions concerning the origin, etc., of every separate *sūra* of the Coran. There is no introduction, and likewise no colophon, as the copy is incomplete at the end, and therefore neither the name of the translator, nor the title of the original work are given. Transcribed towards the end of the XIIc. or the beg. of the XIIIc. AH. Beg.

کتاب المغازی، در صراح گفته غزو با دشمن دین الخ

Ff. 329, S 340 × 195, 250 × 140, ll 22. Or. pap. Good. Ind. nast. Cond. rather bad. Much injured by worms, dampness and especially repairs. Fol. 31 must be placed after f. 27.

1018.

هادی السالکین الی بلد الله الامین

HĀDĪ’S-SĀLIKĪN ILĀ BALADĪ’L-LAHĪ’L-AMĪN.

Ac 49.

A detailed account of religious Traditions about the places of pilgrimage in Mekka and Medina, with explanations of the observances prescribed for pilgrims. It was composed, in 17 *bābs*, by ‘Abdu’l-lah b. Sayyid Muḥammad Ṭalib Ḥusaynī, evidently a fairly modern author. The date 1135 AH., given in the colophon, most probably refers to the completion of the work itself, and not to the writing of the present copy. Beg.

الحمد لله الذی اذهب عنا الرجس و عبادة الاصنام الخ

Ff. 184, S 205 × 125, 150 × 80, ll 11. Or. pap. Ind. vulgar nast. Cond. good.

1019.

چهل حدیث

CHIHIL HADĪTH.

D 338.

Forty selected Traditions of Muḥammad, in the original Arabic with a Persian paraphrase and explanations. The work is

incomplete in the beginning, and the compiler's name does not appear. Transcribed in 1140 AH., by a juvenile scribe, as mentioned in the colophon :

بموجب فرموده قبله حق پدرم منکه عبد الصمد ام در سن دوازده ساله
(sic) بودم نوشته النخ

It opens abruptly with :

...و تفش از آلودگی جنان کناه پاک شود النخ

Bd. v. For measurements, etc., see above, No. 331.

1020.

(رساله در حدیث)

(RISĀLA DAR ḤADĪTH).

Ab 14.

A short treatise on Traditions of Muḥammad. It is evidently an extract from a larger work, of quite modern origin, because, among others, 'Abdu'l-Ḥaqq Dihlawī (see above Nos. 65-67, 997-1006) is frequently referred to. Copied towards the end of the XIIc. AH., or even later, by Muḥammad b. Mullā Aḥmad. Beg.

عن جابر بن سمرة قال كان رسول الله النخ

Bd. v. Ff. 46v-72v. For measurements, etc., see No 988.

1021.

(مجموعه)

(MAJMU'Ā).

Ab 9.

Two short treatises, dealing with Traditions of Muḥammad's food and drink, composed at the court of Ṭīpū, nawwāb of Maysūr, eulogies of whom occupy the greater portion of these meagre compositions. They were transcribed in the beg. of the XIIIc. AH., by 'Abdu'l-Qādir Thanākhwān (who may perhaps also be the author).

1. *Aḥādith dar bāb-i-ma'kūl wa mashrūb* (ff. 1v, 34-38v ; f. 39 is left blank). Traditions on the question of food, compiled in 1202/1788. Beg.

حمد حکیمی که عظم قدرته که بدن انسانرا النخ

2. *Risāla-i-ma'kūl wa mashrūb* (ff. 2v-33v, 40-40v). Another similar treatise, not so much dealing with Traditions, as with general reflections on the requirements of hygiene, etc. The author is Ḥāfiẓ Muḥammad b. Ḥabībī'l-lah. Beg.

بعد از کلفشانی معانی رنگین حمد ایزد دادار النخ

Ff. 40, S 150 × 100, 120 × 65, ll 6. Europ. pap. Ind. nast. Cond. not quite good. Worm-eaten. Folios are misplaced.

4. *Works on Fiqh and cognate matters.*

1022.

ترجمة غاية الاختصار

TARJUMA-I-GHĀYATU'L-IKHTIṢĀR.

Ac 53.

A Persian version of a concise exposition of the system of *fiqh* from the point of view of the Shafi'ite school. It is also known under the title *At-taqrīb fi'l-fiqh*, and in the colophon of the present copy this Persian translation is called *Sharḥ-i-Iṣfahānī*. The Arabic original was composed by Abū-Shujā' Aḥmad b. Ḥusayn b. Aḥmad Iṣfahānī, who flourished most probably in the VIc./XIIc., see Brockelmann, *Gesch. d. Arab. Lit.*, v. I, p. 392 (some authorities, however, give a much earlier date). The name of the translator is not mentioned, and there are no indications as to the period in which this Persian version was prepared. Copied in the XIIc. AH. Beg.

الحمد لله ... اين كتاب غاية الاختصار النح

Ff. 63, S 205 × 120, 170 × 80, II 17. Or. pap. Ind. nast. Cond. not quite good. Injured by repairs. Notes and quotations on the fly-leaves.

1023.

صلوة مسعودي

ṢALĀT-I-MAS'ŪDĪ.

Ac 25.

A treatise on the system of *fiqh*, by Faqīh Mas'ūd (as he is called in the colophon). The work is apparently of very early origin and is referred to as an authority in various compositions of the VIIc. AH. (cf. *Miftāḥu'l-jinān* in EIO 2565, etc.). It is impossible to gather more information about the author without undertaking special study, because the present copy contains only the *second* volume of the treatise. This second volume is divided into 40 *bābs*, dealing with the usual topics of *fiqh*. Transcribed towards the end of the XIc. or the beg. of the XIIc. AH. Beg.

الحمد لله الذي وعد الجنة للمطيعين بكرمه النح

Ff. 326, S 250 × 130, 170 × 90, II 17. Or. pap. Ind. nast. Cond. good. A few marginal notes. Index. CFW 1825.

1024.

حيرة الفقهاء

HAYRATU'L-FUQAḤĀ.

Ac 15.

A collection of complicated and difficult questions regarding the application of the principles of *fiqh* to life. It contains many historical anecdotes and is of great value to the historian of the

economic and social conditions of mediæval Khorasan, because it contains many interesting allusions to local practices and customs. The author states that after having received a sound education at Bukhārā from the best theologians of his time, he was for ten years a *mufti* in that city, and afterwards for 22 years a *mufti* in other places of Khorasan. He mentions his own name only incidentally on f. 109, in a short piece of poetry by himself.

لقب علاست مرورا و نام او عمر است
درین زمانه چو او مفتی دیگر (دکر read) ناید

Therefore he was probably called 'Alāu'd-Dīn 'Umar Bukhārī, who is alluded to in some later works. He dedicated his book to Nawrūz-Beg, whom he styles سالار خراسان و عراق and who was apparently a governor of one of the provinces of Khorasan. The author complains of the very great degeneration of the ancient piety, *qaḥṭ-i-musalmānī*, which came about towards the year 695/1296. There are no direct indications as to the reasons why exactly this year is referred to, but most probably it was the time when the compiler was busy over his book.

There is no systematic division into chapters, and the various matters, which are dealt with, follow in chaotic sequence. On ff. 4-4v there is a long list of the literary sources on which the book is based, containing about 100 titles. The latest work mentioned probably is No. 41 in the list, the *Fatāwī* of Abū'l-Makārim Zahīru'l-lah Ishāq b. Abī Bakr al-Walwālījī, d. 710/1310, see Brock., v. II, p. 78. These references are very interesting because they may be of some help in that most difficult question of settling the chronology of Muhammadan theological literature. Here follows the list of titles in alphabetical order:

- عصمة (by) اسوله واجوبه. 3. احكام النفسوان. 2. احكام الصبيان. 1.
- اعجوبة الفقه. 6. اضحية زعفراني. 5. اضحية تمرتاشي. 4. (الله انبيا
- تتحفة الفقهاء. 10. تجنيس شيخ الاسلام. 9. ايضاح. 8. ام الفتاوى. 7.
- (?) حبل الخطاب. 13. جامع الوسيط. 12. جامع شمس الدين اسروشنى. 11.
17. حيرت اصفهاني. 16. حقائق المنظومة. 15. حصص الاتقياء. 14.
- روضة. 21. ذخيرة. 20. خلاصة. 19. خزانة الفقه. 18. حيرة العلماء
25. شرح سغدي. 24. شرح سرلجي. 23. سراد اعظم. 22. العلماء
27. صغير حاجي. 26. (قاضي محمود مرغيناني by) شرح قاعدي
- عمدة المفتي. 30. عمدة الفتاوى. 29. عالم المتعلم. 28. ضوابط الاحكام
- فتاوى ديناري. 33. فتاوى تاتار خاني. 32. غياث المتقين. 31.

(by فتاوى قاضي خان 36. فتاوى سرخسي 35. فتاوى ركني 34. 39. فتاوى كشي 38. فتاوى كبرى 37. (ظهير الدين مرغيناني 42. فتاوى ولوالجي 41. فتاوى مسعودي 40. فتاوى محبوبي 45. شرح فرائض بدرى 44. فرائض بدرى 43. فرائد رستقني 48. فرائض عثمانى فراهي 47. فرائض ركني 46. فرائض جدولي 51. فقه 50. فروق نيشابوري 49. فروق ابو حنيفة 55. كتاب استحفاظ 54. كامل عليابادي 53. قدوري 52. اكبري 57. مبسوط ابو شجاع 56. (شمس الدين حلواني by) كتاب زرين 60. مبسوط امام محمد 59. مبسوط سرخسي 58. مبسوط خواهرزاده 61. مغني ملتقط سمرقندي 63. مصابيح 62. مزارعة تهرتاشي 64. نافع 67. منشورة 66. (؟) ملازم المفتي 65. مفوضات خياطي 68. وصول اسروشنى 71. واقعات صدر شهيد 70. نظم الفقه 69. نصاب 72. and هدايه (امام برهان الدين مرغيناني by) 73. وصول عمادي 72. a few others, whose titles are not properly legible.

Its full title, as given on f. 3, is *Hayratu'l-fuqahā wa hujjatu'l-fudalā*. Cf. St. No. 69 on p. 153. Copied towards the end of the XIc. or beg. of the XIIc. AH., by Muḥammad (b.) Nūrī'l-lah. Beg.

الحمد لله... چون حق سبحانه و تعالى بعد از تاريخ هجرت الخ

Ff. 134, S 240 x 137, 180 x 80, ll 15. Or. pap. Good Ind. nast. Cond. good.

1025.

The same.

Oa 54.

A short extract from the same work (according to the statement in the colophon), dating from the XIIc. AH. Beg.

این مسائل چند از کتاب معتبر الخ

Bd. v. Ff. 25v-35v. For measurements, etc., see No. 1016.

1026.

ترجمة كنز الدقائق

TARJUMA-I-KANZU'D-DAQĀ'IQ.

Ac 5.

A Persian version of the well known exposition of the principles of *fiqh* according to the views of the Hanafite school. It was originally composed, in Arabic, by Abū'l-Barakāt 'Abdu'l-lah b.

Aḥmad b. Maḥmūd an-Nasafī, surnamed Ḥāfiẓu'd-Dīn, who died in 710 or 711/1310-1311 (see Brockelmann, *Gesch. d. Arab. Lit.*, v. II, pp. 196-197). The Persian translation was compiled by Naṣru'l-lah b. Muḥammad b. Ḥammād al-Azdī (written in various copies as Jammād, Jamālī, etc., and Irdī, Arzī, etc.), surnamed al-Kirmānī. The exact period in which he lived is not known. See BI I 68, EIO 2575-2579 (where the complete list of headings is given), Br 22, Pr 250, etc. Cf. St. No. 20 on p. 147. Copied towards the end of the XIc. or the beg. of the XIIc. AH. Beg. as usual:

الحمد لله الذى اوضح مذاهيب الشريعة و الاسلام النخ

Ff. 166, S 310 × 180, 215 × 120, ll 21. Or. pap. Good Ind. nast. Cond. good. Vignette.

1027.

The same.

Ac 8.

Another copy of the same work, dating from the XIIc. AH., incomplete at the end. An index is appended to it. Beg. as in the preceding copy.

Ff. 141 (loose), S 250 × 150, 180 × 100, ll 13. Or. pap. Clear Ind. nast. Cond. good. Slightly worm-eaten. Notes on the margins.

1028.

The same.

Ac 7.

Another copy of the same work, dated 1164 AH., transcribed at Sūrat by Muḥammad Qāsim b. Walī Muḥammad. Beg. as in the preceding copies.

Ff. 149, S 280 × 180, 230 × 140, ll 19. Or. pap. Ind. nast. Cond. good.

1029.

The same.

Ac 9.

Another copy of the same work, incomplete at the beginning. It dates from the XIIc. AH., and opens abruptly with كذاب الطهارة. The wording in the beg. of this chapter is slightly different from the usual one. Beg.

فرائض در وضو چهار چیز است النخ

Ff. (190), S 270 × 175, 201 × 120, ll 15. Or. pap. Ind. nast. Cond. not good. Injured by dampness.

1030.

The same.

Ac 6.

Another copy of the same work, dating from the beg. of the XIIIc. AH., incomplete at the end. It is a huge volume, in which the treatise in question was transcribed in large letters, only five lines to the page, with wide space left between them to be filled with an intended commentary. Such interlinear notes occur, however, only as far as f. 75. On the other, more than 900, folios the space is blank. The author of these notes does not mention his name. The text of the original work begins as in the preceding copies.

Ff. 999, S 310 × 210, 230 × 130, ll 5. Europ. pap. Large Ind. nast. Cond. good. Lacunas after ff. 530, 613. The order of folios must be: 1-913, 915-920, 914, 921-999. Index on the last two leaves.

1031.

كشف الحقائق

KASHFU'L-ḤAQĀ'IQ.

Ac 39.

Another translation of and commentary on the same *Kanzu'd-daḡā'iq* (see f. 5v), as referred to in the preceding Nos., by Karīm b. Naṣīr al-Ḥāfiẓ al-Ḥanafī al-Yamanī (cf. f. 2v). He dedicated it to Muḥammad Shāh of Dihlī (1131-1161, 1719-1748) (see f. 5). The present copy, dating from the XIIc. AH., is incomplete at the end. A note on f. 227, and index on ff. 228-229. Beg.

الحمد لله... (torn) اطلع من سماء العلى شمس العلماء الخ

Ff. 229, S 350 × 235, 250 × 170, ll 21-28. Or. pap. Ind. nast. (different hands). Cond. good.

1032.

ترغيب الصلوة

TARGHĪBU'Ṣ-ṢALĀT.

Ac 11.

A treatise specially devoted to the various details of prayer, and all matters connected with it. The author calls himself Muḥammad b. Aḥmad Zāhid, surnamed Zayn. Cf. St. No. 67 on p. 153 and Ḥājji Khalifa, vol. II, p. 282. The work must have been composed at all events not later than the middle of the Xc./XVIc., because the present copy was prepared in 988 AH., at Damascus, by Muḥammad Ṣālih. In fact, it may have been completed much earlier before that date. The treatise is divided into 67 *faṣls* arranged in three *qisms*: the first فرضيت ملة; the second

در بیان احداث و انجاس . The sources are given on ff. 2-2v. Beg.

الحمد لله الذى جعل الصلوة وسيلة الى النجاة الخ

Ff. (291), S 245 × 145, 160 × 85, ll 15. Or. pap. Calligraphic Herati nast. (an apparently different hand towards the end). Cond. not quite good, paper is decayed in some places. Fine vignette, injured by the 'repairer.'

1033.

مجموعه خانى

MAJMU' A-I-KHĀNĪ.

Ac 44.

An exposition of the system of *fiqh*, by Kamāl (evidently Kamālu'd-Dīn) Karīm Nāgūrī, who dedicated it to probably a local governor or nobleman here called 'Izzu'd-Dīn Ulugh Qutluḡ (Bahram-Khān, who cannot be identified. The work was composed before 1000/1592, which is the date of a copy in the Bodleian library (EB 1782); but it must have been written after the *Targhibu's-salāt* (see No. 1032), because the latter is referred to amongst the sources. Other authorities are chiefly the well-known works on *fiqh*: *Ṣalāt-i-Mas'ūdī* (see No. 1023), *Jāmi'-i-Ṣaghīr-Khānī*, *Umdatul-abrār*, *Fatāwī-i-Hujjat*, *Fatāwī-i-Hisāmī*, *Shir'atu'l-Islām*, *Umdatul-s-salāt*, *Khulāṣa*, *Kāfī*, *Mudmirāt*, *Sharḥ-i-Hidāya*, *Khizānatul-fiqh*, *Fatāwī-i-Sirājī*, *Ḥiṣnu'l-īmān*, and others. The author states on f. 3v that in his book he deals with 250,000 (!) different questions. The title of this treatise is sometimes also given as *Majmū'-i-Khānī wa baḥru'l-ma'ānī* or *Majmū'* (or *Majmū'a*)-*i-Khānī fī 'ayn* (or *ghurra*) *al-ma'ānī*, etc. See Bl I 56-57, EIO 2572-2573, EB 1782, 2376, St. No. 71 on p. 154, etc. Copied at Bālāpūr (in Berar), by Mawdūd b. Ismī'l-lah-Khān, who claims to be a descendant of Mawdūd Chishtī, in 1147 AH. Beg.

حمد و ستائش مہ پادشاهی را کہ دار الملک دولت آباد الخ

Ff. 292, S 205 × 120, 160 × 70, ll 15. Or. pap. Coarse Ind. nast. Cond. tol. good, but in some places the MS. is injured by worms and repairs.

1034.

فتاوی قراخانی

FATAWĪ-I-QARĀKHĀNĪ.

Ac 31.

The well known treatise on the system of *fiqh*, evidently the same as the one of which the second volume is described in EIO 2971. The author, who calls himself (f. 2v) Qabūl Qarākhān, states that the original version of this work was compiled by Ṣadru'd-Dīn Ya'qūb Muẓaffar Kirāmī (or کهرامی?—not clear). The latter

suddenly died, leaving the work unfinished and unarranged, and he, Qarakhān, undertook to give it its present form. Exactly the same story is narrated in the preface to the *Fiqh-i-Firūzshāhī*, ascribed to the authorship of the same Ya'qūb Muẓaffar, see EIO 2564. It would be of interest to collate both these works, which may be simply different versions of the same original. In his preface the editor eulogizes Firūz Shāh, apparently Firūz III of Dihlī, the famous patron of religious literature (752-790/1351-1388). The present copy was transcribed in 1150 AH., or the 20th year of Muhammad-Shāh's reign, by Sayyid Ramaḍān 'Alī b. Būd'han b. Sayyid Muḥammad Nāṣir (a very bad scribe). Beg.

حمد و سپاس و ثنای بیقیاس مرعلیم مطلق و ملیک برحق النخ

Ff. 339, S 215 × 150, 190 × 110, ll 17. Or. pap. Coarse and vulgar Ind. nast. Cond., rather bad. Injured by worms and repairs. Notes on the margins. Index on the last folio.

1035.

مختار الاختیار

MUKHTĀRU'L-IKHTIYĀR.

Ac 45.

A very popular treatise on the principles of *fiqh* by the famous divine of Herat Qāḍī Ikhtiyāru'd-Dīn b. Ghiyāthi'd-Dīn Ḥusaynī, who died in 897/1492 (as stated in EB 1778; in Brockelmann, *Gesch. d. Arab. Lit.*, v. II, p. 193, the date of his death is given as 928/1522). The full title of this work is *Mukhtāru'l-Ikhtiyār 'alā'l-madhhabī'l-mukhtār*, and it is divided into three *mabḥaths*:

(f. 3v). مبحث اول، در بیان آداب و رسوم قضاة و حکام النخ

مبحث دوم، در ذکر شروط از حجج (و) و ثائق و قیود

(f. 92). و دقائق آن النخ

مبحث سیوم، در بیان مکاتفر و سجلات و ما بها من

(f. 191v). الذفی و الاثبات،

The *first mabḥath* is divided into ten *majlis*; the *second* into an introduction, 22 *kitābs* and a *khātima*; the *third* into two *mudda'ā* and a *khātima*. Transcribed in the XIIc. AH., evidently incomplete at the end. On ff. 232v-243 notes of miscellaneous contents, in Persian and Arabic. The longest, in Persian (ff. 232v-235v), deals with the propitious hours for the preparation of various amulets. Many notes and glosses on the margins. Beg.

خطبة حمد الكتاب کریم (الکریم) حجة قاطعة النخ

Ff. 243, S 200 × 145, 150 × 90, ll 15. Or. pap. Ind. nast. Cond. tol. good.

1036.

فتاویٰ امینیہ

FATĀWĪ-I-AMĪNIYYA.

Oa 60.

A concise treatise on various topics of the system of *fiqh*, composed in the Xc. AH., probably shortly after 948/1541 (this year is referred to on f. 168). The author gives his name as Amīn b. 'Ubaydi'l-lah al-Mu'minābādī al-Bukhārī. He refers to various well known works on *fiqh*, and, amongst others, very frequently to *Mukhtāru'l-Ikhtiyār* (see above, No. 1035). Copied probably towards the end of the Xc. AH., at Bukhārā, at the famous *madrasa* of Mir 'Arab, by Darwīsh Muḥammad ibn Bā (A)ḥmad (here با حمد?) Bukhārī. Beg.

یا دائماً للفضل علینا بتوفیق محامدک الخ

Bd. v. Ff. 1v-190, S 230 × 170, 170 × 110, ll 19. Or. pap. Legible Khorasani nast. (two different hands). Cond. good.

1037.

فقہ برہندہ

FIQH-I-BARAHNA.

Ac 30.

A concise exposition of the system of *fiqh*, according to the teachings of the Hanafite school. The author, who mentions far too many of his dreams, omits to give his own name. It occurs, however, several times in this volume: on the fly-leaf, on f. 192, and on the margins of f. 106 (the latter in the same handwriting as that of the bulk of the MS.), as Naṣīru'd-Dīn Lāhūrī. He evidently lived towards the end of the Xc./XVIc., and beg. of the XIc./XVIIc., in India, as he eulogizes several times the well known divine of Akbar's reign 'Abdu'l-lah Sulṭānpūrī. He also mentions the dates of some of his own dreams: 989/1581 (f. 177v), 997/1589 (f. 173), etc. The work, which sometimes is also called *Fatāwī-i-Barahna*, is divided into two volumes (here ff. 1-105v, and 106v-192), and, at the same time, into 26 *bābs*, of which the first three form the first volume, and 4-26 the second. Twenty-five of them contain an exposition of the usual principles of *fiqh*, but the 26th *bāb* gives an interesting list of 169 eminent theologians who belonged to the Hanafite school, a sort of a history of that sect from its beginning to the end of the VIIc. AH. The author mentions the founder of the school, his immediate disciples, various divines, Sufic saints, etc.; and, for the later period, he gives a large number of the Hanafite writers and eminent divines, mostly of Persian origin. Quite naturally, the persons mentioned in the first half of the list (approximately Nos. 1-94), were mostly *rāwīs*, not authors of written works, and therefore cannot be important

for research connected with the history of *Persian* theological literature which originated only later. The divines, on the contrary, given in the second half of the list (75 names), lived in the IV-VII centuries AH., a period of great literary activity in Khorasan and other parts of Persia. Many theological works produced at that period may be regarded as classical; they have always exercised a great influence, and are even nowadays carefully studied in the madrasas of Bukhārā, etc. Many names, and titles of various works, referred to in the list, are indeed well known; but the author gives also many others (with exact dates of births and deaths), which are not so familiar to students, and references to them are only to be found scattered in rare works. It may therefore be of some use to give here the contents of the latter half of the list:

95. Muḥammad b. Salāma al-Azdī al Miṣrī, surnamed Abū Ja'far aṭ-Ṭaḥāwī, b. 229/843, d. 321/933 (f. 181); he composed:

المختصر في الفقه، شرح معاني الآثار، احكام القرآن، تأريخ كبير، كتاب
النقض، الشروط الكبير، الشروط الاوسط، الشروط الصغير، شرح الجامع الكبير،
شرح الجامع الصغير، كتاب في حكم اراض مكة، النوادر في الحكايات،
النوادر الفقهية، مناقب ابي حنيفة، كتاب المذنبين، اختلاف الروايات
على مذهب الكوفيين، الرد على عبيد (كتاب النسب) (on his book الرد على ابن ابان (خطأ الكتب (on his book

96. Aḥmad b. al-Ḥusayn, Abū Sa'īd, al-Bardā'ī, d. 317/929 (f. 181v).

97. Abū Bakr b. Muḥammad b. al-Faḍl al-Bukhārī, d. 371/981 (ibid.).

98. Muḥammad b. Maḥmūd, Abū Maṣṣūr, al-Mātārīdī, d. 333/944 (f. 182), wrote:

كتاب رد اوائل الادلة لكلبي، كتاب المقالات، كتاب التوحيد، كتاب تبيان
وهم المعتزلة، كتاب تأويلات القرآن،

99. Abū'l-Ḥasan 'Alī b. Isma'īl al-Ash'arī, d. 330/941 (f. 182v).

100. Abū Aḥmad b. Abī Naṣr al-'Iyāḍ, d. 361/972 (ibid.), wrote كتاب جمل اصول الدين.

101. Muḥammad b. 'Abdī'l-lah b. Muḥammad, Abū Ja'far, al-Hinduwanī, d. at Bukhārā in 362/973 (ibid.).

102. Aḥmad b. al-Ḥusayn b. Abī Hāmid al-Marwazī, surnamed Ibn aṭ-Ṭabarī, d. at Bukhārā in 377/988 (f. 183).

103. 'Abdu'l-lah b. al-Ḥusayn al-Karkhī, b. 260/874, d. 340/952 (ibid.).

104. Ibrāhīm b. Sulam, Abū Ishāq, ash-Shikāfī, d. after 423/1032 (f. 183v).

105. Al-Ḥasan b. al-Ḥaṣr (?), Abū 'Alī, an-Nasafī (IVc. AH.) (ibid.).

106. Isma'īl al-Bukhārī, d. 402/1012 (ibid.).

107. Abū Ja'far b. 'Abdi'l-lah al-Uṣrūshnī (IVc. AH.) (ibid.).

108. Ishāq b. Isma'īl, Abū'l-Qāsim, as-Samarqandī, d. at Samarqand in 342/954 (ibid.).

109. 'Alī b. Sa'īd, Abū'l-Ḥasan, ar-Rustaqa'nī, lived at Samarqand (IVc. AH.) (f. 184), wrote 'كتاب الزوائد و الغوائد' and 'كتاب ارشاد المهتدين'.

110. Naṣr b. Muḥammad b. Aḥmad Ibrāhīm, Abū'l-Layth, as-Samarqandī, d. 373/984 (ibid.), wrote:

تفسير القرآن، النوادر في الفقه، خزائنة الفقه، تنبيه الغافلين، كتاب البستان،

111. Aḥmad b. Muḥammad b. Ishāq, Abū 'Alī, ash-Shāshī, d. 344/955 (f. 184v).

112. Muḥammad b. al-Ḥasan, Abū 'Abdi'l-lah, surnamed Ibnu'd-Dā'ī, b. 304/916, d. 359/970 (ibid.).

113. 'Alī b. Muḥammad at-Tanūkhī, Abū'l-Qāsim. d. 342/954 (ibid.).

114. Aḥmad b. 'Alī, Abū Bakr, ar-Rāzī, d. 370/980 (f. 185), wrote:

احكام القرآن، شرح مختصر الطحاوي، شرح الجامع لمحمد بن حسن، شرح الاسماء الحسنی،

115. 'Alī b. al-Ḥusayn b. Muḥammad as-Safadī, lived at Bukhārā (IVc. AH.) (ibid.).

116. 'Abdu'l-'Azīz b. Aḥmad Naṣr al-Ḥalwāī, lived at Bukhārā, d. 448-449/1056-1057 (ibid.), composed الميسر.

117. Al-Ḥasan b. 'Abdi'l-lah b. Sīnā, Abū 'Alī, b. 370/981, d. 428/1036, the famous Avicenna (ibid.).

118. Abū Zayd ad-Dabūsī 'Abdu'l-lah b. 'Umar b. 'Īsā, d. at Bukhārā in 430/1039 (f. 186), composed 'كتاب الاسرار، تقويم الادلة'.

119. Muḥammad b. Yahyā b. Mahdī, Abū 'Abdi'l-lah, al-Jurjānī, d. 397/1006 (ibid.).

120. Aḥmad b. Muḥammad b. 'Umar, Abū'l-Faraj, b. 337/949, d. 415/1024 (ibid.).

121. Muḥammad b. Aḥmad, Abū Bakr, as-Sarakhsī, d. ca.

490/1097 (ibid.), composed *المبسوط* (in 15 vols.). Brockelmann, v. I, p. 373, gives the date of his death as 483/1090.

122. 'Alī b. Muḥammad b. al-Ḥusayn, surnamed Fakhrū'l-islām al-Pazdawī (or Pazhdawī), d. 481-482/1088-1089 (f. 186v), comp. *المبسوط* (in 11 vols.), also *شرح الجامع الصغير*.

123. Muḥammad b. Muḥammad b. al-Ḥusayn al-Pazdawī (or Pazhdawī), d. at Bukhārā in 493/1099 (f. 187). His son Muḥammad d. 542/1147.

124. Abū Bakr b. Muḥammad b. 'Alī b. al-Faḍl az-Zaranjī (here *الزرنجري*), b. 427/1036, d. 512/1118 (ibid.).

125. 'Alī b. Abdi'l-lah al-Khaṭībī (Vc. AH.) (ibid.).

126. Aḥmad b. Muḥammad b. Ja'far, b. 362/973 (ibid.).

127. Mas'ūd al-Kisāī, Ruknu'd-Dīn, Abū Sa'īd d. 520/1126 (ibid.).

128. 'Umar b. Ḥabīb, Abū Ḥafṣ (Vc. AH.) (f. 188).

129. Muḥammad b. Naṣīr b. Muḥammad, Abū'l-Ma'ālī Abū Bakr, al-'Āmirī al-Madanī, d. 555/1160 (ibid.).

130. Ziyād b. Ilyās, Zahīru'd-Dīn Abū'l-Ma'ālī (V-VIc. AH.) (ibid.).

131. 'Umar b. Muḥammad an-Nasafī, Najmu'd-Dīn Abū Ḥafṣ, d. 537/1142 (ibid.), composed *كتاب طلبه الطلبة المنظومة في الفقه*.

132. Al-Ḥasan b. 'Alī Muḥammad an-Nasafī al-Pazdawī, Abū Thābit, b. ca. 470/1077, d. 557/1162 (ibid.).

133. Aḥmad b. Muḥammad b. al-Ḥusayn b. 'Abdi'l-Karīm b. Mūsā b. 'Abdi'l-lah b. Mujāhid an-Nasafī al-Pazdawī, b. 481-482/1087-1088, d. at Sarakhs, in 542/1147 (f. 188v).

134. Muḥammad b. Abī Bakr al-Balkhī(?) aṣ-Ṣābūnī, b. 408/1017, d. 505/1111 (ibid.).

135. Ibrāhīm b. Isma'īl b. Aḥmad, Abū Ishāq, d. 564/1170 (ibid.).

136. Muḥammad b. Aḥmad as-Samarqandī, Abū Bakr (VIc. AH.) (ibid.), composed *التحفة*.

137. Muḥammad b. Abī Bakr al-Wā'iz, surnamed Imām-Zāda, b. 491/1098 (ibid.), the author of *شريعة الاسلام*.

138. 'Umar b. Abī Bakr az-Zaranjī (here *الزرنجري*), d. 584/1188 (ibid.).

139. Muḥammad b. 'Alī b. Muḥammad b. al-Ḥusayn ad-Dāmghānī, Abū 'Abdi'l-lah, b. 398/1007, d. 478/1085 (ibid.). Cf. Brockelmann, v. I, p. 373.

140. Al-Ḥasan 'Alī b. Abī 'Abdi'l-lah aḍ-Ḍamīrī, d. 436/1044 (f. 189).

141. 'Umar b. 'Abdi'l-'Azīz b. Māra (?), Abū Muḥammad, surnamed Ṣadru'sh-Shahīd Ḥisāmu'd-Dīn, came to Bukhārā from

Samarqand, and d. in 536/1141 (ibid.), composed 'الفتارى الصغير', 'الفتارى الكبير', 'الجامع الصغير', etc.

142. Aḥmad b. 'Abdī'l-'Azīz, surnamed Tāju'd-Dīn (Vic. AH.) (ibid.).

143. 'Alī b. al-Ḥasan al-Ja'farī, surnamed Al-Burhān al-Balkhī, d. 548/1153 (ibid.).

144. 'Abdu'l-'Azīz b. 'Uthmān al-Mufaḍḍalī, d. 533/1138 (ibid.), composed :

‘المنقذ من الزلل، كفاية الفحول في الاصول، تعليق الخلاف’

145. Aḥmad b. 'Umar b. Muḥammad, Abū'l-Layth, d. 552/1157 (f. 189v).

146. 'Alī b. Abī Bakr b. 'Abdī'l-Jalīl al-Farghānī al-Murghī-nānī, Burhānu'd-Dīn, the author of *al-Hidāya* (ibid.) (d. 593/1197, see Brockelmann, v. I, p. 376).

147. 'Umar b. Muḥammad an-Nasafī, Najmu'd-Dīn Abū Ḥafṣ, d. 593/1197, at Samarqand (ibid.).

148. Ḥāfiẓu'd-Dīn al-Kardārī, d. 586/1190 (ibid.), composed :

‘جوامع الفقه، شرح الجامع الصغير، كتاب التفسير’

149. 'Alī b. Muḥammad b. Isma'īl al-Ispichāpī as-Samarqandī, b. 454/1062, d. 535/1140 (ibid.).

150. Muḥammad b. al-Muḥammad b. al-Ḥasan, d. 535/1140 (ibid.).

151. 'Uthmān b. 'Alī al-Kandī al-Bukhārī, d. 551/1156 (f. 190).

152. Al-Ḥasan b. Maṣṣūr b. Abī'l-Qāsim al-Ūzjandī, surnamed Qāḍī-Khān, d. 572/1176 (ibid.) (in Brock., v. I, p. 376, the date of 592/1196 is given).

153. Abū Bakr b. Maṣ'ūd b. Aḥmad al-Kāshānī, d. 578/1182 (ibid.), composed :

‘شرح التحفة، التحفة في الفقه، البدائع’

(Brock., v. I, p. 375, the date of his death is given as 587/1191).

154. Ja'far b. 'Abdī'l-lah ad-Dāmghānī, Abū Maṣṣūr, b. 490/1097, d. 568/1172 (ibid.).

155. Khalaf b. Aḥmad, Abū'l-Qāsim, aḍ-Ḍarīr al-Balkhī, d. 515/1121 (f. 190v).

156. Muḥammad b. Muḥammad, surnamed Raḍiyyu'd-Dīn or Burhānu'd-Dīn (as-Sarakhsī) (Vic. AH., cf. Brock., v. I, p. 375, where the date of his death is given as 544/1149), the author of *المصباح* (in several volumes) (ibid.).

157. Muḥammad b. 'Abdī's-Sattār b. Muḥammad al-'Imādī al-Kardārī (Vic. AH.) (ibid.).

158. Ḥamīdu'd-Dīn aḍ-Ḍarīr Muḥammad b. Maḥmūd al-Kardarī, surnamed Khwāhar-zāda, b. 559/1164, d. 642/1244 (ibid.).

159. Naṣīru'd-Dīn b. . . . al-Muṭarrazī, d. 580/1184 (ibid.).

160. 'Alī b. Maḥmūd b. Aḥmad b. Abī'l-Hasan al-Fāryābī, d. 608/1209 (ibid.). Composed خلاصة الحقائق (cf. Brock., vol. I, p. 379).

161. Muḥammad b. Abī Ḥamid al-'Amīdī as-Samarqandī, d. 615/1218 (f. 191).

162. Raḍīyyu'd-Dīn an-Nishābūrī (VI-VIIc. AH.) (ibid.).

163. Ruknu'd-Dīn aṭ-Ṭā'usī (VIIc. AH.) (ibid.).

164. Abū'l-Faḍl Muḥammad b. Muḥammad al-'Irāqī al-Qazwinī, Ruknu'd-Dīn, surnamed aṭ-Ṭā'usī, d. 600/1203 (ibid.).

165. 'Abdu'l-lah b. Aḥmad b. Maḥmūd, Ḥāfiẓu'd-Dīn Abū'l-Barakāt, an-Nasafī, d. 671/1272 (Brock., v. II, p. 196, the date of his death is given as 710/1310) (ibid.), composed:

كفر الدقائق، المنافع شرح الذافع، الكافي شرح الوافي، المنار في الاصول،
العمدة، العقيدة الحافظية، مدارك التنزيل

166. Muḥammad b. Muḥammad b. Naṣīr al-Bukhārī, b. 615/1218, d. 693/1294 (f. 191v).

167. 'Alī b. Muḥammad al-Amshī al-Bukhārī, d. 666/1267 (ibid.).

168. Muḥammad b. Muḥammad b. 'Abdi'l-Karīm, surnamed Khwāhar-zāda, d. 651/1253 (ibid.).

169. Al-Hasan b. 'Alī, Hisāmu'd-Dīn, as-Siftākī, composed a *sharḥ* on the *Hidāya* in 700/1299, d. 710/1310 (ibid.).

The work seems to be rare in European libraries, but is fairly common in the East. Another copy (the second vol. only) in Pr 252; cf. also Bh 135. It was lithographed in India. Copied in 1113 AH., at Burhānpūr, by Muḥammad b. Muḥammad Amīn. Beg.

حمد مرخدای جهانرا که یکناست باوصاف کمال النخ

Ff. 192 (f. 118 blank), S 245 × 145, 175 × 100, ll 26-28. Or. pap. Bad and careless Ind. nast. Cond. not quite good. Worm-eaten and repaired. An index is appended. Notes on margins and fly-leaves, some of them in English.

1038.

The same.

Ac 29.

Another copy of the same work, dating from the XIIc. AH., more modern than the preceding one, but more legible. The *first* vol. occupies ff. 1-169, the *second* ff. 169-27v. Beg. as in the preceding copy.

Ff. 276, S 310 × 205, 250 × 145, ll 25-27. Or. pap. Ind. bold nast. Cond. fairly good.

1039.

مفتاح الصلوة

MIFTĀHU'Ṣ-ṢALĀT.

Ac 48.

A treatise on the details of prayer and other connected observances, evidently the same work as the one described in EIO 2587. The date given in the India Office copy, 1061 AH., is most probably the date of the completion of the work itself. The present transcript, obviously dating from the XIIc. AH., also gives 1061 AH. as the year in which it was brought to an end, in terms which suggest that it was then completed by the author :

قال المؤلف تم مفتاح الصلوة بيد مؤلف سنة احدى وستين بعد الف

من الهجرة النبوية النخ

The name of the compiler is not mentioned, but he states that he wrote the work for one of his nephews, Aḥmad b. Sulaymān (f. 144v). Beg.

الحمد لله بدان تا نیکبخت کرداند ترا خدای تعالی النخ

Ff. 145, S 210 × 105, 145 × 70, II 13. Or. pap. Ind. nast. Cond. tol. good. Marginal glosses and notes.

1040.

مسائل شرح وقایه

MASĀ'IL-I-SHAṢḤ-I-WIḠĀYA.

Ac 4.

A Persian paraphrase of and commentary on *Wiḡāyatu'r-rīwāyat fī masā'il-i'l-hidāyat* of Burhānu'd-Dīn Maḥmūd b. 'Ubaydi-l-lah. The latter work is in its turn a condensed edition, together with a commentary, of the famous exposition of the system of *fiqh*, according to the Hanafite school, *Al-Hidāya*, by Burhānu'd-Dīn 'Alī b. Abī Bakr al-Murghinānī (d. 593/1197). The author of the present Persian version, who calls himself 'Abdu'l-Haqq (in some copies 'Abdu'l-Khāliq) Sajādīl (in different copies Sajāwal, Sachchādīl) Sarhindī, completed his work in 1076/1665-1666, and dedicated it to Aurangzib. See EIO 2590-2591, where a list of the chapter headings is given. Cf. also the versified edition of the same work, by an author whose name is not known, mentioned here under Nos. 899-900. Copied towards the end of the XIIc. AH. Incomplete at the end. Beg.

الحمد لله بعد هذا میگوید احقر عباد الله النخ

Ff. 308, S 280 × 195, 230 × 125, II 19. Or. pap. Ind. nast. Cond. tol. good. Index. Folios 194-201 are to be placed between ff. 185 and 186. Many marginal notes in English CFW the 3rd July 1806.

1041.

ترجمہ ہدایہ

TARJUMA-I-HIDĀYA.

Ac 10.

The *first* volume of a Persian paraphrase of and commentary on the original text of the *Hidāya*, by the same 'Abdu'l-Haqq Sajādil Sarhindī, who is the author of the preceding work, and also dedicated to Aurangzīb. See EIO 2593-2594. Copied towards the end of the XIIc. AH., incomplete at the end. Beg.

الحمد لله الواحد الصمد لم يلد و لم يولد النح

Ff. 286 (loose), S 230 × 145, 180 × 95, ll 17. Or. pap. Ind. nast. Cond. rather bad. Repaired.

1042.

(رسالہ در احکام صید)

(RISĀLA DAR AḤKĀM-I-ṢAYD).

Ac 19.

A treatise on the legal and religious aspects of hunting, the religious lawfulness of the flesh of the animals killed, especially with regard to their difference in species. It is arranged in 12 chapters. Although the MSS. of this work are very common, especially in Tūrkestan, the name of its author and the exact date of its composition are not known. The treatise seems to be of early origin. The present copy is dated 1098 AH. (suspicious). Beg.

بهترین طائر با فال مبارک بال که طیران کند در هوا النح

Ff. 70, S 200 × 120, 130 × 70, ll 15. Or. pap. Ind. nast. Cond. tol. good. Stray poetical quotations on the fly-leaves and margins.

1043.

مرآة الصلین

MIR'ĀTU'L-MUṢALLĪN.

Oa 54.

A very brief treatise on the elementary rules of prayer, in 19 *faṣls*. The name of the author is not mentioned. Apparently slightly incomplete at the end. Copied in 1098 AH. (the date is somewhat doubtful; it is found on f. 134v in the same volume), probably by 'Abdu'l-Karīm Tamaranī (تمرینی ?), who transcribed the whole of the *maǧmū'a* in which this treatise is included. Beg.

الحمد لله..... بدان ایدک الله فی الدارین که در کتب فقه النح

Bd. v. Ff. 9-24v. For measurements, etc., see No. 1016. At the end scrappy notes and poetical quotations.

1044.

The same.

Oa 64.

Another copy of the same work. Transcribed by Muḥammad Ridā, apparently in 1156 AH., because some other entries in the *majmū'a*, in which the treatise occurs, written by the same hand, are so dated. Incomplete at the end. Beg. as in the preceding copy.

Bd. v. Ff. 45v-51. S 215 × 120, 165 × 75, ll 11. Or. pap. Ind. shik.-nast. Cond. good.

1045.

The same.

Oa 7.

Another copy of the same work dating from the XIIc. AH. Beg. as in the preceding copies. The title is given here as *مرآة المصلي*. Apparently complete.

Bd. v. Ff. 81-98v. For measurements, etc., see No. 1009.

1046.

مجموع سلطانی

MAJMU'-I-SULTĀNĪ.

Od 2.

A collection of complicated and difficult cases in legal practice, etc., arranged in 25 *bābs* (not 43 as in some other known copies). In the introduction it is stated that the present work was compiled by various eminent divines by order of Maḥmūd of Ghazna (388-421/998-1030). The language is modern Persian (of a rather Indian type); the work is never referred to amongst the authorities of the early Persian treatises on *fiqh*. All this suggests a rather modern origin, and careful research is required before the statement in the introduction can be relied upon. See EIO 2551, etc. (GC II 328); St. No. 70 on p. 154. Copied probably in the beg. of the XIIc. AH. (other treatises in the same volume, by different hands, are dated 1128 AH.). The scribe's name is almost illegible, something like Shaykh Nat'hū (or Nahtū). Beg.

الحمد لله... بدانکه این کتاب است در بیان مسائل فقه النج

Bd. v. Ff. 1v-60, S 210 × 150, 155 × 105, ll 15. Or. pap. Ind. nast. Cond. tol. good.

1047.

(مسائل نماز)

(MASĀ'IL-I-NAMĀZ).

Ac 51.

A highly popular treatise on the elementary rules of prayer and connected matters, used as a school book in hundreds of *maktabs* in Bukhara and Turkestan. It is apparently a book of early origin which has established its popularity in the course of a long period. As often happens with exactly this kind of works, its author, original title, and the date of its composition have been forgotten. I personally have seen hundreds of copies of it, old and new, good and bad, and none of them contained information on these points. A modern copy, dating from the beginning of the XIIIc. AH. Beg.

حمد متوافرو ثغای متکثر بدان اسعدک الله تعالى النح

Ff. 45, S 230 × 135, 160 × 85, ll 11. Or. pap. Coarse and vulgar Ind. nast. Cond. rather bad. Injured by dampness and repairs.

1048.

کفایة العباد

KIFĀYATU'L-'UBBĀD.

Ac 40.

A concise treatise on the elements of the Sunnite *fiqh*. The name of the author and the date of composition are unknown. The title may also be read as *Kifāyatu'l-'ibād*. See EIO 2601-2602, St. No. 78 on p. 155. Copied at Sīkākul in 1146 AH. Beg.

مسئله ، بدان که ارکان ایمان دو اند النح

Ff. 79 (loose), S 225 × 135, 150 × 85, ll 17. Or. pap. Ind. nast., different hands. Cond. good. Notes, etc., on several folios.

1049.

(رسالة قاضی قطب)

(RISĀLA-I-QĀDĪ QUTB).

Oa 32.

A fragment of a treatise on the same matters, apparently a version of the preceding work. It differs from it only slightly in wording. The title is given on the fly-leaf in the same handwriting as that of the text. Cf. EIO 2627. Copied in 1144 AH., the 14th year of Muḥammad Shāh's reign. Beg.

الحمد لله ... بدانکه ایمان اقرار است بر زبان النح

Bd. v. Ff. 84v, 77-83, S 225 × 125, 155 × 75, ll 14. Or. pap. Ind. nast. Cond. tol. good.

1050.

دستور الصلین

DASTŪRU'L-MUṢALLĪN.

Ac 18.

A school book of *fiqh*, chiefly based on the famous *Fiqh-i-Kaydānī* i.e. *Maṭālibu'l-muṣallī*, by Luṭfu'l-lah an-Nasafī al-Kaydānī, d. ca. 900/1494, one of the most popular school books in the Sunnite countries. This Persian treatise was composed by Sa'd b. Sharaf, a teacher in the school of the new mosque at Jaunpūr. The time of composition is not stated, but the style of the work seems to be modern. Cf. St. No. 75 on p. 154. Copied in 1156 AH. by Muḥammad 'Alī. Beg.

حمدی که ابکار افکار بلغاء کبار در بلوغ غایت النعم

Ff. 60, S 205 × 145, 150 × 100, ll 13. Europ. pap. Ind. nast. Cond. good.

1051.

(مجموعه)

(MAJMU'Ā).

Ac 27.

A collection of treatises of religious contents. Only those dealing with *fiqh* are mentioned here. Transcribed in the XIIc. AH.; some entries are dated 1166 AH.

1. *'Umdatul-islām* (ff. 1v-106v). A short treatise on various questions of *fiqh*. The author's name is not mentioned. The work seems to be of modern origin, because there are references to *Khulāṣatu'l-fiqh* (see No. 1062), *Sharḥ-i-amālī* (XIc. AH., see further on), etc. Other copies in Bl I 55, Pr 241-242, Bh 140. Beg.

الحمد لله بدانک اسعدک الله النعم

2. *Fā'idatu'l-muslimīn* (ff. 153v-201; f. 201 must be placed between ff. 192 and 193). A treatise chiefly dealing with details of prayer. The author's name and the date of composition are not given (the title is only mentioned in the colophon). Transcribed in 1166 AH. Beg.

الحمد لله بدان که اسعدک الله تعالى في الدارين النعم

Bd. v. Ff. 210 × 150, 150 × 90, ll 13. Eur. pap. Vulgar Ind. nast. Cond. good.

1052.

نخبة المناسک

NUKHBATU'L-MANĀSIK.

Ac 2.

A treatise dealing especially with the observances prescribed for pilgrims to Mekka and Medina. It was composed in 1166/1753 (a chronogram is given on f. 2 انتخاب احکام الحج), by Muḥammad Riḍā Aḥmadābādī 'Abbāsī. The work is divided into five *maqālas*,

each subdivided, in its turn, into several chapters. The copy is apparently an autograph, because there are many additions, emendations, etc., all through the MS., in the same handwriting as that of the bulk of the text. Beg.

الحمد لله الذي جعل البيت الحرام مباركاً وهدى للانام النج

Ff. 118, S 210 × 120, 165 × 80, ll 17. Or. pap. Bad Ind. shik.-nast. Cond. tol. good.

1053. (شرح مثنوي در مسائل ميراث)

(SHARḤ-I-MATHNAWĪ DAR MASĀ'IL-I-MĪRĀTH). Ac 50.

A Persian commentary on a versified treatise (also in Persian) on the division of inheritances. The name of the author of the original treatise is not found here, probably because this copy is incomplete and its beginning is lost. The commentator calls himself Amīnu'd-Dīn Aḥmad b. Sayfī'd-Dīn Muḥammad Ṣadiqī al-Alwarī. The date of composition is not to be found. The present copy is the autograph of the compiler, but has no exact date. It must have been, however, written in the second half of the XIIc. AH., because there are in this collection two other treatises by the same author (they will be described later on, in their proper places), and one of the two, *Sirāju'l-'aqā'id*, a controversial work, which is also an autograph, is dated 1185 AH. Beg. of the present copy:

..... میکید شرکت او سه حق اول النج

Beg. of the original *mathnawī*:

گر بود قرضدار و موصی هم، نیز وارث بود بار منضم،

Ff. 88, S 205 × 120, 150 × 70, ll 17. Or. pap. Ind. nast. Cond. good.

1054. فوائد فخریه

FAWĀ'ID-I-FAKHRIYYA. Ac 36.

The *first quarter* (الربع الاول) of a work on *fiqh*, according to the views of the Shafī'ite school. Composed by Muḥammad Fakhrū'd-Dīn b. Muḥammad Husayn b. Aḥmad Wā'iz Kalyānī D'hūdī (دهودی). The treatise was written at the request of one Muḥammad 'Alī Ja'far, but no exact date of composition is given. The present copy dates from the end of the XIIc. or the beg. of the XIIIc. AH. Beg.

حمد بی عدد مر آنریدگاریرا که بصنع قدیم النج

Ff. 54, S 210 × 120, 150 × 70, ll 13. Or. pap. Ind. shik.-nast. Cond. tol. good. Slightly worm-eaten.

Dahod

1055.

(مسائل فقه)

(MASĀ'IL-I-FIQH).

Ac 20.

A fragment of a treatise on various topics of *fiqh*. It is incomplete both at the beginning and end, and the exact title, the name of the author and the date of composition do not appear. It is divided into many *bābs*, the 49th is the last contained in this copy. Transcribed towards the end of the XIIc. or the beg. of the XIIIc. AH. Beg. abruptly:

..... سؤال ، اگر متوضی ترتیب مخصوص را ترک کرد النج

Ff. 88, S 210 × 150, 150 × 105, ll 14. Europ. pap. Ind. nast. Cond. good.

1056.

فخر الشیوخ

FAKHRU'SH-SHUYŪKH.

Ac 34.

A concise exposition of the Muhammadan religious system, chiefly with references to the various observances and practices prescribed by it. The work was composed in 1200/1786, by 'Alī Ridā Sharaf (f. 6), by order of Ṭipū, nawwāb of Mysore, who is profusely eulogized. It is divided into three *bābs*. See EIO 2616-2617, cf. St. No. 95 on p. 157. Copied in the beg. of the XIIIc. AH. Beg.

کوهر حمد سزاوار آویزه جمیلی است که النج

Ff. 44, S 210 × 145, 150 × 100, ll 13. Europ. pap. Ind. nast. Cond. good.

1057.

فقه محمدی

FIQH-I-MUḤAMMADĪ.

Ac 35.

A brief abstract of the elementary principles of *fiqh*, dedicated to the same Ṭipū (see the preceding No.). The author's name is not mentioned. The work is divided into 25 *bābs*. Copied in the beg. of the XIIIc. AH. Beg.

سپاس بیقیناس آفرید کاریرا که آغاز همه ازوست النج

Ff. 25, S 210 × 150, 160 × 100, ll 11. Europ. pap. Ind. nast. Cond. not good. Index. CFW 1825.

1058.

فتاوی محمدی

FATAWĪ-I-MUḤAMMADĪ.

Ac 32.

A treatise on the system of *fiqh*, chiefly dealing with the subject of *jihād*, or war for the sake of religion, the rules concern-

ing the division of looted property, and various less warlike means of making the life of the *kāfirs*, or non-Muhammadans, as sweet as possible. It was also composed by order of the same Ṭipū, as mentioned in the preceding Nos. The author's name is not given, nor the exact date of composition. See EIO 2618, St. No. 92 on p. 157, etc. At the end (ff. 326-352) there are added: (1) a collection of prayers (ff. 326-344v), which make use of the 'names,' or epithets of God, employed as ordinary incantations against the enemy, toothache, indigestion, etc.; (2) similar prayers or incantations (ff. 345-350), making use of the '99 names' of God; (3) some Coranic verses, also used for similar magical purposes (ff. 350-352). Copied in the beg. of the XIIIc. AH. Beg. of the chief treatise:

الحمد لله الذي كرم من بني آدم العلماء بالمجد الخ

Ff. 352, S 220 × 175, 150 × 105, ll 11. Europ. pap. Ind. nast. Cond. good. Index.

1059.

The same.

Ac 33.

Another copy of the same work, with the same appendices (ff. 262-281). Copied also in the beg. of the XIIIc. AH. Beg. as in the preceding No.

Ff. 281, S 210 × 160, 170 × 110, ll 13. Europ. pap. Ind. nast. Cond. good.

1060.

رساله در فوائد نکاح

RISĀLA DAR FAWĀ'ID-I-NIKĀH.

E 65.

An extract from a larger work on various questions of *fiqh*, with the title '*Aynu'l-'ilm*, by 'Alī Qāri'. The treatise is dedicated to the same Ṭipū (see the preceding Nos.), and deals with legal and moral aspects of marriage, particularly dwelling on its religious and moral advantages. Transcribed in the beg. of the XIIIc. AH. Beg.

الحمد لله بدانکه این رساله است در بیان نکاح الخ

Ff. 14, S 150 × 100, 115 × 55, ll 8. Europ. pap. Ind. nast. Cond. good.

1061.

رساله در تعزیرات

RISĀLA DAR TA'ZĪRĀT.

M 89.

A short treatise on small offences and their punishments, by Muḥammad Najmu'd-Dīn. The *majmū'a*, in which the present treatise occurs, contains another treatise by the same author

dealing with various eras. (Concerning it cf. R 1013; it will be described in its proper place.) The latter was composed in 1210/1796, and dedicated to the governor of Calcutta. Therefore the present work must have been written about that time. Transcribed by the same hand as the other entry in the *maǧmūʿa*, dated 1210 AH.; the scribe calls himself Sayyid Faṣīḥuʿd-Dīn. Beg.

بعد الحمد و الصلوة مي كريد بنده سراسر جنایت الخ

On f. 25 there are a few notes. On ff. 26-27 there is the beginning of a treatise called *Risāla dar biyān-i-ḥaqīqat-i-Buḡhāt*, dealing with the same matters as the preceding one. The author's name is not mentioned. Transcribed in a different, and more modern handwriting. Beg.

احمد و اصلی علی نبیه الکریم و آله الخ

Bd. v. Ff. 11v-27, S 240 × 150, 170 × 90, ll 13. Eur. pap Ind. nast. (different hands). Cond. tol. good.

1062.

خلاصة الفقه

KHULĀṢATU'L-FIQH.

Ac 17.

A treatise on *fiqh*, in 18 *bābs*. From the general style it seems fairly probable that it may be a Persian paraphrase of and commentary on an earlier Arabic work. Neither Brockelmann (in his *Gesch. d. Ar. Lit.*), nor Ḥājji Khalifa mention it, however. The author of the original work (or perhaps the commentator) calls himself 'Abdu'l-Iaṭīf, and gives no indication as to the period in which he wrote. Many early works are referred to in this treatise, but no decision as to its date can be arrived at without special study. There is another treatise with the same title in EB 1803, apparently different from the present one. Copied in the beg. of the XIIIc. AH.

الحمد لله یعنی بکونید که همه سپاس و ستائش یعنی صفت کردن الخ

Ff. 182, S 285 × 195, 220 × 135, ll 17. Eur. pap. Good Ind. nast. Cond. good.

5. *Principles of Sunnite theology, moral doctrine, and forms of worship.*

1063.

تنبيه الغافلين

TANBĪHU'L-GHĀFILĪN.

E 50.

A treatise on the principal dogmas of the Muhammadan system, the elements of its ethics, and many other connected matters. The author and the date of composition are not

mentioned : the title is given in the colophon. The work is divided into 84 chapters, and has much in common with the Arabic treatise with the same title, *Tanbihu'l-ghāfilīn*, comp. by Abū'l-Layth Naṣr b. Muḥammad b. Aḥmad b. Ibrāhīm Samarqandī, whose death is variously placed between 375 and 393/986-1002, see Brockelmann, *Gesch. d. Ar. Lit.*, v. I, pp. 195-196. The latter, Arabic, work, however, is divided into 94 chapters, and the present Persian version cannot be its paraphrase, because the arrangement is quite different. Most probably it is an original composition, though to a great extent based on Abū'l-Layth's book, because there is undoubtedly much in common between both works and only the authorities, which are referred to in the Arabic treatise, appear in the Persian *Tanbih*. The language is not archaic, but does not seem modern. Incomplete copies of the same work are described in R 1064, Fl III 268, etc.; cf. St. No. 19 on p. 53, and No. 40 on p. 164. Transcribed by 'Abdu'l-Qādir b. Sayyid Mīrān in the XIIc. AH. Beg.

الحمد لله القديم الخاطر العظيم القادر القاهر الغني الخ

S 205 × 125, 150 × 75, ll 13. Or. pap. Ind. nast. Cond. good.

1064.

اللطائف الغيائية

AL-LATĀ'IFU'L-GHIYĀTHIYYA.

M 101.

A treatise on the principles of theology, arguments proving the existence of God, etc. It is dedicated to Ghiyāthu'd-Dīn Abū'l-Faṭḥ Muḥammad b. Malikshāh, a Saljuqide prince of Persia (498-511/1105-1118), but the author's name is not mentioned. See R 27. The title is given in the colophon, and, as in the British Museum copy, the authorship is ascribed there to the famous divine and philosopher, Fakhru'd-Dīn Rāzī, who died in 606/1209, i.e. a century later. It is noteworthy that the language of the present copy, which was transcribed in the beg. of the XIc. AH., by Muḥammad Arshad b. Badri'd-Dīn, preserves no archaic expressions and other peculiarities which might be expected in a work to which so early a date is ascribed. Beg.

حمد بيبعد و بى نهايت و مدح بيبعد و بى غايه الخ

Fl. (89), S 210 × 120, 160 × 70, ll 27. Or. pap. Khorasani nast. Cond. bad. Slightly injured by worms and badly spoiled by the 'repairer.'

1065.

كنز العباد فى شرح الاوراد

KANZU'L-'UBBĀD FĪ SHARḤI'L-AWRĀD.

Ac 42.

A commentary in Arabic on the *Kitābu'l-awrād*, in Persian, a treatise on the elementary dogmas of the Muhammadan religion,

its principles of ethics, the most important observances, etc. The author of the original work is Shihābu'd-Dīn Abū Ḥafṣ 'Umar b. 'Abdī'l-lah Suhrawardī, d. 632/1234, see Brockelmann, *Gesch.* d. Arab. Lit., vol. I. pp. 440-441, where the present commentary is mentioned. It is, however, necessary to observe that the author's name appears neither at the beginning of the work, nor in the colophon. Even amongst the honorific epithets in the initial lines he is not called Shihābu'd-Dīn, but Bahāu'd-Dīn. The author of the commentary calls himself 'Alī b. Aḥmad Ghūrī, an inhabitant of the district of Karh (خَرْه), which, according to a gloss on the margin, is a dependency of Jaunpūr (بلد من مضافات جونپور من بلاد). The date of completion is not found in the present MS., because it is incomplete at the end. But in another copy, mentioned in Bh 109, it is given as 747/1347 (very suspicious). See also Pr 266. The present transcript dates from the end of the Xc. AH. An index is prefixed. Beg.

اعظم المحامد لله العظيم... فان هذا شرح الازداد النخ

Ff. (227), S 235 × 185, 180 × 110, ll 25. Or. pap. Khorasani nast. Cond. rather bad. Paper is decayed in many places. Some folios are loose. Notes and glosses on the margins.

1066.

The same.

Ac 41.

Another copy of the same work, also apparently dating from the same Xc. AH. This MS., however, is not of Khorasani, but of Indian origin, and is written in the peculiar handwriting of that period. Twelve folios in the beginning, the last two, and occasionally others in the middle, are of a much more modern origin. Beg. as in the preceding copy.

Ff. 417, S 260 × 160, 205 × 105, ll 24. Or. pap. Ind. peculiar nast. Cond. tol. good. Many notes, stray poetical quotations, etc., on the fly-leaves and margins.

1067.

مناهج العباد الى المعاد

MANĀHIJU'L-'UBBĀD ILĀ'L-MA'ĀD.

E 201.

An exposition of the dogmas of the Muhammadan creed, with many references to questions of morals. The author calls himself Muḥammad b. Aḥmad, surnamed Sa'īd al-Farghānī. Probably it is exactly this writer who is referred to by Brockelmann, *Gesch.* d. Ar. Lit., v. I, p. 450, where the date of his death is given as 699/1299. He was a disciple of the famous Sufic shaykh

Kara
in Allah
✓ Or

Šadru'd-Dīn Qunyawī (d. 672/1273). The work is divided into three *qā'idās*, each subdivided into many sub-sections. Copied towards the end of the XIc. or the beg. of the XIIc. AH. (the date is erased in the colophon). Beg.

رب اعنا على ذكرک و شکرک و حسن عبادتک ، الحمد لله و السلام الخ

S 125 × 75, 110 × 60, ll 11, and a column on the margins. Or. pap. Good Pers. nast. Cond. tol. good. Slightly worm-eaten. Index.

1068.

خلاصة الاحکام

KHULĀṢATU'L-AḤKĀM.

Ac 16.

A treatise on the principles of the Muhammadan religious system, its chief observances, and on various precepts and regulations concerning the behaviour of the individual, his relations to others, etc. It was completed in 755/1354 (cf. f. 3) by Maḥmūd Aḥmad b. Abī'l-Qāsim b. Aḥmad Tā'ifi Husaynī, who wrote it for the instruction and guidance of his son. The full title of the work is *Khulāṣatu'l-aḥkām fi dīni'l-islām*. It is divided into ten *bābs*. See EIO 2562, etc. Copied in the XIIc. AH., incomplete at the end. Beg.

الحمد لله بدان ای فرزند اسعدک الله تعالى في الدارين الخ

Ff. 112, S 225 × 135, 155 × 85, ll 12-13. Or. pap. Ind shikasta-nast. Cond. good. Stray notes and quotations on the fly-leaves and margins.

1069.

فوائد فیروز شاهی

FAWĀ'ID-I-FĪRŪZ-SHĀHĪ.

E 138.

A very interesting religious encyclopædia, giving a condensed account of all kinds of beliefs, observances, rules for behaviour in every possible circumstance, etc. Apart from its theological value, the book may reveal a great deal of interesting information concerning the folklore and the life of the mediæval Muhammadan community in India of the VIIIc./XIVc. The author calls himself Sharaf(u'd-Dīn) Muḥammad al-'Aṭāī. He dedicated his work to Shāh Fīrūz, most probably Fīrūz III of Dehli (752-790/1351-1388), who patronized religious literature. The treatise is divided into 115 *bābs*, each subdivided into numerous *faṣls*. Copied towards the end of the Xc. AH. Slightly incomplete at the end, breaks off at the beginning of the last *bāb*. An index is given in the introduction. Beg.

الحمد لله الحكمن الذي خلقنا من الانسان الخ

Ff. (260), S 305 × 175, 230 × 100, ll 23. Or. pap. Peculiar Ind. nast. Cond. tol. good. Injured by dampness.

1070.

کتاب عقائد

KITĀB-J-‘AQĀ’ID.

Ad 14.

An exposition of the principles of Muhammadanism, in a catechetic form, showing strong influence of Sufic views. It is divided into 4 *faṣls* (the *first*, on f. 1v, dealing with the essence of God; the *second*, on f. 5v, with the attributes of God; the *third*, on f. 49, with His glorious names; the *fourth*, on f. 54, with the truth of the faith, etc.), and is identical with the work described in EIO 2600. The author's name (which is apparently not mentioned in the India Office copy), is given here as Muḥammad Akbar Miyān-Shāh, surnamed Bara (Barra ? برہ), or Barī Ṣāhib (as in the colophon), a descendant, or, as on f. 1, the son of the famous Chishtī saint Sayyid Muḥammad b. Yūsuf Gīsūdirāz, d. 825/1422. The exact date of composition is not given. In EIO 2600 its title appears in the form of ‘*Aqā’id-i-Akbarī*. Cf. also St. No. 1 on p. 136. Copied at Arkāt in 1168 AH. Beg.

حمد بیحد و ثنای بی حد این کتاب اسب مشتمل بر چهار

فصل النخ

Ff 89, S 24) × 130, 180 × 70, ll 17. Or. pap. Ind. nast. Cond. good.

1071.

روضة الواعظین

RAUDATU’L-WA’IẒĪN.

E 98.

A treatise on the dogmatic, ethical and theosophical principles of the Muhammadan religion, profusely illustrated by traditions concerning Muḥammad, ancient prophets, etc., intermixed with many poetical passages and anecdotes in Sufic strain. The work is divided into 40 *ḥadīths*, or chapters. In the beginning of each of them a *ḥadīth* is given, which pertains to the matters discussed (the present volume contains only the first 20 chapters). The author is the well known Mu’īn Miskīn, or Mu’īnu’d-Dīn Muḥammad Amīn Farāhī, who died in 907 1501–1502. See concerning him and his other works above, Nos. 50–52 and 323–325 in this Catalogue; also GIPh 319, 358, EIO 138–144, 605, 2853–2854, EB 128–130, 453, R 149, Aum 100, Fl II 391, etc. Cf. St. No. 12 on p. 51. The title is given on f. 4v. Transcribed in 1036 AH. Beg.

ربنا اتنا حمدي كه مصباح ارواح مستغیران اشعه شمس النخ

S 195 × 105, 160 × 60, ll 21. Or. pap. Good Kashmiri nast. Cond. tol. good. Many lacunas, at the end folios are misplaced (some of them belong to the middle of the book).

1072.

The same.

E 99.

The *first quarter* of the *first daftar* (الربع الأول من الدفتر الأول) of the same work. It contains in fact only the first six chapters. It was completed by the author in 893/1488, as he states in the concluding lines. Transcribed by Abū Muḥammad b. Maghfūr Jalāl Muḥammad, probably in the XIc. AH. Beg. as in the preceding copy, but without the invocations given there (ربنا اننا الخ).

Ff. (132), S 215 × 155, 180 × 95, ll 23. Or. pap. Good. Ind. nast. Cond. good. Bad vignette.

1073.

ارشاد المسلمين

IRSHĀDU'L-MUSLIMĪN.

Ad 1.

A popular exposition of the dogmas of the Muhammadan religion, in accordance with the views of the Hanafite school. The original treatise, in Arabic, was composed by Najmu'd-Dīn Abū Ḥafṣ 'Umar b. Muḥammad an-Nasafī (d. 537/1142-1143). This Arabic original was edited by Cureton, London, 1843, and translated by M. d'Ohsson in *Tableau de l'Empire Othoman*, vol. I. The present Persian paraphrase was completed in 914/1508-1509, at Herat by Burhān al-Miskīn, as he calls himself. See EIO 2568, cf. Pr 269, etc. Transcribed at سنڌور بتکاپور, by Ja'far-Beg Nāmūrād b. Dūst-Beg Samarqandī, in 1156 AH. Beg.

ربنا اننا من لدنک رحمة..... وبعده چنين کويد فقير حقير الخ

Ff. 114, S 215 × 160, 160 × 95, ll 15. Europ. pap. Ind. nast. Cond. tol. good. Traces of dampness.

1074.

شرح امالي

SHARḤ-I-AMĀLĪ.

Ad 17.

A Persian commentary on the Arabic *qaṣīda*, which contains a brief exposition of the elements of the Sunnite system. In the introduction (which is not contained in the present copy, but is given in the lithographed edition, Lahore, without date), its authorship is ascribed to Muḥammad Najmu'd-Dīn 'Umar (i.e. Najmu'd-Dīn Abū Ḥafṣ 'Umar b. Muḥammad) an-Nasafī, d. 537/1142, who wrote some versified treatises of theological contents. In a gloss, probably by the editors, this statement is declared to

be incorrect and the author's name is given as 'Ali b. 'Uthmān al-Ūshī, who flourished about 569/1173 (and, in fact, wrote a *qaṣīda* of similar contents, called *Bad'u'l-amālī*, cf. Brock., *Gesch. d. A. Lit.*, v. I, p. 429). The later statement seems to be more correct one. The commentator is the famous Afghan saint of the end of the Xc. and beg. of the XIc. AH., Ākhūnd Darwīza Ningarhārī. (See on him and his works EIO 2632-2638, R 28, 1078; cf. also Leyden's paper on him in the *Asiatic Researches*, vol. XI, pp. 363-428; Graf Noer's *Kaiser Akbar*, vol. II, pp. 180-219, Leyden, 1885; Raverty, *Selections . . . in the Pushto*, London, 1860; ZDMG, vol. XVI, p. 186 sq.; Dorn, *Chrestomathy of the Pushtu or Afghan Language*, St. Petersburg, 1847, preface, p. 5 sq., etc.). Cf. St. No. 8 on p. 137. The work contains much controversial material, so characteristic of Darwīza's works, intended to refute the heresies of his contemporaries. The present copy was transcribed in 1128 AH. by 'Ali Āqā Turkmān, and begins abruptly with the first *bayt* of the original *qaṣīda* and its commentary:

ملیک مالک مولی الموالی ، له وصف التکبر و التعالی
یعنی مر آن خدای را که پادشاه پادشاهان الخ

Ff. 83, S 215 × 115, 140 × 70, ll 9. Or. pap. Ind. nast. Cond. tol. good. Many notes and glosses on the margins.

1075.

منتخب العقائد

MUNTAKHABU'L-'AQĀ'ID.

Ad 22.

A treatise in prose and verse, on the principal dogmas of Muhammadanism, and elements of its ethics. It was composed by Muhammad Jamīl b. Abī Turāb al-Badakhshī al-Hārithī, in Kashmīr, in 1016/1607, as stated at the end of the work:

از هجرت خاتم النبیین ، در سال هزار و شانزده بین
کین نسخه به نظم یافت تحریر ، در ماه رجب بملک کشمیر

There is a strong controversial element in the work in the endeavour to refute the Shī'a beliefs. Copied in 1036 AH. (the date is somewhat suspicious). Beg.

بعد از حمد و سپاس و ستائش الخ

Ff. 96, S 215 × 110, 165 × 75, ll 17. Or. pap. Ind. nast. Cond. bad. Dirty, injured by dampness. Many notes and glosses on the fly-leaves and margins. CFW 1825.

1076.

The same.

Ad 21.

Another copy of the same work, dated 1086 AH., transcribed by Ḥasan Beg Maymanagī. Beg. as in the preceding copy.

Bd. v. Ff. 44v-102. For measurements, etc., see No. 995.

1077.

کتاب مسائل زنان

KITĀB-I-MASĀ'IL-I-ZANĀN.

Ac 21.

A catechism dealing with the usual principles of the Muhammadan creed and especially with various matters connected with the life of women: moral precepts, rules for behaviour, domestic economy, etc. The author is the son of the famous Ākhūnd Darwiza Ningarharī (see above, No. 1074). His name was 'Abdu'l-Karīm, and he flourished in the beginning of the XIc. XVIIc. Copied apparently in the XIIIc. AH. Beg.

الحمد لله بعد ازین میخواند فقیر و حقیر النح

Ff. 56, S 200 x 150, 150 x 90, ll 13. Europ. pap. Vulgar Ind. nast. Cond. rather bad. Injured by worms and repairs.

1078.

تکمیل الایمان

TAKMĪLU'L-ĪMĀN.

Ad 9.

A concise work on the principal Muhammadan dogmas, by the well known 'Abdu'l-Haqq b. Sayfī'd-Dīn at-Turk ad-Dihlawī (cf. Nos. 65-67, 997-1006), who died in 1052-1053/1642-1643. See EIO 2583-2585, EB 1789, R 827, Aum 128. The full title of this treatise runs *Takmīlu'l-īmān wa taqwiyyatu'l-iqān dar biyān-i-'aqā'id-i-islām*. Transcribed in 1146 AH., at Sikākul. Beg. as usual:

الحمد لله بدانکه فقیر حقیر عبد الحق ابن سیف البخاری النح

Ff. 81 (loose), S 225 x 130, 160 x 90, ll 15. Or. pap. Ind. nast. Cond. tol. good. Slightly injured by repairs. Notes on the margins and fly-leaves.

1079.

(شرح اسماء حسنی)

(SHARḤ-I-ASMĀ-I-ḤUSNĀ).

E 113.

A huge compilation on the 'names,' or attributes of God. It explains the religious theories concerning these matters, the

special power of each attribute if mentioned in prayer, etc. Neither the name of the author, nor the title, nor the date of composition are to be found in their usual places. The work must have been composed before 1047 AH., because the present copy is so dated. Beg.

افتتاح کرده شد شرح اسمای خداوند الخ

Ff. (407), S 225 × 130, 169 × 80, ll 17. Or. pap. Ind. nast. Cond. tol. good. Slightly injured by repairs.

1080.

(رسالة اسماء خدا)

(RISĀLA-I-ASMĀ-I-KHUDĀ).

Oa 67.

A similar treatise on the attributes of God, containing very meagre Persian explanations of each of them. The author, Fath Muḥammad b. 'Aynī'l-'urafā (cf. f. 20v), wrote not later than 1094 AH. This year is the date of transcription of several other treatises, included in the same *majmū'a*, written by the same hand (cf. f. 92, etc.). Beg.

شموست معبود و معشوق و موجود الخ

Bd. v. Ff. 1v-21v, S 185 × 110, 120 × 60, ll 9. Or. pap. Ind. nast. Cond. tol. good. Vignette.

1081.

(شرح اسماء حسنى)

(SHARḤ-I-ASMĀ-I-HUSNĀ).

E 112.

Another treatise on the attributes of God, explained in the usual manner. The name of the author is not to be found in the proper place, but on the fly-leaf he is called Shaykh Muḥammad Husayn al-Qādirī ash-Shahīd. At the end of the volume a short biography of him is given (exclusively dealing with the progress of his religious education), and the date of his death is mentioned as 1108-1697, with the chronogram *يُثِينًا بِهِشْتِي مُحَمَّدٌ حَسِينٌ*. Transcribed in the beg. of the XIIc. AH. Beg. (probably not the original one) :

بسم الله و الحمد لله..... اما بعد بدان ای برادر عزیز الخ

S 220 × 125, 150 × 65, ll 17. Or. pap. Ind. nast. Cond. good.

1082.

نود و نه نام بار تعالی

NUWAD-U NUH NĀM-I-BĀR-I-TA'ĀLĀ.

Oa 70.

Another treatise on the attributes of God, based chiefly on the *Tafsīr* of Ya'qūb Charkhī (see above, No. 957). The author's

name is not mentioned. Copied in the beg. of the XIIc. AH. (some other treatises included in the same *maǧmū'a* are dated 1134 AH., cf. f. 68). Beg.

الحمد لله الذي فوض قلوب العارفين اليه

Bd. v. Ff. 7v-24. For measurements, etc., see No. 1015.

1083.

(شرح اسماء حسنى)

(SHARḤ-I-ASMĀ-I-ḤUSNĀ).

Ab 13.

Another treatise on the attributes of God, also by an author whose name is not mentioned, with a long heading :

ايين اسماء حسنى كه نود و نه نام حق سبحانه تعالى در قرآن مجيد
خود فرموده است ،

Transcribed in the XIIc. AH. Beg.

الحمد لله... بدانكه مراتب عبوديت بر سه قسم اند اليه

Ff. 17, S 200 × 120. 140 × 80, ll 9. Or. pap. Good Ind. nast. Cond. good. Slightly repaired.

1084.

عبادة الخواص

'IBĀDATU'L-KHAWĀṢṢ.

E 128.

A treatise on the principal dogmas, observances and moral conceptions of Muhammadanism, by Muḥibbu'l-lah Mubāriz Ilahābādī. He commenced his work in 1051/1641 and finished it in 1053 1643. It is divided into 15 *tanbīhs*, containing discussions of various Sufic matters, 9 *bābs* and a *khātima*. The first two *bābs* deal with eschatology, Hell and Paradise ; the *third* expounds the general principles of *fiqh* ; *bābs* 4-9 deal with ablutions, prayer, alms, fasting and pilgrimage ; the *khātima* describes the additional forms of worship (نوافل و سنن). A detailed index, on 7 folios, is given at the beginning. Cf. also Bh 178, St. No. 5 on p. 50, etc. The present copy was collated (probably shortly after having been transcribed) in 1125 AH. (the first year of Farrukh-Siyar's reign) Beg.

الحمد لله الذي لا نعبد ما عداه ، وقال و قضى بك اليه

S 320 × 215, 245 × 135, ll 25. Or. pap. Ind. nast. Cond. tol. good. Slightly injured by dampness. Notes on the margins.

1085.

تيسير الاحكام

TAYSĪRU'L-AḤKĀM.

Ac 12.

A concise exposition of the usual principles of Muhammadan belief and moral conceptions, by Shihābu'd Dīn 'Umar Daulat-ābādī. He dedicated his work to a certain Ashraf-Khān, whom he does not peculiarise. As H. Ethé (EIO 2595) thinks, this nobleman may be identical with Mīr Muḥammad Ashraf, son of Islām-Khān, who died in 1097/1686, cf. R 778. The work is divided into four *bābs*. Transcribed by Muḥammad Ibrāhīm b. Mullā Zuhūr, in the beg. of the XIIc. AH. Beg.

حمد متوافر و ثنائى منكاشر مر حضرت صمدیت ذی الجلال الخ

Ff. 38, S 205 x 115, 145 x 70, ll 19. Or. pap. Ind. nast. Cond. good. Notes on the fly-leaves.

1086.

فضائل انقیاء

FAḌĀ'ILU'N-NUQABĀ.

Oa 13.

A short treatise on the principal dogmas of Islam and the elements of its ethics. It was composed in 1105/1694 (the title is a chronogram, cf. f. 2v), by 'Abdu'l-lah b. 'Alī Ṭabīb, and dedicated to Aurangzīb. Transcribed in the XIIc. AH., and included in a *majmū'a*. Beg.

تخلق بخلقى كه از تحضيض (here خضيض) نكبت دارين باوج

دولت الخ

Bd. v. Ff. 1v-12v, S 210 x 115, 155 x 80, ll 14. Or. pap. Ind. nast Cond. tol. good.

1087.

بداية الارشاد

BIDĀYATU'L-IRSHĀD.

Oa 6.

A treatise, in catechetic form, on the correct beliefs of the Muhammadan religion, as well as on the various kinds of mistakes and sins against the true faith which must be avoided. The full title of this work is *Bidāyatu'l-irshād fi'l-ādāb wa'l-i'tiqād*. It is divided into 5 *bābs*. The author calls himself Ḥāfiẓ Ḥusayn Qādirī. This copy, dated 1126 AH., is his autograph, as stated in the colophon:

و قد استراح بتأليف هذه الرسالة و فرغ من تحريرها و تسطيرها الخ

At the end there is a short appendix on the principal Sufic affiliations, chiefly Indian. Beg. of the treatise:

حمد ببعده خدامی یکتا را که ارشاد بندگان خود را انعم

Bd. v. Ff. 42v-82, S 225 × 125, 160 × 75, ll 11. Or. pap. Good Ind. nast. Cond. tol. good. Notes at the end.

1088.

The same.

Ad 3.

Another copy of the same work, dating from the XIIc. AH., slightly incomplete at the end. Beg. as in the preceding copy.

Ff. 64, S 200 × 110, 130 × 70, ll 9. Or. pap. Ind. nast. Cond. tol. good. CFW 1825.

1089.

محیط الواعظین

MUḤĪTU'L-WĀ'IZĪN.

E 173.

A voluminous encyclopædia of Muhammadan theology, ethics, customary observances and practices, etc. The author calls himself 'Umar, without giving any further details as to his name. He must have written at a quite late period, because in the long list of his authorities, given in the first vol., he mentions the works of 'Abdu'l-Ḥaqq Dihlawī and prince Dārā-Shikūh. Therefore the end of the XIc. or the beg. of the XIIc. AH. may be suggested. The *first* volume, containing a great many alterations, additions, etc., is dated 1155 AH., the *second* 1158 AH. It is not impossible that these two vols. sometime belonged to the author himself who revised them, but they cannot be entirely autographs, because they are written by different hands. Cf. St. No. 46 on f. 153. Beg.

الحمد لله الذي بتحميده كل كتاب و بتذكيره يصدر كل خطاب النعم

2 vols. Ff. 510 and 402, S 320 × 185, 235 × 120, ll 29. Or. pap. Ind. nast., different hands. Cond. tol. good. Copious notes and glosses on the margins. Index. Many folios are left blank.

1090.

(مجموعه رسائل)

(MAJMU' A-I-RASĀ'IL).

Oa 64.

A collection of short treatises on religious matters, by different authors. Some of them (one in verse), have been already described, see above, Nos. 548 and 1044. Copied in 1155 and 1156 AH. (as stated in the colophons of different articles).

1. المسائل نامه (sic) (ff. 1v-4v). A short collection of

questions and answers on religious subjects. The author's name is not mentioned. Beg.

الحمد لله بدان اسعدك الله تعالى في الدارين النخ

(On f. 1 there is the end of a *risāla* with the title *Chihil-ḥadīth*).

2. *Mu'allimu'l-islām* (ff. 5v-33v). A short treatise, in catechetical form, on the elementary dogmas of Muhammadanism. The author's name is not given. Copied in 1156 AH. Cf. St. No. 84 on p. 155.

حمد بيحد و ثذنى بى عدد مر خدای را عز و جل النخ

3. (*Tartīb-i-namāz-i-tarāwīḥ*) (ff. 51v-52). A brief note on some special forms of prayer. Beg.

اصلى (sic) ركعتين صلوة السنة النخ

4. (*Risāla-i-'aqā'id*) (ff. 53-63v). A short treatise on the moral principles of the Muhammadan doctrine of sins, etc. The author's name is not given. This treatise may be the same as the one described in EIO 2605 (3). Copied in 1156 AH. Beg.

الحمد لله اما بعد حضرت امام اعظم ابو حنيفه كوفي النخ

Bd. v. S 215×120, 165×75, ll 11. Or. and Europ. pap. Ind. shikasta-nast., different hands. Cond. tol. good. Slightly injured by repairs.

1091.

(كتاب عقائد)

(KITĀB-I-'AQĀ'ID).

Ad 13.

A treatise on the principal dogmas of Muhammadanism, dealing chiefly with the conception of God, with prophetic mission, etc. The name of the author is given in the colophon as Sayyid Muḥyī'd-Dīn Muḥammad Ḥusayn b. Sayyid Muḥammad b. Sayyid 'Ālam. The title and the date of completion are not given, but the work is obviously of modern origin. Copied in the *pargana* of منديال in 1160 AH. The MS. is incomplete at the beginning, and opens with:

..... و نادان دانائي بخش تو و مانند تو النخ

Ff. 140, S 210×115, 140×65, ll 17. Or. pap. Ind. nast. Cond. rather bad. Injured by dampness and repairs. Notes on the margins.

1092.

اساس المصلي

ASĀSU'L-MUṢALLĪ.

Oa 7.

A short treatise on the principles of the Muhammadan religion. The author's name is not given. Copied in 1176 AH. (because

another treatise, transcribed by the same hand, included in this *majmū'a*. is so dated, cf. f. 79v). Cf. St. No. 86 on p. 156. Beg.

الحمد لله بدانکه در فتاری کبیری النخ

Bd. v. Ff. 98v-115. For measurements, etc., see No. 1045.

1093. جلاء البصائر فى معرفة الکبائر

JALĀU'L-BAṢĀ'IR FI MA'RIFATI'L-KABĀ'IR. Ad 10.

A very short treatise on the greater sins, by Aḥmad b. Muḥammad (or Maḥmūd) Siddīqī Alwarī (cf. above, No. 1053 in this Catalogue). He dedicated it to nawwāb Naṣīru'd-Daula Nuṣrat Jang (d. ca. 1185/1771). The present copy is dated 1184 AH. Cf. St. No. 87 on p. 156. Beg.

جائى كه طوطى شیرین گفتار ان هو الاوحى يوحى نعمة النخ

Ff. 12, S 215 x 115, 160 x 70, ll 19. Or. pap. Ind. nast. Cond. good.

1094. (رساله در بیان صفات ایمان)

(RISĀLA DAR BIYĀN-I-ṢIFAT-I-ĪMĀN). Od 2.

A treatise, in catechetic form, on the elements of the Muhammadan religion. The author's name is not given, and it may simply be a school-book compiled by somebody for local use. It dates from the XIIc. AH. Before this work, on ff. 103-108v there are some fragmentary notes of religious contents, also dealing with questions of prayer, ablutions, etc. Beg. of the treatise (on f. 109v):

حمد متواتر و ثنائى متکثر مر حضرت بى نیازى را النخ

Bd. v. Ff. 103-138v. For measurements, etc., see No. 1046.

1095. تقيمة المسلمين

'AQĪDATU'L-MUSLIMĪN. Ad 18.

A short treatise on the principles of Muhammadanism, in three *qisms*, by Muḥammad Ḥalwāī. The date of composition is not given, but the work seems to be of modern origin. Its full title is *'Aqīdatu'l-muslimīn fī wuṣūli'd-dīn*. Copied towards the end of the XIIc. AH. Beg.

الحمد لله ذى العزة والجلال و عامم اهل السنة النخ

Bd. v. Ff. 1v-22, S 220 x 120, 140 x 75, ll 15. Or. pap. Ind. nast. Cond. good.

1096.

طاعات سنیه

TĀ'ĀT-I-SUNNIYYA.

Ac 26.

A large treatise on the rules of prayer and *dhikr*. containing a large collection of various *du'ās*, etc. It is dedicated to Tīpū, nawwāb of Mysore, so often mentioned above, who is much eulogized here. The author's name, however, is not given. The copy dates from the beg. of the XIIc. AH., and is incomplete at the end. Beg.

الحمد لله بر ارباب علم و عرفان و اصحاب معرفت النح

Ff. 296, S 150 × 105, 120 × 70, ll 9. Europ. pap. Bad. Ind. nast. Cond. bad. The paper is decayed. Lacunas after ff. 110, 112, 136, 185.

1097.

هقائق اهل سنت

'AQĀ'ID-I-AHL-I-SUNNAT.

Ad 11.

A treatise on the principles of the Muhammadan religion, in many unnumbered *faṣls*. The author calls himself Muḥammad Ibrāhīm b. Muḥammad, but gives no details as to himself or the date of composition. In his exposition he does not mention his authorities, and therefore leaves no key to the question as to the period in which he wrote. The style, however, is quite modern. Copied in the XIIIc. AH. Beg.

الحمد لله ... بعد حمد و صلوة میگوید النح

Ff. 58, S 210 × 145, 160 × 90, ll 13. Europ. pap. Ind. nast. Cond. not good. Injured by dampness. Notes on the margins.

B. Shi'ite Theology.

1. Commentaries on the Coran.

1098.

ترجمة الخواص

TARJUMATU'L-KHAWĀṢṢ.

Aa 16.

The *first* volume of the commentary on the Coran, according to the Shi'ite doctrine, by 'Alī b. Ḥasan az-Zawwārī. It was completed in 946/1539-1540. The present volume, apparently forming the first half of the work, contains the commentary on *sūras* 1-18 (not 1-17 as in the India Office copy). See EIO 2691, cf. R 12. *Ind. libr.* Bh 143-144. Copied in the XIc. AH. Beg.

حمد ببعد و شکر بلا عد منعمی را سزد که شقائق حقائق قرآنی را النح

Ff. 469, S 300 × 175, 225 × 105, ll 25. Or. pap. Good Ind. nast. Cond. rather bad. The paper in many parts of the volume is perished, or injured by dampness. Bad vignette. Notes on the margins.

1099.

The same.

Aa 15.

A modern transcript of the preceding copy, dated 1260 AH. Beg. as in its original.

Ff. 516, S 310 × 240, 240 × 150, ll 19. Europ. pap. Modern Ind. nast. Cond. good.

1100.

KHULĀṢATU'L-MANHAJ.

خلاصة المنهج
Aa 20.

The *first* volume of another Shi'ite commentary on the Coran, by Fathu'l-lah b. Shukri'l-lah Sharif Kāshānī, d. 978/1570-1571. It is an abbreviation of a more detailed *tafsīr* by the same author, with the title *Manhajū's-ṣādiqīn fī ilzāmī'l-mukhālifīn* (described in EB 1809). This volume contains only the commentary on *sūras* 1-18. See BI I 29, EIO 2692-2695, R 12, 1077, etc. *Ind. libr.* Bh 146, cf. St. No. 21 on p. 171. The present copy was collated (probably just after the completion of the transcription) in 1099 AH. Beg.

حمدی چوں کلمات ربانی بیغایت شایسته لطیفست الخ

Ff. 50) (correct order 1-22, 31, 25-30, 24, 23, 32-239, 241, 240, 242, 245, 244, 246-500), S 255 × 170, 170 × 95, ll 21. Or. pap. Good Ind. nast. Cond. good. Vignette. Notes on the margins.

1101.

TAFSĪR-I-ĀYATI'L-KURSĪ.

تفسیر آیه الكرسي
Oa 29.

A short commentary on a particularly important verse of the *second* chapter of the Coran (II, 256), by Muḥammad b. Ḥusayn as-Sammākī al-Astrābādī, surnamed Amir Fakhrū'd-Din Ḥusaynī. It was completed in 952/1545 (cf. f. 85v), and dedicated to the Safawide prince Tahmāsp I (930-984/1524-1576). Copied probably in 1029 AH., because other treatises, included in the same *majmū'a*, are so dated. Beg.

حمد بیحد و ثنای بی عدد معبودی را سزد الخ

Bd. v. Ff. 47v-85v, S 245 × 135, 150 × 70, ll 15. Or. pap. Calligr. Ind. nast. Cond. good. Good vignette.

2. Shi'ite Tradition.

1102.

KĀMIL-I-BAHĀĪ.

کامل بهائی
Ad 19.

A rare and very interesting exposition and defence of the principal dogmas of Shi'ism, containing a large number of

most valuable references to the history and state of the Shi'a religion in Persia under the early Mongol rulers. It was completed between 675 and 678/1276-1279. The first date is referred to in the preface (f. 5v) as the year in which the author was actually engaged in writing his book. The second is the date of the death of Bahāu'd-Dīn Muḥammad Juwaynī, to whom the work is dedicated. The latter, a governor of 'Irāq, was the son of the famous wazīr of the early Īl-khāns, Shamsu'd-Dīn Muḥammad b. Muḥammad Juwaynī, surnamed Sāhib-Dīwān (executed at the ascension of Arghūn in 683/1284). The author calls himself Ḥasan b. 'Alī b. Muḥammad b. Ḥasan Ṭabarī (or Māzandarānī). He was in the service of Bahāu'd-Dīn (cf. f. 47), and often mentions Iṣfahān, Kāshān Yazd, Dāmghān, etc., as cities of which he has personal experience. There are many dates in his work, the earliest probably being 656/1258 (f. 87), but the majority range between 670 and 673/1271-1274 (cf. ff. 15, 21, 25v, 26, 47, 57, etc.). We learn that he had already composed another treatise, *Manāqibu't-Tāhīrīn*, which he completed at Iṣfahān in 673/1274 (ff. 9v, 57, etc.). Just at the end of his work he mentions another compilation by himself, refuting Imām Fakhru'd-Dīn Rāzī. The present work is divided into many *bābs* and *faṣls*, unnumbered and exceedingly mixed, so that it is difficult to determine their proper relation to each other. Many headings are very carelessly written, others apparently omitted. The index, appended in the beginning, is of no use, because its statements do not coincide with what is found in the text. The sequence of subjects in this book is as follows: on the advantages of knowledge (f. 10); on the unity of God (f. 13); on the Sunnite schools (f. 15); on the proofs in favour of the statement that only Shi'ism is the true religion (في ان الشيعة ناجية, f. 23v); a long series of traditions proving the truth of the doctrine of the Imāmat (f. 30); on the unlawful 'innovations' (بدعت), introduced by Abū Bakr and his two successors (f. 108v); on the Prophet's last pilgrimage, the day of Ghadir-Khum, the death of Muḥammad, etc. (f. 121v); on Fāṭima and the other daughters of the Prophet: the events of Muḥammadan history after the death of Muḥammad; the murder of 'Umar (f. 183v); persecutions of Abū Dharr Ghiffārī by 'Uthmān (f. 186); circumstances of the murder of 'Uthmān (f. 186); the murder of 'Alī (f. 188v). Then a long discussion on Mu'awiyya, his successors; proofs to the effect that the Omayyades did not descend from the tribe of Quraysh (f. 210); on Omayyade Khalifs (في عدد الملائين, f. 216v); the tragedy of Karbalā (خروج حسين, f. 247). All the events, mentioned above, are here not

dealt with from a historical point of view, but are treated as they are reflected in the religious tradition, and serve chiefly for attacks against Sunnism.

No other copies of this work seem to be known, and the only reference to it is probably found in No. 2311 of *Kashfu'l-hujub*. Transcribed in the Xc. AH., by Sharif b. Mir Buzurg b. Mir Sharif, as stated on the fly-leaf. Proper names, blessings upon God, the Prophet and the Imams, quotations from the Coran, etc., are written in red and gold, and the headings of various sections are difficult to locate in this mixture of colours. Beg.

سبعان یکی پادشاهی (را) که بساط عظمت او الخ

Ff. 259, S 265 x 180, 180 x 100, ll 19. Or. pap. Good Khorasani nast. Cond. good. The binding is injured and many folios are loose. Index, by a more modern hand.

1103.

شرح دیوان علی بن ابی طالب

SHARḤ-I-DĪWĀN-I-ALĪ B. ABĪ ṬĀLIB.

Nc 26.

A Persian commentary on various Arabic poems ascribed to the authorship of 'Alī b. Abi Ṭālib. The commentator, Ḥusayn b. Mu'ini'd-Dīn Maybudī, with the *takhalluṣ* Manṭiqī, a learned divine and the author of many theological works, completed it in 890/1485, (cf. f. 287). See EIO 2663-2666, R 19-20, cf. Krafft 27, etc. *Ind. libr.* Madr 96-97. The work contains a detailed and lengthy introduction in Persian (here ff. 1v-74v), divided into seven *fātiḥas*, dealing with theological and Sufic matters (their headings are given in full in EIO 2663). Copied towards the end of the XIc. or the beg. of the XIIc. AH. Beg.

سپاس سعادت اساس و شکر عبادت لباس معبودی را الخ

Beg. of the original dīwān (f. 75v):

الفس من جهة التمثال اكفاء الخ

Ff. 288, S 220 x 135, 165 x 90, ll 19. Or. pap. Ind. nast. Cond. rather bad. Injured by worms and repairs.

1104.

The same.

Nc 25.

An incomplete copy of the introduction only to the same work, here called *Fawātiḥ*. It is a comparatively old copy, dating from the end of the Xc. AH. (some notes on the fly-leaves are dated 994 AH.), but there are many lacunas, and the first two

fātihas are incomplete. The *first fātiha* begins on f. 5 ; the *third* on f. 10 ; the *fourth* on f. 37 ; the *fifth* on f. 49v ; the *sixth* on f. 66v ; the *seventh* on f. 87v. Beg. as in the preceding copy.

Ff. 123, S 175 × 105, 120 × 60, ll 16. Or. pap. Good Khorasani nast. Cond. tol. good. Good vignette, damaged by repairs. Injured by worms.

1105.

شرح دعاء امير

SHARḤ-I-DU'Ā-I-AMĪR.

Oa 29.

A detailed commentary on a prayer ascribed to the authorship of 'Alī b. Abī Ṭalib, revealing the theological, theosophical, magical, and other allusions, contained in it. The commentator, Ibrāhīm Amīnī (cf. f. 2v), completed it in 900/1494 (cf. f. 46v, chronogram *تم دعاء بصباح الامير*). Copied in the beg. of the XIc. AH. (one of the treatises included into the same *majmū'a*, in the same handwriting, is dated 1029 AH.). Beg.

خير عزة طلع من غيب ليل المداد النج

Bd. v. Ff. 1v-46v. For measurements, etc., see No. 1101. Good vignette.

1106.

ده مجلس

DAH MAJLIS.

D 165.

Legends concerning the death of Muḥammad, the Shi'ite Imams and some Shi'ite saints. It is chiefly based on *Raudatu'sh-shuhadā*, which was composed by Husayn b. 'Alī al-Wā'iẓ al-Kāshifī (d. 910/1505), see above, Nos. 59-60 in this Catalogue. The period at which this excerpt received form as an independent book is not known. See GIPh 358, EB 136, R 155, etc. *Ind. libr.* Bh 35, St. No. 62 on p. 23. Copied towards the end of the XIIc. AH. Beg. as usual:

باز اين چه شورش است كه در خلق عالم است ، النج

S 200 × 120, 140 × 75, ll 11. Or. pap. Good Ind. nast. Cond. good. CFW 1809.

1107.

منهج الفصاحة

MANHAJU'L-FAṢĀḤAT.

Ab 17.

A Persian paraphrase of and commentary on an early Shi'ite work in Arabic, *Nahju'l-balāghat*, dealing with various pious utterances attributed to 'Alī b. Abī Ṭalib. The compiler of the original work is here (f. 3) mentioned, as in the British Museum copy (see

R 18), as Sayyid Sharīf Radī, or with his full name, Abū'l-Ḥusayn Muḥammad b. Ḥusayn al-Mūsawī, who flourished in the first half of the Vc. AH. Some other authorities, see Brockelmann, *Gesch. d. Arab. Lit.*, v. I, pp. 404-405, ascribe the authorship of the work to the brother of Sayyid Sharīf, Sayyid Murtaḍā, who died in 436/1044. The present Persian commentary, of which the full title is *Manḥajū'l-faṣāḥat fī sharḥ Nahjī'l-balāghat*, was composed by Ḥusayn b. 'Abdī'l-Ḥaqq al-Ilahī al-Astrābādī, who dedicated it to the Safawide prince Tahmāsp I (930-984/1524-1576) (cf. f. 4v). Copied towards the end of the XIc. or the beg. of the XIIc. AH. Beg.

بهترین خطبها که سخنوران معارف الخ

Ff. 541, S 300 × 175, 220 × 100, ll 21. Or. pap. Persian nast. Cond. tol. good. Bad vignette.

1108.

تحفة ملكي

TUHFA-I-MALIKĪ.

D 87.

A Persian paraphrase of the famous collection of Traditions related by Imām 'Alī b. Mūsā ar-Ridā, d. 203/818. These were compiled by one of the most eminent Shi'ite writers, Abū Ja'far Muḥammad b. 'Alī b. Ḥusayn b. Mūsā al-Qumī, surnamed Ibn Bābūya, d. 381/991, under the title '*Uyūn akhbārī'r-Ridā*'. See Brockelmann, *Gesch. d. Arab. Lit.*, vol. I, p. 187. The author of this paraphrase calls himself 'Alī b. Tayfūr, and states that the work was done by him under the guidance of an eminent divine of that time, Malik Muḥammad al-Anṣārī, with whom he studied the Shi'ite tradition. At the request of his teacher he, 'Alī b. Tayfūr, collected and arranged his lecture notes, etc., and completed the present work in the 23rd year of the reign of 'Abdu'l-lah Quṭb-Shāh (1020-1083/1611-1672), i.e. about 1043/1633. The Arabic text, and various Persian translations of this work have been lithographed several times in Persia (where this book is exceedingly popular). The translation is divided into 139 *bābs*, as the original. Copied in the XIIc. AH. Beg.

جون کک سخن کوی بامداد مداد در کلسن اخبار الخ

S 235 × 130, 170 × 80, ll 17. Coloured Or. pap. Good Ind. nast. Cond. tol. good. Notes on the fly-leaves.

1109.

منتخب الحسنات

MUNTAKHABU'L-ḤASANĀT.

D 313.

A condensed Persian paraphrase (based on the preceding work, which is here often referred to) of the same '*Uyūn akhbārī'r-Ridā*'.

The compiler calls himself Ḥasan 'Alī, surnamed Shamsu'd-Dīn 'Alī-Khān. The work is divided into 29 *bābs*. Copied in the XIIc. AH., slightly incomplete at the end (breaks off at the beginning of the 29th *bāb*). Beg.

مستوجب الحمد و الثناء شاهدشاهیست که مملکت ارض و سما را الخ

S 210 × 150, 160 × 115, ll 13. Europ. pap. Ind. nast. Cond. good. CFW 1899.

1110.

راحة الارواح و مؤنس الاشباح

RĀḤATU'L-ARWĀḤ WA MU'NISU'L-ASHBĀḤ. D 166.

A treatise on traditions, chiefly giving the stories of miracles performed by Muḥammad and the Imams, in 15 *bābs*. The author, Ḥasan Sabzawāri, dedicated it to Nizāmu'd-Dīn Yahyā b. Shamsi-'d-Dīn Khwāja Karānī (? کرانی), who, judging from the titles, must have been a local ruler. There are, however, no indications as to the exact date of composition. Copied in the beg. of the XIIc. AH. Incomplete at the end, breaking off at the end of the 14th *bāb*. Beg.

شکر و سپاس و حمد بی قیاس مالک الملکی را که عظمت و علا الخ

S 170 × 105, 125 × 65, ll 13. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten.

1111.

(حکم نامه علی)

(ḤUKM-NĀMA-I-'ALĪ).

E 225.

A Persian paraphrase, with explanations, of the (certainly apocryphal) last will and last moral admonitions of 'Alī b. Abi Ṭalib. The *rāwī* of the great majority of the maxims is the famous associate of 'Alī, Malik b. al-Ḥārith al-Ashtar. The name of the compiler, or translator is not mentioned. Copied in the XIIc. AH. Beg.

هذا ما امر به عبد الله علي امير المؤمنين الخ

Ff (77). S 210 × 120, 140 × 85, ll 12. Or. pap. Ind. nast. Cond. good.

3. *Shi'ite Fiqh.*

1112.

جامع عباسي

JĀMI-'I-ABBĀSĪ.

Ac 13.

The *first* volume of the well known Shi'ite exposition of *fiqh*, composed by Bahāu'd-Dīn Muḥammad al-'Āmilī d. 1031/1622, and

dedicated to 'Abbās I, the Safawide (995-1037/1587-1628). The author died leaving the work uncompleted, and the *first* volume, containing *bābs* 1-5, was revised and edited by 'Izzu'd-Dīn Muḥammad b. Mīr Abī'l-Hasan b. Muḥammad Isma'il al-Ḥusaynī al-Mūsawī; the *second* half of the work, in 15 *bābs*, was written by Nizām b. Ḥusayn Sāwajī. See Bl I 70-71, EIO 2581, Br 25, EB 1784, Pr 250, 251, R 25 sq., Aum 130. Mehren 5, Leyden C. IV 178, Fleischer, Dresden C., No. 338, etc. Cf. St. No. 89 on p. 156. Concerning the author's poetical works see above, Nos. 722-724. Copied in 1084 AH. Beg.

الحمد لله چون توجه خاطر ملکوت ناظر اشرف الع

Ff. 135, S 210 × 130, 150 × 70, ll 15. Or. pap. Ind. nast. Cond. good Notes on the margins and fly-leaves.

1113.

The same.

Ac 52.

The *second* volume of the same work, composed, as stated above, by Nizām b. Ḥusayn Sāwajī (f. 2), who wrote it shortly after the death of Bahāu'd-Dīn 'Āmilī (who died, as stated here, the 12th of Shawwāl 1031/1622, not 1030 as usual). It contains *bābs* 6-20. Copied in 1189 AH., the 17th (!) year of Aurangzib's reign, by a scribe whose name is not properly legible (معمد ماه منجلی). Beg.

الحمد لله چون همگی همت والا نعمت بندگان همایون الع

Ff. 365, S 215 × 160, 165 × 109, ll 14. Or. pap. Ind. nast. Cond. good.

1114.

توضیح النخبه

TAUDĪHU'N-NUKHBAT.

E 51.

Persian paraphrase and explanations of the Arabic work on *fiqh* according to the Shi'ite doctrine, with the title *Nukhbatu'sh-sharā'i* (cf. f. 2v). The author of this Arabic original is called Muḥammad (or, as in the original work, Muḥammad b. Murtaḍā, surnamed) Muḥsin al-Qāsānī (*sic*), i.e. Kāshānī. He completed his work in 1050/1640, as stated in the *khātima* of the copy belonging to the Government collection (GC II 91) (the Arabic original is not mentioned by Brockelmann). The commentator, Muḥammad, surnamed 'Alī Ḥusaynī, commenced his work in 1159/1746 (cf. f. 3). at 'Azīmābād. Copied towards the end of the XIIc. AH. This volume contains only a small portion of the

whole work, i.e. only the book on purification and a part of that on prayer. An index is prefixed. Beg.

نخبة مفاتيح شرايعي که بدستيازي فيضش الخ

Ff. 233, S 215 × 140, 160 × 90, ll 21. Or. pap. Good Ind. nast. Cond. tol. good. CFW 1825. Many glosses on the margins.

4. *Exposition of the principles of Shi'ite theology, its moral system, and religious practice.*

1115.

رساله معصوميه

RISĀLA-I-MA'ŠŪMIYYA.

Ob 1.

A treatise on the Shi'ite system of eschatological conceptions, by 'Alī b. Ṭayfūr Bisṭāmī, probably the same as the author of *Tuhfa-i-Malikī* (see above, No. 1108). It is written in ornate prose, and its full title is *Risāla-i-ma'šūmiyya dar biyān-i-aḥwāl-i-ukhrawiyya*. Copied in 1089 AH. Beg.

بنام خدائی که جان آفرید، ستائش بی آلائش که لوازم طوابع الخ

On f. 39 to the end of the volume there are: *Ziyārat-nāma-i-Imām Riḍā*, a collection of prayers to be recited when visiting graves, with explanations. It is in a very bad condition, the paper being quite perished, so that the leaves break when touched.

S 195 × 105, 120 × 60, ll 12. Or. pap. Ind. nast. Cond. bad. Vignette.

1116.

کوهر مراد

GAUHAR-I-MURĀD.

Ad 20.

The well known treatise on Shi'ite theology, by 'Abdu'r-Razzāq b. 'Alī b. Husayn Lāhijī Qumī. He dedicated it to the Safawide prince 'Abbās the Second (1052-1077/1642-1667) (see f. 3v). The work is divided into a *muqaddima*, 3 *maqālas*, and a *khātima*. See RS 9, R 32, etc., St. No. 41 on p. 40. It was lithographed at least once in Persia. The present copy is an excellent one, and probably the oldest extant. It is dated 1076 AH., so that it has been written still in the reign of 'Abbās II, to whom it is dedicated. Beg. as usual:

کوهر مرادی که غواص فکرت را از دریای حیرت الخ

Ff. 189, S 275 × 175, 205 × 110, ll 24. Or. pap. Persian calligraphical nast. Cond. good. Slightly damaged by repairs. A fine vignette (damaged).

1117.

The same.

M 2.

Another copy of the same treatise, dated 1115 AH., included in a large *majmū'a* (cf. above, No. 926). It is stated in the colophon that there are only two copies between this transcript and the autograph MS. Beg. as in the preceding No.

Bd. v. ff. 17-87v. For measurements, etc., see No. 926.

1118.

(مجموعه رسائل محمد مجلّسی)

(MAJMU' A-I-RASĀ'IL-I-MUḤAMMAD MAJLISĪ).

M 39.

A collection of minor works of the famous Shi'ite writer Muḥammad Bāqir b. Muḥammad Taqī Majlisī, who died in 1110 or 1111/1698-1700. In the majority of them his authorship is quite explicitly mentioned, and it is probable that the others, in which the author's name is not given, also belong to his pen. Copied in 1101-1103 AH. at Kāshān (cf. f. 135v), by Muḥammad Rafī' Tūy-Sirkānī, as stated in several colophons. Incomplete at the beginning.

1. (ff. 1-7v). The end of a religious treatise, chiefly dealing with the question of how to follow the example of Muḥammad. Dated 1101 AH. Beg. abruptly:

..... خواب بگذارید و تسبیح حضرت فاطمه علیها السلام بخوانید الخ

2. *Risāla-i-tajhīz-u taghsil-u dafn-i-amwāt* (ff. 8v-37). A short treatise on funeral rites, comp. in 1099/1688 (see f. 37). Dated 1101 AH. Beg.

الحمد لله الذي لا يبقى الا وجهه و لا يدرم الا ملكه الخ

3. (*Tarjūma-i-dū hadīth dar bihisht-u dūzak*) (ff. 39v-63). An eschatological treatise, by the same author, composed in 1100/1689. Copied in 1101 AH. Beg.

الحمد لله الذي اعد لاوليائه جنات النعيم الخ

4. *Risāla-i-ṣalātiyya* (ff. 83v-76). A short treatise on some special details of prayer. Beg.

الحمد لله چنین گوید محمد باقر بن محمد تقی الخ

5. *Risāla dar ādāb-i-namāz-i-shab* (ff. 76v-81). Some details concerning night prayer. The author's name is not given, but is probably also Majlisī. Beg.

الحمد لله مكرم العابدین این رساله است الخ

6. *Muntakhab-i-adhkār-u ad'iyā* (ff. 81v-88). A brief treatise on some special prayers and forms of *dhikr*, by the same Majlisī, composed in 1079/1668. Beg.

الحمد لله بسند معتبر از حضرت امام جعفر صادق النخ

7. (*Risāla dar aḥādīth-i-Riḍā*) (ff. 88v-93v). Some traditions related by Imām 'Alī b. Mūsā ar-Riḍā, translated into and commented on in Persian. Completed by Majlisī in 1078/1668. Beg.

الحمد لله بدرستي كه رئيس المحدثين محمد ابن بابويه قمي النخ

8. (*Risāla dar ba'dī farā'id*) (ff. 93v-96, 104-97, 105-108v). A short treatise on some obligatory religious observances. The author's name is not mentioned. Probably by Majlisī. Beg.

بسند معتبر از حضرت صادق مرويست النخ

9. *Risāla-i-i'tiqādiyya* (ff. 108v-113v). A brief note on the various Shi'ite sects with proofs of their being untrue in so far as they do not coincide with the religion of the followers of the 12 Imams, which is the only true creed. The author's name is not mentioned, but the date of composition is given as 1035/1624. If this date is correct, the treatise cannot have been composed by Majlisī (although it is known that he compiled a *risāla* with the title *I'tiqādiyya*). Copied in 1102 AH. Beg.

الحمد لله على الآله (sic ?) والصلوة على اشرف انبيائه النخ

10. (*Risāla-i-dīniyya*) (ff. 114-135v) Miscellaneous questions concerning minor observances, in Arabic. The compiler's name is not mentioned. Probably by the same Majlisī. Copied in 1103 AH. Beg.

مسئله ما ذكر جماعة من الاصحاب من وجوب كفارة النخ

11. (ff. 135v-141v). Scrappy quotations, notes, prayers, etc. Ff. 141, S 85 x 165 (*biyāḍ*), ll 14. Or. pap. Persian shikasta-nast. Cond. good.

1119.

(مجموعه رسائل)

(MAJMŪ'A-I-RASĀ'IL).

Ab 5.

Another *majmū'a*, containing two treatises by the same Muḥammad Bāqir b. Muḥammad Taqī Majlisī, as mentioned in the preceding No., and a few additional scrappy notes also of Shi'ite contents. Also copied still within the author's life time, in 1107 AH., by Muḥammad Murād (b) Ḥājji Isma'īl Astrābādī.

1. *Sharḥ-i-chahārdah ḥadīth* (ff. 1v-108). A Persian

commentary on 14 selected *ḥadīths*, by Majlisī, dedicated to the Safawide prince Shāh Sulaymān (1077-1105/1667-1694). Beg.

الحمد لله چنین کوید فقیر خاکسار محمد باقر الخ

2. (ff. 109v-113). A few notes of magical contents, the largest of them explaining how to send a petition to the hidden Imam who is to appear at the day of the Resurrection, etc. Beg.

طریقه رفقه بخدمت حضرت صاحب الزمان الخ

3. (*Risāla dar du'ā*) (ff. 113v-135v). A treatise on the methods to make prayers effective. It is based on Traditions related by Muḥammad b. Ishāq al-Kulīnī (d. 328/939). cf. Brockelmann, *Gesch. d. Arab. Lit.*, vol. I, p. 187. Beg.

ثقة الاسلام ورئيس المحدثين محمد بن يعقوب الكليني الخ

4. *Risāla dar biyān-i-sa'ādat-i-ayām-i-hafta* (ff. 136v-159). A short treatise, by Majlisī, on the propitious days of week, lucky hours, etc. Beg.

الحمد لله چنین کوید احقر عباد الخ

Ff. 160, S 230 x 125, 150 x 70, II 11. Or. pap. Pers. nast Cond. tol. good.

1120.

(مجموعه)

(MAJMU'Ā).

E 40.

Two treatises, the first on the religious observances connected with travelling, and the second on divination by the Coran. The latter work belongs to the authorship of the same Muḥammad Bāqir Majlisī, and, judging from the style, the first one is also written by him, although the author's name is not explicitly mentioned. Copied in 1123 AH.

1. *Tuḥfatu'l-musāfirīn* (ff. 1v-26). A treatise on religious duties, prayers, etc., to be observed when starting on a voyage, during its progress, on returning home, etc., all in Shī'ite strain. Composed in 1103/1692 (this date is obviously not that of the transcription, because at the end of the second treatise, written by the same hand and on the same paper, the date of copying is given as 1123 AH.). The work is divided into 10 *fasls* and a *khātima*. Beg.

حمد و ثنای بی منتها خدای را که الخ

2. *Mafātihu'l-ghayb* (ff. 27v-75). A treatise on the methods of divination by the Coran, the mystical meanings of various letters, expressions, etc., with numerous *ḥadīths* proving the great spiritual advantages connected with this practice. The author is the same Muḥammad Bāqir Majlisī; he composed it in 1104/1693, and

based it on the material which he had already collected in his large work, *Bihāru'l-anwār*. It is divided into a *fātiḥa*, 8 *miṭṭāḥs*, and a *khātima*. Copied in 1123 AH.

الحمد لله الذي لا يعلم خير عبادة سواه الخ

Ff. 75, S 195 × 105, 145 × 75, ll 15 (diagonal). Or. pap. Bad Ind. shikasta. Cond. tol good. Repaired, injured by dampness.

1121.

زاد المعاد

ZĀDU'L-MA'ĀD.

M 106.

A treatise on various minor observances, forms of prayer, etc. by the same Muḥammad Bāqir b. Muḥammad Taqī Majlisī (see the preceding Nos. 1118–1120), based on his large work (in Arabic) *Bihāru'l-anwār*. This compilation is dedicated to Sulṭān Ḥusayn, the Safawide (1105–1135/1694–1722). It is divided into fourteen *bābs* and a *khātima*. See R 21, etc. *Ind. libr.* Bh 198. Often lithographed in Persia. Copied in the XIIc. AH., incomplete at the end. Beg.

الحمد لله الذي جعل العباد وسيلة النيل (sic) السعادة الخ

S 220 × 120, 175 × 80, ll 14. Or. pap. Ind. nast. Cond. bad. Injured by dampness and repairs. Many marginal notes and glosses. Many lacunas.

1122.

حيوة القلوب

ḤAYĀTU'L-QULŪB.

D 148.

An exposition of the Shi'a creed, by the same Majlisī (see Nos. 1118–1121), being a summary (in two volumes) of his own voluminous encyclopædia of Shi'ism (in 25 vols.), *Bihāru'l-anwār*. It is dedicated to the Safawide prince Sulaymān (1077–1105/1667–1694). See R 155, etc. (GC I 344). Many times lithographed in Persia. Transcribed in the XIIc. AH. The present copy contains only the *first* volume, as the *second*, although combined under the same number in this library, is of a quite different origin. Beg.

حيوت قلوب مرودة دلائل بوادي ضلالت و حرمان الخ

S 235 × 160, 195 × 110, ll 22. Or. pap. Ind. nast. Cond. tol. good

1123.

The same.

D 148.

The *second* volume of the same work, copied in 1205 AH. (?) (the date is not properly legible). Beg.

الحمد لله و الصلوة على عبادة الذين اطفى الخ

S 230 × 155, 165 × 95, ll 17. Or. pap. Ind. nast. Cond. good.

1124.

The same.

M 2.

A short extract from the same work, dealing with the story of Alexander (Dhū'l-Qarnayn). Copied towards the end of the XIIc. AH.

Bd. v. Ff. 187-190. For measurements, etc., see No. 926.

1125.

ترجمة كتاب الاسرار

TARJUMA-I-KITĀBU'L-ASRĀR.

Ad 25.

The Arabic text, with a Persian paraphrase, of a treatise on the rights and privileges of the Imams from the house of 'Alī. The full title of the original work is *Kitābu'l-asrār fī imāmati'l-a'immati'l-athār* (see f. 3v). The translator, who merely calls himself Muḥammad 'Ābid, without any further details (cf. f. 3v), dedicates his work to a prince, whose name is unfortunately erased in this copy. An examination by the magnifying glass shows that there are clear traces of محمد اختر. As the prince in question, judging from his titles, was a Timuride, it may be with some probability suggested that his name was Muḥammad Shāh (b. Khujasta-Akhtar) (1131-1161/1719-1748). The author, therefore, perhaps may be identical with Muḥammad 'Ābid who about that time wrote a commentary on Rūmī's *Mathnawī*, see R 591. The work is not mentioned by Brockelmann nor in *Kashfu'l-ḥujub*. Copied in 1147 AH. Beg.

انتتاح هر کتاب و ابتدای هر خطاب بعمد حکیمی الخ

Ff. 451. S 250×150, 195×90, ll 17. Or. pap. Calligr. Ind. nast. Cond. good. Slightly injured by dampness. Bad vignette.

1126.

التحفة الحسينية

AT-TUḤFATU'L-ḤUSAYNIYYA.

Ac 3.

A treatise on the elementary principles of Shi'ite doctrine, by Muḥammad Bāqir b. Muḥammad Akmal Bahbahānī Iṣfahānī, d. 1205/1791, cf. R 34. Judging from the laudatory tone of the preface and the high-sounding epithets added to the author's name, the work must have been edited by a different person (whose name is not mentioned). Copied long before the author's death, in 1177 AH., by Muḥammad Amīn. Beg.

الحمد لله بر ضمير منير طالبان درجات عالية آخرت مخفي نماز الخ

Ff. 83, S 200×125, 155×80, ll 13. Or. pap. Ind. nast. Cond. rather bad. Injured by the 'repairer.'

1127.

(رسالة اصول دين)

(RISĀLA-I-UṢŪL-I-DĪN).

Ad 15.

An exposition of the elementary dogmas of Shi'ism, chiefly emphasizing the teaching about the *imāmat*. There is no author's name, proper title, or date of composition. In the text there are almost no references to the authorities of the author, and it is therefore impossible to identify this treatise. The style is quite modern. On the fly-leaf its authorship is ascribed to Muḥammad Bāqir Bahbahānī (see No. 1126), and this seems quite admissible. The work itself occupies only ff. 1-32v, and the remainder of the book consists of a *takmila*, containing traditions about Muḥammad and the Imams. Copied in the beg. of the XIIIc. AH. Beg.

الحمد لله بدانکه اصول دين پيچ است انچه

Ff 52, S 200 × 130, 110 × 80, ll 13. Or. pap. Ind. nast. Cond. good.

1128.

سبيل النجاة

SABĪLU'N-NAJĀT.

Ac 23.

A concise exposition of the principal Shi'ite dogmas and observances, in a *muqaddima* and two *maṭlabs*, by Aḥmad b. Muḥammad b. Muḥammad Bāqir Bahbahānī, the grandson of the author of Nos. 1126-1127. It was composed in 1225/1810, and is dedicated to Muḥammad 'Alī-Khān Qājār, perhaps one of the numerous sons of Faṭḥ-'Alī Shāh (1211-1250/1797-1834). Copied at Calcutta, 1227 AH., by Bāqir 'Alī. Beg.

الحمد لله الذي جعل ابواب الصلوة انچه

S 220 × 145, 150 × 75, ll 13. Or. pap. Ind. modern nast. Cond. good.

C. Controversy and description of various religions.

1129.

براهين قاطعه

BARĀHIN-I-QĀTI'A.

Ad 4.

A Persian paraphrase of the famous controversial work *Aṣ-ṣawā'iqu'l-mukhriga*, composed, in Arabic, by Shihābu'd-Dīn Aḥmad al-Haytamī al-Makkī, surnamed Ibn Ḥajar, d. 973/1566. The author of the Persian version is Kamālu'd-Dīn (b.) Fakhri'd-Dīn Jahrumī. He completed it in 994/1586 (cf. f. 2v), and dedicated it to Ibrāhīm 'Ādil-Shāh (II) (987-1035/1579-1626). It is divided

into three *muqaddimas*, ten *bābs* and a *khātima*, and deals chiefly with the refutation of the Shi'ite doctrine of the illegal usurpation of the Khalifate by the three first successors of Muḥammad. See EIO 2571, etc. *Ind. libr.* Bh 113. Copied towards the end of the XIc. or beg. of the XIIc. AH. Beg.

الحمد لله الذي فضل نبينا محمداً صلى الله عليه واله

Ff. 427. S 250 × 150, 180 × 95, ll 19. Or. pap. Ind. nast. Cond. good. Slightly injured by dampness. CFW 1825.

1130.

بوارق مشرقه

BAWĀRIQ-I-MUSHRIQA.

Ad 5.

Another Persian paraphrase of the same *Aṣ-ṣawā'iqū'l-muḥriqa* of Ibn Ḥajar. The translator, Muḥammad 'Iwād al-Ḥiṣārī Lāhūrī, commenced it in 1134/1722 and completed it in 1140/1728 (chronogram کاین هدیه قلندر خان). He dedicated it to Qalandar-Khān, a local official. Copied in the XIIc. AH. Beg.

محمّد حمیده مر حمیدیرا که شوارق مشرقه هدایت خود اله

Ff. 544, S 335 × 205, 240 × 125, ll 25. Or. pap. Ind. nast. Cond. good. Index.

1131.

ترجمه مختصر نواقض الروافض

TARJUMA-I-MUKHTAṢAR-I-NAWĀQIDU'R-RAWĀFIḌ.

Ad 8.

An abridged Persian paraphrase of *An-nawāqid fī raddi'r-rawāfiḍ*, compsed, in Arabic, in 987/1579 by Ashraf Mu'īnu'd-Dīn Mirzā Makhdūm Shīrāzī, d. 995/1587, see Brockelmann, *Gesch.* d. A. Lit., vol. II, pp. 442-443. The author of the Persian version states in his preface that he contemplated the undertaking of his work in 1093/1682, when he was at Mekka. but that he had not completed it until 1122/1710 (cf. f. 3). Like the work of Ibn Ḥajar, the present one deals chiefly with a refutation of the Shi'ite principles. Copied in the XIIc. AH. Beg.

حمد بیحد و شکر بیحد نثار درگاه ذاتی که اله

Ff. 141, S 190 × 100, 145 × 60, ll 13. Or. pap. Ind. nast. Cond. good.

1132.

(منتخب رد الروافض)

(MUNTAKHAB-I-RADDU'R-RAWĀFIḌ).

E 111.

A very short extract from a controversial work by 'Abdu'l-'Azīz Akbarābādī. The title of the original treatise may have

been *Raddu'r-rawāfiḍ*. This extract is included in a *majmū'a* containing different treatises, transcribed, as stated in the colophons of some of them, in 1082 AH. Although the handwriting of the present extract is different from that of the dated ones, the paper is probably the same, and so it is possible that it was transcribed, and therefore also compiled, before the end of the XIc. AH. Beg.

حرفی کہ بر وجودش ناطقہ را بیاراید و سخنی کہ الخ

Bd. v. Ff. 89-90. For measurements, etc., see No. 339. Marginal notes and glosses.

1133.

مظہر الحق

MUZHIRU'L-ḤAQQ.

E 182.

A refutation of heresies, especially of those of the Shi'a, from a strictly Sunnite point of view. The author, a fanatical Sunnite, does not leave any writer unsuspected of heterodoxy, and therefore refers only to a very few books, mostly the earliest, so-to-say, canonical compositions. Amongst those of later origin the latest is *Tafsīr-i-Ḥusaynī* (cf. Nos. 959-967), referred to a few times. His treatise may prove very interesting for a student of modern Sufism, because there are occasional attacks on the Sufis, which show a good knowledge of the subject. The work is divided into 136 *bābs*. Very unfortunately the name of the author and the exact date of composition are not mentioned; the title is given on f. 10. Copied in the beg. of the XIIc. AH., so that the work must have been composed either in the Xc., or the XIc. AH. Beg.

الحمد لله الذي انزل على عبده الكتاب الخ

S 260 × 150, 180 × 95, ll 15. Or. pap. Ind. nast., different hands. Cond. good.

1134.

دبستان مذہب

DABISTĀN-I-MADHĀHIB.

Ad 24.

The well known treatise on the religious and philosophical doctrines of the Eastern nations. The author's name and the date of composition are even at present not yet precisely known, although they have been often discussed by various scholars. In the present copy, in the colophon, the author is called Dhū'l-Fiqār-Beg, with the *takhalluṣ* Mu'ayyad (or Mubad?). The work must have been written shortly after 1063/1653. See GIPh 280, 366, EIO 2542-2547, Br 63-64, EB 1791, Pr 271-272, R 141 sq., Aum 126, etc. Lithographed in Tīhrān, 1260 AH., and also a great many

times in India. Translated into English by D. Shea and A. Troyer, 3 vols., Paris, 1843 (Oriental Transl. Fund); old partial text editions and translations: F. Gladwin, Calcutta, 1789 (the *first* chapter); F. Dalberg, Würzburg, 1809 (the same); Leyden, Calcutta, vol. XI of the 'Asiatic Researches,' pp. 406-420 (the *ninth* chapter). The present copy dates from the XIIc. AH. Beg.

ای نام تو سر دفتر اطفال دبستان النخ

Ff. 276, S 250 × 160, 210 × 110, ll 17. Or. pap. Coarse and vulgar Ind. nast., different hands. Cond. tol. good. Worm-eaten. Some folios are misplaced, others left partly blank.

1135.

حجة الهند

HUJJATU'L-HIND.

Oa 9.

A refutation of Hinduism, in the form of a fairy tale. The author calls himself 'Umar Mihrābī (in some copies Ibn 'Umar, or 'Alī-Shāh Mihrābī), but the date of composition is not known. The work must have been compiled not later than the XIc. AH., because one of the copies in the India Office library is dated 1084/1673. See EIO 2715-2716, Pr 111, R 29, etc. Copied in 1136 AH. by one Shahīd b. Yūsuf. Beg. as usual:

الحمد لله اما بعد حمد الله عز وجل جلاله و نعت رسول النخ

Bd. v. Ff. 4v-93v, S 210 × 145, 170 × 105, ll 15. Europ. pap. Ind. nast. Cond. tol. good. Slightly injured by repairs.

1136.

The same.

D 139.

Another copy of the same work, dating from the XIIc. AH. Beg. as in the preceding copy.

S 210 × 145, 165 × 100, ll 19. Europ. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired. Scrappy notes on the last two folios.

1137.

The same.

Aa 2.

An extract from the same work, included into a large *majmū'a*, dating from the XIIc. AH. Beg. as in two preceding copies.

Bd. v. Ff. 168v-176. For measurements, etc., see No. 928.

1138.

رسالة عليّ

RISĀLA-I-ṢULḤIYYA.

Ad 12.

A defence of the Shi'ite doctrine, the rights of the house of 'Alī to the Imāmat, and especially the privileges of his descendants, the Sayyids. It is written in ornate prose, with many eulogies of the Imams, especially Mahdī, in verse. The author does not mention his own name, but several times calls himself (cf. f. 2v) a descendant of the famous Sufic saint of Persia, Ni'matu'l-lah Walī (d. 834/1431). He can not have been writing, however, earlier than the Xc. AH., because he refers several times to the *Raudatu'l-aḥbāb* (see above, Nos. 53-58). Copied towards the end of the XIc. or the beg. of the XIIc. AH. Beg.

الحمد لله الذي هدانا لهذا وما كنا لنهتدي لئله

Ff. 17, S 260 × 160, 220 × 125, ll 15. Or. pap. Ind. nast. Cond. good.

1139.

سراج العقائد

SIRĀJU'L-'AQĀ'ID.

Ad 16.

A treatise containing denunciations of heresies, chiefly the doctrine of the Shi'ites. It is an autograph, dated 1185 AH., of Amīnu'd-Dīn Aḥmad Ṣiddiqī Alwarī, already mentioned as the author of some other works (see above, Nos. 1053, 1093). It is a compilation from various well known books, and contains apparently not a single word of fresh material. The sects, which had ceased to exist centuries ago, and the others, which were still extant, are mixed together in the most confusing way. It is dedicated to Sirāju'd-Daula Anwaru'd-Dīn-Khān Maṣṣūr Jang. Beg.

لأئلى آبدار كه بغواص فكر رسا بر روی كار آيد النخ

Ff. 73, S 225 × 115, 175 × 65, ll 21. Or. pap. Bad Ind. nast. Cond. not good. Worm-eaten and repaired.

D. Religious Miscellanies.

1140.

زبدة النكات

ZUBDATU'N-NUKĀT.

D 210.

Verbose eulogies of Muḥammad, the first four Khalifs, various prayers, etc., by Zaynu'd-Dīn b. Qādi Maḥmūd (see f. 6v). This treatise is dedicated to Ibrāhīm 'Ādil-Shāh (there were two princes with this name, the first who ruled 941-965/1535-1557 and the second, 987-1035/1579-1626) (see f. 4). The full title of this

work is *Zubdatu'n-nukāt fī hilli'l-mushkilāt*; it is divided into a *mugaddima*, two *maqālas* and a *khātima*. Copied towards the end of the XIIc. AH. Beg.

نحمدک یا من شرح صدورنا لادراک العلوم الخ

S 195 × 120, 110 × 55, ll 11. Or. pap. Bad Ind. nast. Cond. good. Many glosses and notes on the margins.

1141.

(مجموعه)

(MAJMU'A).

Oa 60.

Several short notes dealing with various details of prayer. Their uniformity suggests that they are extracts from one and the same original work, the title of which, however, is not given. All are included in a *majmū'a*, dating from the end of the Xc. or beg. of the XIc. AH.

1. (*Risāla-i-bāng-i-namāz*) (ff. 192v-198). Rules concerning the *adhān*, the upkeep of mosques, etc. Beg.

الحمد لله ... در بیان فضیلت بانک نماز الخ

2. (*Risāla-i-namāz-i-bāmdād*) (ff. 198v-202v). On the spiritual advantages of prayer before dawn. Beg.

الحمد لله ... در فضیلت سنت نماز بامداد الخ

3. (*Risāla-i-namāz'hā-i-nāfila*) (ff. 202v-206v). On additional prayers and their spiritual advantages. Beg.

بسم الله ... در بیان نمازهای نافله الخ

4. (*Risāla dar namāz-i-hājāt*) (ff. 206v-207). A short note on prayers with definite objects in view. On f. 207 there is the beginning of an incomplete *risāla* on the customs to be observed when travelling. Beg.

این رساله ایست نوشته شد از برای آداب سفر الخ

Bd. v. Ff. 192v-207v. For measurements, etc., see No. 1036.

1142.

(مجموعه)

(MAJMU'A).

M 11.

A scrap-book chiefly composed of fragments and notes of religious contents, too small and unimportant to deserve separate description. Transcribed apparently in the XIc. AH.

1. Stray quotations from the poetry of 'Irāqī, Zāhīr-i-Fāryābī, Bahāi, etc. (ff. 1-7v). Fol. 8 left blank.

2. *Zubdatu'l-uṣūl* (ff. 9-11). A very short treatise on the principal dogmas of Muhammadanism, in Arabic, by Muḥammad 'Āmili, surnamed Ibn Khātūn, d. 1011/1602, see Brockelmann, *Gesch. d. Ar. Lit.*, vol. II, p. 321. Beg.

قد بلغني منكم ايها الاحباب النعم

3. Stray verses, notes, extracts, etc., from various Persian and Arabic works on theology and tradition (ff. 11v-23).

4. *Min kalimāt mulūki'l-Furs* (ff. 23v-25). Apocryphal sayings of Faridūn and other ancient Iranian sages.

5. Scrappy extracts from various Shi'ite religious writers (some of them from Ibn-Bābūya) (ff. 25v-28v).

6. A petition ('*arīda*) from Pīr Muḥammad Mūsā to Jahān-gīr, who is here called پادشاه دهلي (ff. 29-29v).

7. Scrappy notes and extracts of religious and magical contents, from the *Tafsīr-i-kashshāf*, *Kashkūl*, *Hayātu'l-haywān*, etc. (ff. 29v-44v).

8. A brief note on the biography of Nāsir-i-Khusraw, with a short account on the Isma'īlite rulers of Ālamūt (nothing new; probably based on *Raudatu'ṣ-Ṣafā* or *Ḥabību's-siyar*) (ff. 45-48). Beg.

نید من احوال ناصر خسرو، اصل او اصفهانست و در باب او سخن

بسیار گفته اند النعم

9. A short extract from the *diwān* of Khāqānī, see above, Nos. 456-458. Beg. as in No. 456 (ff. 49v-55).

10. Notes containing various Traditions (ff. 55v-60).

11. A short extract from *Al-muḥīṭu'l-a'zam fī tafsīri'l-Qur'ān*, by Ḥaydar al-Ḥusaynī al-Āmulī (ff. 61-63). It deals with the secret mystical names of Muḥammad and of various saints, gives the dates of the deaths of the Khalifs, etc.

12. Extracts from *Riwaḍu'l-manāẓir fī 'ilmi'l-awwāl wa'l-awākhir* (ff. 63-78v), by Abū'l-Walid Muḥammad Ibn-Shaḥna al-Ḥalabī, d. 815/1412, which is, in its turn, an extract from the famous work of Abū'l-Fidā, see Brockelmann, *Gesch. d. Ar. Lit.*, vol. II, p. 141. It contains succinct accounts of the early Muhammadan dynasties.

13. Several letters sent between one of the Quṭb-Shāhs and an 'Ādil-Shāh (ff. 80-89).

14. A letter of Akbar to one of his sons (ff. 90-90v).

15. Short and scrappy notes and extracts of religious contents, mostly on various subjects of Tradition (ff. 91-116v).

Ff. 116, S 200 x 125, 165 x 90, ll 30. Or. pap. Ind nast., different hands. Cond. good.

1143.

(مجموعه)

(MAJMU'Ā).

Aa 2.

Serappy notes of religious contents, and prayers, included in this *majmū'a*, cf. also above, Nos. 928, 971, etc. Transcribed in the beg. of the XIIc. AH. The articles to be mentioned here are:

1. A note on the punishment of the people who violate the fast of Ramaḍān: فصل در عقوبت روزه خوران ماه رمضان (f. 139v).

2. Prayers of various kinds, with explanations of their particular effects and advantages (ff. 176v-178v).

3. A versified note on prayers. The note has a heading معنی دعاء قنون (ff. 179-179v). The author's name is not given. Beg.

بخوانیم یاری ز تو یا اله، النخ

Bd. v. For measurements, etc., see No. 928.

1144.

فوائد النظامية

FAWĀ'IDU'N-NIZĀMIYYA.

M 127.

A treatise on the influence and advantages of various particular prayers, on the magical effect of some *sūras* and verses of the Coran, on special forms of *dhikr*, and different *naẓāfīl* (additional prayers). The author calls himself Muḥammad 'Ubaydu'l-lah b. Ḥaḍrat Muḥammad Shāh. He dedicated his work to Āṣaf-Jāh (d. 1161/1748); the title of the work is apparently an allusion to the latter's name Nizāmu'l-Mulk. Copied towards the beg. of the XIIIc. AH. Beg.

یا من یحمد ذاته بذاته فی ذاته النخ

S 225 x 140, 170 x 95, ll 15. Or. pap. Ind. nast. Cond. tol. good.

1145.

(مجالس در فضیلت جهاد)

(MAJĀLIS DAR FADLIYYAT-I-JIHĀD).

M 86.

Sermons on the subject of *jihād*, on the religious advantages to those who partake in it, curses on the heads of unbelievers, etc. Many *hadīths*, Coranic verses, etc., are quoted. There is no introduction or *khātima*, and the name of the author is not given, but from its general style and tone it appears clearly that these orations are a production of some one connected with Ṭipū's court. The first part of the same volume, in which this collection is included, consists of *Mu'ayyidu'l-mujāhidīn*, versified sermons on

the same subjects, by Zaynu'l-'Ābidīn Shūstārī (see Nos. 882-883), and it would not be surprising if both should be found to belong to the pen of the same writer. Copied in the beg. of the XIIIc. AH. Beg.

الحمد لله إياها الناس اعلّموا، إى كروه مردمان الخ

Bd. v. Ff. 48v-86. For measurements, etc., see No. 883.

1146.

مثمر النواذر

MATHMARU'N-NAWĀDIR.

Ab 15.

A collection of explanations of the mystical meanings and magical powers of various epithets of God, the names of the first four Khalifs, the twelve Shi'ite Imams, etc., with many genealogical tables and drawings. Composed by Muḥammad Ghiyāth, who dedicated it to Ṭipū, nawwāb of Mysore. The work is a remarkable mixture of piety and superstition, which sometimes closely approaches blasphemy. In addition to the 99 'names' of God, there appear equally 99 'names' of Abū Bakr (!), 'Umar (!), 'Uthmān, and 'Alī, etc. Copied in the beg. of the XIIIc. AH. Beg.

الحمد لله الخالق البارى المنصور له الاسماء الحسنى الخ

Ff. 60, S 200 × 120, 165 × 90, ll 17. Or. pap. Ind. nast. Cond. good. Index. On ff. 1-3 there are double vignettes. Ff. 56-60 left blank. On ff. 54v-55 there are drawings of the 'sandals of Muḥammad,' often used for amulets. Here, however, they are not filled in with the necessary formulas. CFW 1809.

1147.

زاد المجاهدين

ZĀDU'L-MUJĀHIDĪN.

E 101.

A treatise on *jihād*, on various eschatological, theological and moral matters, propitious days, lucky hours, etc. Comp. in 1209/1794, by Ghulām Aḥmad by order of Ṭipū, nawwāb of Mysore. This work is described in detail, and the headings of its 15 *fasls* are given in EIO 2621-2622. Copied in 1222 of the Muḥammadi era or 1210 AH., by one Ḥusayn. At the end there are several notes of religious contents, and prayers. Beg.

الحمد لله الذى علم الانسان ما لم يعلم الخ

S 185 × 125, 145 × 80, ll 11. Or. pap. Ind. nast. Cond. tol. good. Notes on fly-leaves.

1148.

تغنىك فامة

TUFANG-NĀMA.

M 88.

A treatise, in catechetical form, on the mystical origin (from David, father of King Solomon) of the rifle, the necessary prayers

and incantations to be recited while manipulating it, etc. Judging from the style, etc., it was composed for the perusal of the victorious troops of Tīpū, nawwāb of Mysore. The author does not mention his name. Copied in 1210 AH. at Danpadrājpur (?) by Qādir Shāh Sirāju'd-Dīn (b.) Jalāl. Beg.

الحمد لله بدانکه راه روان افادیه حق و کوشه نشینان زاویه مطلق النج

Ff. 6, S 200 x 135, 165 x 60, ll 13. Europ. pap. Ind. nast. Cond. tol. good.

VIII. SUFISM.

Note.—In this section only those treatises on Sufism are included which are written in prose. The versified ones have already been described in the section on Poetry, and some others, containing chiefly biographical material, in the section on Biography.

1149.

كشف المكجوب

KASHFU'L-MAḤJŪB.

E 142.

The famous early Persian treatise on Sufic doctrine, by Abū'l-Hasan 'Alī b. 'Uthmān b. 'Alī al-Jullābī al-Ghaznawī al-Ḥujwīrī, who died *ca.* 465/1073 at Lahore (where a shrine, supposed to be his grave, is still much revered). The work is fully described in EIO 1773, and is accessible to European readers in an English translation by R. Nicholson, 1911, Gibb Memorial Series, vol. XVII. A critical edition by the late V. Zhukovsky is not yet made public. The work was lithographed a great many times in Lahore and other places in India, in the Persian original and also in a Hindustani translation. A good lith. edition appeared at Samarcand in 1914. For the principal references concerning the book and the author see Br. Lit. Hist., II, 288, GIPh 364, EIO 1773–1777, EB 1245, Pr 287, Ros p. 291, R 343, FI III 440 sq., St. No. 40 on p. 39, etc. Cf. also Notices et Extraits, XII, 360. The work is divided into 40 *bābs*, but the division is not quite systematic. The present copy was transcribed in the 24th year of Aurangzib's reign, i.e. 1092 AH. Beg. as usual:

ربنا انا من لدنك رحمةً الحمد لله الذي كشف لوليائه الخ

Ff. 249, S 220 × 120, 160 × 75, ll 19. Or. pap. Ind. nast. Cond. very good. Notes and glosses on the margins.

1150.

The same.

E 143.

Another copy of the same work, dating from the XIIc. AH. It is incomplete at the beginning, and opens with the passage found on f. 7 of the preceding copy.

. Ff. 357, S 210 × 120, 150 × 70, ll 17. Or. pap. Ind. nast. Cond. tol. good. Slightly injured by worms and dampness.

1151.

The same.

E 141.

Another copy of the same work, dating from about the middle of the XIIc. AH. Beg. as usual, see No. 1149.

Ff. 236, S 250 × 185, 170 × 100, ll 17. Or. pap. Ind. nast. Cond. good.

1152.

The same.

E 144.

Another copy of the same work, transcribed at Sikākul, Ḥaydarābād, in 1245 AH. Beg. as usual, see above, No. 1149.

Ff. 384, S 235 × 155, 160 × 90, ll 15. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

1153.

مناجات عبد الله انصاري

MUNĀJĀT-I-'ABDU'L-LAH ANŞĀRĪ.

Oa 61.

The well known short collection of invocations to God, which is probably a genuine work of Abū Isma'īl 'Abdu'l-lah b. Muḥammad Anşārī (see concerning him and his works above, No. 234), d. 481/1088. There are apparently several versions of the same work. See GIPh 282, BI I 81-83, EIO 1779, R 35, FI III 497, Dorn C. 254; cf. also Pr 3, Leyden C. IV 349, Notices et Extraits, XII, 352, etc. Lith. a great many times in Persia. Copied apparently in 1106 AH. (the 37th year of Aurangzib's reign), because other treatises, included in the same *maǧmū'a* and written by the same hand, are so dated. Beg. as usual:

ای ز دردت بیدلان را بوی درمان آمده النج

Bd. v. Ff. 1v-8v, S 220 × 125, 170 × 85, ll 15. Or. pap. Ind. nast. Cond. tol. good. Some notes on the *ṭarīqat* at the end.

1154.

The same.

E 94.

Another copy of the same work, dated 1127 AH. Beg. as in the preceding copy. On ff. 17v-20v there are some notes. and poetical quotations from Firdausī, Bahārī, and a few others.

Ff. 20, S 210 × 115, 175 × 85, ll 15. Or. pap. Coarse Ind. nast. Cond. good

1155.

The same.

E 223.

Another copy of the same work, dated 1135 AH., transcribed by Ḥaydar b. Ṣadri'd-Dīn Muḥammad Jabl 'Āmilī Ḥasanī. Beg. as in the preceding copies.

Bd. v. Ff. 1v-10v, S 230 × 130, 160 × 80, ll 15. Or. pap. Ind. nast. Cond. rather bad.

1156.

The same.

E 95.

Another copy of the same work, dating from the XIIc. AH. Before the usual beginning (the same as in the preceding copies) there is :

مناجات اسرار ندیم بارگاه غفاری ابو اسمعیل خواجہ عبد اللہ انصاری النخ

Ff. 11, S 165 × 105, 130 × 75, ll 13. Or. pap. Ind. nast. Cond. good.

1157.

The same.

Oa 3.

Another copy of the same work, dating from the XIIc. AH., transcribed by Jamāl-Khān Lūdī. Before the usual beginning (see No. 1153), there is a short passage, beg.

بنام آن خدای که نام او راحت روح است النخ

Bd. v. Ff. 1v-12v, S 250 × 145, 165 × 75, ll 13. Or. pap. Ind. shikasta-nast. Cond. good. CFW 1809.

1158.

کنز السالکین

KANZU'S-SĀLIKĪN.

E 147.

A long treatise, in prose and verse, on the principles of Sufic doctrine, ethics, etc. The author mentions his *takhalluṣ*, in almost every poetical passage, as Anṣārī, Pīr-i-Anṣār, Pūr-i-Anṣār, etc. Moreover, a very rare case in Persian literature, he often mentions his *takhalluṣ* even in the prose parts, and frequently addresses himself as 'Abdu'l-lah or Anṣārī, or, at the beginning of various chapters and paragraphs uses the expression : "Shaykh 'Abdu'l-lah, etc., says" It is not an exaggeration to say that the author's name appears at least once on every page of the work. We would, therefore, have to think that the treatise is a most genuine

production of the famous Sufi, Abū Isma'īl 'Abdu'l-lah Anšārī, who is the author of the preceding work (Nos. 1153-1157). But a more careful examination brings to light several matters which inspire serious doubts as to the genuineness of this authorship. As compared with the style of the *Ṭabaqāt* of Anšārī (see above, No. 234), this work shows a great difference: (1) in the language, which is here far more modern; (2) in a very profuse use of Sufic symbolism, which did not exist (at least in so developed a form) in Anšārī's time and does not appear in the *Ṭabaqāt*; (3) instead of the invariably precise references to sources of tradition or information, which we have in the *Ṭabaqāt*, and which are only natural in the work of such an extremely erudite writer as Anšārī was, we find here generally only vague allusions to 'some saints,' etc., and it is obvious that the author intentionally avoided references to known persons; (4) and lastly, in several places we find eulogies of Abū Ḥanīfa and Shāfi'ī, while no mention is made of Ḥanbal, to whose school Anšārī belonged. Besides, whereas there are no Persian poetic quotations in the *Ṭabaqāt*, the present book consists, for at least one-third of poems, of a style which obviously cannot be that of the Vc. AH. These general observations can be strengthened by two striking facts. On ff. 288-288v there is a fantastical story connected with the death of Maḥmūd of Ghazna. Anšārī, who was a contemporary of that prince, and, perhaps, one of the most honest and judicious personages to be met in the whole of Persian literature, could not tell such nonsense. The story could only have come into existence when the time of Maḥmūd had long ago come to belong to the realm of legend. On ff. 11-11v there is another interesting story, quoted from 'historical books,' narrating an anecdote about Hindū-Shāh, who was besieged at Nishāpūr by his brother Sultān Muḥammad, and, on the advice of 'Najmu'l-a'imma' surrendered to the latter. There can be little doubt that the event alluded to in this story can only be the one which took place sometime in 597-599/1200-1203, and belongs to the period of the contest between 'Alāu'd-Dīn Muḥammad, the Khwārizm-Shāh (596-617/1200-1220), and his nephew, Hindū-Khān b. Malik-Shāh b. Takash (see W. Barthold, *Turkestan*, vol. II, p. 375 of the *Russian* edition, 1900). The divine in question may be identical with the famous Najmu'd-Dīn Kubrā, who perished later at the hands of the Mongols.

All these very suspicious details of the book only suggest its being a comparatively modern composition, an intentional or unintentional forgery. It is divided into 25 *faṣls*, all with more or less elaborate headings. They deal with:

1. فضلیت شب بیدار بودن (f. 4v). 2. صفت جزای عمل (f. 40).
3. محبت (f. 49v). 4. صفت عالم (f. 62v). 5. صفت عقل و عشق

طواف (f. 70). 6. کورستان (f. 110v). 7. جوانی (f. 120v). 8. (f. 126v). 9. کون و مکان (f. 130). 10. آفریدن انسان (f. 158v). 11. در فرستادن آتش بدنیا (f. 168v). 12. در بیان سال که بچه‌ل رسد (f. 215v). 13. عناصر (f. 234). 14. روح (f. 252). 15. اسم ذات (f. 269v). 16. شب برآت (f. 272v). 17. محبت (f. 279v). 18. فقر (f. 285v). 19. عنایة الله (f. 290). 20. فضلیت روز جمعه (f. 297). 21. فضلیت ماه شعبان (f. 302v). 22. فضلیت ماه رجب (f. 304). 23. فضلیت ماه رمضان (f. 306). 24. مال (f. 311). 25. فضلیت رسالت (f. 318).

Another copy is mentioned in Bh 165, cf. also St. No. 48 on p. 40. The present transcript was collated with its original in 1100 AH., probably shortly after completion of the copying. Beg.

الحمد لله اما بعد چنین گوید اضعف عباد عبد الله

انصاري النخ

Ff. (360), S 235 × 125, 155 × 70, ll 15. Or. pap. Ind. nast. Cond. good. In the beginning folios are badly misplaced. An index and notes on the initial fly-leaves. Fol. 2 is placed amongst the fly-leaves.

1159.

The same.

E 96.

Another copy of the same work, incomplete at the beginning. It opens with the text found on f. 2v, line 8 of the preceding copy:

..... دشمن ایشان سزای لعنت است النخ

Only the first 9 *faṣls* have their headings: 1, on f. 3; 2, on f. 19; 3, on f. 23; 4, on f. 29v; 5, on f. 36; 6, on f. 55v; 7, on f. 61v; 8, on f. 64v; 9, on f. 66v. The others are not properly distinguished. Transcribed in the beg. of the XIIc. AH. Marginal notes.

Ff. (184), S 280 × 140, 230 × 90, ll 19. Or. pap. Ind. nast., different hands. Cond. good.

1160.

کیمیای سعادت

KĪMIYA-I-SA'ĀDAT.

E 151.

The well known Sufico-religious treatise by the famous theologian Zaynu'd-Dīn Abū Hāmid Muḥammad b. Muḥammad al-

Ghazālī aṭ-Ṭūsī, d. 505/1111. It probably deserves the epithet of the most popular Persian Sufic treatise in the East, and was printed and lithographed many times in India and elsewhere. See Br. Lit. Hist., II, 295, GIPh 364; BI I 85-91, EIO 1781-1791, Br 30, EB 1429-1430, Pr 288-289, R 36-39, Aum 61-62, Mehren 5, Dorn C. 256, Dresden C. Nos. 4 and 255. *Ind. libr.* Bh 166-168, St. No. 1 on p. 49; (GC I 843). Translated into English by H. A. Homes, Albany, N. Y., 1873. The work is divided into four *rukns*, with a preface (in four *inwāns*). The present copy was transcribed by Ḥasan Kātib b. Mullā Ḥājji Muḥammad Zanikūi (نیکویی), in 954 AH. Beg. as usual:

سپاس و ستائش فراوان بعدد ستارگان و قطرات باران الخ

S 260 × 150; 180 × 100, ll 19. Or. pap. Ind. nast. Cond. not good. Worm-eaten. Notes on the margins. Four good vignettes.

1161.

The same.

E 152.

Another copy of the same work, dating from the end of the XIc or the beg. of the XIIc. AH. Beg. slightly different from that in the preceding copy:

شکرو سپاس الخ

Ff. (524), S 235 × 160, 175 × 85, ll 19. Or. pap. Ind. nast., different hands. Cond. good.

1162.

The same.

E 149.

Another copy of the same work, dating from the XIIc. AH.; a portion of it is dated 1154 AH. (see f. 360). Beg. as in the preceding copy.

Ff. (485), S 300 × 175, 220 × 110, ll 16. Eur. and Or. pap. Modern Ind. nast. Cond. rather bad. Some folios, especially ff. 203-307 are entirely perished. Others injured by worms and dampness. Notes.

1163.

The same.

E 153.

The *first* half of the same work, containing the preface, the *first* and the *second rukns*. Copied in the XIc. AH. Beg. as in two preceding copies.

S 225 × 125, 155 × 65, ll 22. Or. pap. Good Ind. nast. Cond. good. Slightly worm-eaten. Two vignettes.

1164.

The same.

E 150.

Another copy of the *first* half of the same work, containing only the first two *rukns*, without the preface. Copied in 1138 and 1139 AH., Aurangābād, by Muḥammad Akbar b. Ḥasan. Beg. abruptly :

بکن اول در عبادت الخ

Ff. (210), S 305 × 200, 220 × 130, ll 15. Or. pap. Coarse Ind. nast. Cond. good.

1165.

ترجمه منهاج العابدین

TARJUMA-I-MINHĀJU'L-ĀBIDĪN.

E 202.

A Persian paraphrase of an Arabic work by the same Ghazālī (see Nos. 1160-1164), dealing with various topics of the theory of Sufism, cf. Brockelmann, *Gesch. d. Ar. Lit.*, v. I, p. 423. The name of the translator is not given in this copy, but, as stated in EIO 1865-1866, where other copies of the same work are described, this Persian version comes from the pen of Yūsuf Bud'h of Irīch, who d. in 834/1430-1431, an Indian Sufic shaykh of the Chishtī affiliation. See EIO 1865-1866, cf. R 1079. It is divided into seven *'uqbas* (the headings are given in EIO 1865). Transcribed towards the end of the XIIc. AH. Beg.

حمد سر خدا را که ملک حکیم است و جواد کریم الخ

S 220 × 120, 160 × 80, ll 13. Or. pap. Vulgar Ind. nast. Cond. not good. Injured by dampness.

1166.

تمهیدات دین القضاة

TAMHĪDĀT-I-ĀYNU'L-QUDĀT.

Oa 20.

A treatise on the principal problems of Sufic theosophy, by Abū'l-Ma'ālī (or Abū'l-Faḍā'il) 'Abdu'l-lah b. Muḥammad al-Miṣṣā-najī al-Hamadānī, with the surname 'Aynu'l-quḍāt, a disciple of of Aḥmad Ghazālī, the brother of the famous philosopher Muḥammad Ghazālī. His death (by execution, on the charge of heresy) is usually placed in 533/1138-1139 (there are in his book suspiciously numerous allusions to his tragic end). See Bl I 92-93, EIO 1793-1794, EB 1247, Fl III 413-414; cf. R 411, Dorn C. 249, etc. The work is also called *Zubdatu'l-haqā'iq fī kashfī'd-daqa'iq*. It is divided into ten chapters, each with the heading *تمهید اصل* but without any particulars as to the contents. In the present copy they are found : I on f. 3 ; II (lacuna ?) ; III

on f. 18v ; IV on f. 27 ; V on f. 30v ; VI on f. 44 ; VII on f. 63 ; VIII on f. 73v ; IX (lacuna ?) : X on f. 111. Transcribed in 1056 AH. by Shāh Nūru’l-lah Nabīra-i-Qādirī, at a place called نللكه. There is a special heading in the beginning :

هذا الكلام (sic) سلطان العارفين و الاولياء... ابو المعالي عین القضاة النخ

The text begins as usual :

سپاس آنخدای را که آنرید عالم را نه از املی النخ

Bd. v. Ff. 1v-165, S 170 × 110, 130 × 75, ll 15. Or. pap. Ind. nast. Cond. bad. Injured by worms, dampness, and especially repairs.

1167.

The same.

E 49.

Another copy of the same work. Although it is slightly incomplete at the beginning (it opens with the text found on f. 3 of the preceding copy), and seems to be more modern than No. 1166, it is much better preserved and clearly written. Transcribed probably towards the end of the XIc. AH. The *tamhīds* are found : I on f. 1v ; II on f. 8 ; III on f. 16 ; IV on f. 23v ; V on f. 26v ; VI on f. 39 ; VII on f. 55v ; VIII on f. 65 ; IX on f. 77 ; X on f. 96v. At the end there are various prayers, notes, etc. Beg. abruptly :

..... احسن الخالقین رب العالمین النخ

S 205 × 120, 140 × 60, ll 15. Or. pap. Ind. nast. Cond. good. Slightly injured by worms.

1168.

بحر الحقائق

BAHRU’L-HAQĀ’IQ.

E 26.

A commentary on the *Tamhīdāt*. The author gives his name only in the form of Allah-Nūr (ff. 5, 47v, 63, 74, 80v), without any further details. He refers (see f. 6) to his spiritual guide, Nizāmu’d-Dīn ‘Umārī, who still lived at T’hānīsar at the time when this commentary was in process of composition. This shaykh was the well known disciple of Jalālu’d-Dīn Qutbu’l-‘Ālamīn Maḥmūd T’hānīsarī (d. 989/1582). He died in 1035-1036/1626-1627 (see the *Sawāfi’u’l-anwār* in EIO 654, column 337). It seems therefore most probable that this work was composed sometime in the beginning of the XIc. AH. There was an old and very brief commentary on the same *Tamhīdāt*, by Muḥammad Ḥusaynī Gīsūdīrāz (d. 795/1394). It will be described further on in this Catalogue. The present copy only contains the com-

mentary on the first five *aṣls* (the last is incomplete): 1, on f. 10v; 2, on f. 47v; 3, on f. 63; 4, on f. 74v; 5, on f. 81. The title is given on f. 7. Transcribed towards the end of the XIc. or the beg. of the XIIc. AH. Beg.

هو هو ليس سواه بعد ميگوید پیش موحدان وحدت الخ

On ff. 1v-4 there is a kind of introduction to the commentary, or even possibly a short separate treatise, in ornate prose, dealing with Sufic matters. The author does not mention his own name or the title of his note. Beg.

هو هو ليس سواه بدانکه این فقرات متضمن اشارات الخ

Ff. 91, S 245 × 135, 210 × 90. ll 32-34. Or. pap. Ind. nast. Cond. good.

1169.

انس التائبين

UNSU'T-TĀ'IBĪN.

E 20.

A rare exposition of the principles of Sufism, its ethics, and other cognate matters, by Abū Naṣr Ahmad b. Abī'l-Ḥasan Nāmīqī Jāmī, i.e. the well known poet Aḥmad-i-Jām, who d. in 536/1141 (see concerning his biography and his poetical works Nos. 245 and 436 in this Catalogue). The shaykh, as stated by all his biographers, and even mentioned by himself in the preface to his work, was *ummī*, i.e. a man of insignificant education. The fact of his having been able to produce this and other works he explains by various supernatural causes, special Divine guidance, etc. (with all of which, judging from his biographies, he was quite familiar). Most possibly the explanation may be found in the much less miraculous collaboration of his better educated and more literary disciples. And the form of the work supports this explanation, because every separate paragraph or chapter is uniformly introduced by the same expression, which probably does not come from his own pen:

قال الصدر الامام شيخ الاسلام قدس الله روحه العزيز الخ

With regard to its contents this rare work is most disappointing. It contains only vague and stereotype discussions of well known matters, giving nothing original. There are no references to the author's contemporaries, no mention of his sources of information, etc. The only real value which this treatise has is its linguistic form. It presents very interesting peculiarities, parallel to those to be observed in the language of Anṣārī's *Ṭabaqāt* (see above, No. 234).

The treatise is divided into 45 *bābs*. Their headings are given

می پرسند که عقل چیست و عاقل in the form of lengthy questions. All the others are in the same style. It will therefore be more economical to mention here the subjects only :

1. توحید و موحد (f. 9v). 2. معرفت و عارف (f. 7). 3. عقل و عاقل (f. 12).
4. بیدار و بیداری (f. 13v). 5. سنی و جمعی (f. 26).
6. هوا و هوادار (f. 37v). 7. اخلاص و مخلص (f. 41v). 8. پیر کیست که اقتدار را شاید (f. 29).
9. علم و عالم (f. 47v). 10. طلب و طالب (f. 40).
11. راه و مرکب راه (f. 45). 12. شریعت و حقیقت (f. 51).
13. صوفی و درویش (f. 54). 14. توفیق و موفق (f. 61).
15. فرق میان معجزه و کرامات (f. 63). 16. حرم و همت (f. 75).
17. قناعت و قانع و در راه خدا قناعت (f. 77). 18. زهد و زاهد (f. 84v).
19. توکل و (f. 88v). 20. تقوی و متقی و اتقی (f. 90v).
21. شکر و شاکر (f. 93v). 22. نموده و دیده (f. 106).
23. فقر و فقیر (f. 102v). 24. وجد (f. 116v).
25. وقت و خداوند وقت (f. 112). 26. عشق و عاشق و در راه خدا عشق شاید یا نه (f. 120v).
27. در راه اولیا آفتاب کیست (f. 131). 28. تصرف کرد در خلق خدای شاید یا نه (f. 140v).
29. سماع و سماع شاید یا نه (f. 146). 30. خاطر خیر از خاطر شر بچه (f. 150v).
31. مؤمن و مسلم (f. 153v). 32. شاهد بازی (f. 161v).
33. نیک گفتن و بد گفتن (f. 165). 34. مدعی صادق (f. 174).
35. نصیحت و ناصح (f. 176v). 36. سخن محققان (f. 182).
37. مکائد ابلیس (f. 194v). 38. ادب با خلق (f. 201v).

Of these *bābs* the most interesting is perhaps the 40th, as shedding some light on the psychological grounds of Sufic erotic symbolism. The full title of the book, *Unsu't-tā'ibīn wa širāṭu'l-lah mubīn*, is given on f. 2. Copied apparently towards the end of the XIc. or beg. of the XIIc. AH. Beg.

الحمد لله قال الصدر الامام ابو نصر احمد الزامقي الخ

Ff. 213, S 225 × 140, 150 × 90, ll 17. Or. pap. Ind. clear nast. Cond. good. Slightly worm-eaten.

1170.

مفتاح فتوح الغيب

MIFTĀḤ-I-FUTŪḤU'L-GHAYB.

E 185.

The original Arabic text and a Persian translation of the well known treatise on Sufism and ethics, *Futūḥu'l-ghayb*, ascribed to the authorship of Abū Muḥammad Muḥyī'd-Dīn 'Abdu'l-Qādir al-Jīlānī, d. 561/1166, see Brockelmann, *Gesch. d. Ar. Lit.*, v. I, p. 435. The name of the translator is not mentioned and it appears only that he completed his work in 1023/1614, for which date he gives a chronogram at the end of the treatise : مفتاح فتوح. It is divided into 77 *maqālas*. See EIO 1795 (where a detailed description is given), Madr 119, etc. It was lith. in India. Copied in 1140 AH. (or the 10th year of Muḥammad Shāh's reign), by Ghulām Mu'īnī'd-Dīn b. Muḥammad Sharaf b. Muḥammad Ashraf Samānī 'Abbāsī. Beg. as in EIO 1795 :

هذا كتاب فتوح الغيب لسيدنا و مولانا العلامة النخ

Ff. (215), S 270 × 150, 195 × 105, ll 20. Or. pap. Vulg. Ind. nast. Cond. bad. Injured by dampness.

1171.

The same.

E 186.

Another copy of the same work, dating from the XIIc. AH., incomplete at the end. It breaks off at the place corresponding to f. 211 of the preceding copy.

Ff. (429), S 230 × 125, 170 × 80, ll 15. Or. pap. Ind. nast. Cond. not good. Injured by repairs.

1172.

ترجمة رسالة غوثيه

TARJUMA-I-RISĀLA-I-GHAUTHIYYA.

E 88.

A Persian translation of the Arabic treatise, *Ghauthiyya*, on the principles of Sufic doctrine, which is ascribed to the same 'Abdu'l-Qādir Jīlānī (see Nos. 1170–1171). The name of the translator is not mentioned in the text. Transcribed towards the end of the XIIc. AH., by one Ḥusayn 'Alī. Beg.

الحمد لله كاشف الغمة ... اما بعد قال الغوث الاعظم النخ

S 180 × 100, 165 × 60, ll 15. Or. pap. Vulgar Ind nast., different hands. Cond. tol. good. Slightly injured by dampness. CFW 1825.

1173.

The same.

Oa 34.

Another copy of the same work, dating from the end of the XIIc. AH. Beg. as in the preceding copy. On the margins there is another, *versified*, paraphrase of the same *Ghauthiyya*, by an author who does not mention his name. Beg. of the versified translation :

حمد محمودی که خود حامد هموست

هر زمان هر حمد خود عامد هموست

Bd. v. Ff. 57v-73, S 210 × 145, 160 × 85, ll 11. Europ. pap. Ind. nast. Cond. tol good. Injured by dampness.

1174.

شرح رساله غوثیه

SHARḤ-I-RISĀLA-I-GHAUTHIYYA.

F 117.

A Persian translation of, and a commentary on the same *Ghauthiyya* (see Nos. 1172-1173), by Walī b. Mulūk Shāh aṣ-Ṣid-dīqī al-Qādirī (الجبیه‌داری) (or, as in the next copy الجبیه‌داری), a follower of the Qādirī order (and apparently not the disciple of ‘Abdu’l-Qādir himself). There are no indications as to the date of composition. See EIO 1797-1798. Copied about the middle of the XIIc. AH. Beg.

حمد بیعد و ثذبی بیعد مر حضرت مکیبی را الخ

Ff. (68), S 290 × 115, 155 × 80, ll 13. Or. pap. Ind. nast. Cond. tol. good. Slightly injured by repairs.

1175.

The same.

Oc 4.

Another copy of the same work, transcribed in 1156 AH., at سونور, by Bālkishan. Beg. as in the preceding copy.

Bd. v. Ff. 152-206v. For measurements, etc., see No. 987.

1176.

رساله معرفت کسب نفس

RISĀLA-I-MA-RIFAT-I-KASB-I-NAFS.

Oc 5.

A short treatise on the rules for ascetic training, ascribed to the authorship of the founder of the Indian Chishtī affiliation, Mu‘īnu’d-Dīn Chishtī Sijzī, son of Ḥasan b. Aḥmad b. Ṭāhir, d.

632/1235. The general style of the work is not in contradiction with the antiquity ascribed to it, but there are no specific guarantees that it was really written by this particular saint. Transcribed in the XIIc. AH., being included in a *maǧmū'a*. Beg.

رساله از گفتار حضرت خواجه معین الدین سجزی النخ

Bd. v. Ff. 93-97. For measurements, etc., see No. 66.

1177.

مرصاد العباد

MIRŠĀDU'L-IBĀD.

E 177.

The well known treatise on the theory and practice of Sufism, by Abū Bakr 'Abdu'l-lah b. Muḥammad b. Shāhwar, surnamed Najmu'd-Dīn-i-Dāya, d. ca. 654/1256. He completed this work in 620/1223, at Siwās, in Asia Minor, as stated at the end of the book. It is divided into five *bābs*, and its full title is *Miršādu'l-'ibād min al-mabda' ilā'l-ma'ād*. See Br. Lit. Hist., II, 495-496, Bl I 96, EIO 1804-1805, RS 17, EB 1248, R 38-39, Fl III 417, 453, Notices et Extraits, XII, p. 416. Cf. also St. No. 70 on p. 43, etc. Lith. in Tehran, 1314. There is also an old lith. edition (Persian) of extracts from this work. Transcribed towards the end of the IXc. or beg. of the Xc. AH. Beg. as usual :

حمد بיעدد و ثنای بی عد پادشاهی را که وجود هر موجود نتیجه

جود اوست النخ

Ff. (114), S 240 × 155, 200 × 115, ll 23. Or. pap. Good Khorasani nast. Cond. tol. good. Slightly damaged by dampness and repairs.

1178.

The same.

E 176.

Another copy of the same work, transcribed in 1118 AH. Beg. as in the preceding copy, but in addition there is the usual glorification :

الحمد لله رب العالمین النخ

S 245 × 155, 180 × 100, ll 15. Or. pap. Ind. nast. Cond. tol. good. Slightly damaged by repairs.

1179.

(رسائل تزیین نسفی)

(RASĀ'IL-I-'AZĪZ NASAFĪ).

Ob 4.

Two treatises on Sufism by 'Azīz b. Muḥammad an-Nasafī, who d. in 661/1263, at Abarqūh, see EIO 1806, R 1095, etc.

Both are included into a large *majmū'a*, dating from the XIIc. AH. They are :

1. *Kashfu'l-ḥaqā'iq* (ff. 6v-134v). A large treatise on Sufism, being a summary of 400 volumes of various works of Sa'du'd-Dīn al-Ḥamawī (d. 650/1253). See EB 1249, cf. EIO 1806. It is divided into seven *risālas*, each subdivided into several *bābs* (the headings are given in full in EB 1249). They are as follows : 1, on وجود (f. 6v) ; 2, on انسان (f. 30v) ; 3, on سلوک (f. 60) ; 4, on توحید (f. 80) ; 5, on معاد (f. 96) ; 6, on دنیا و آخرت (f. 118v) ; 7, در بیان آنکه هفت آسمان و هفت زمین کدام است (ff. 123v-134v). Beg.

رساله اول از کتاب کشف الحقائق در بیان وجود الخ

2. *Maqṣadu'l-aqṣā* (ff. 134v-175). The well known treatise on the principles of Sufism. See BI I 99, EB 1250, Pr 1053, R 834, Gotha C. Nos. 6, 11, Leyden C. V, 42, 43 ; cf. EIO 1806. Lith. in Tehran. It forms the basis of E. Palmer's *Oriental Mysticism*, Cambridge, 1867. Beg.

الحمد لله ... چنین گوید اضعف ضعفا و خادم فقرا عزیز بن محمد

نسفی الخ

Bd. v. Ff. 6v-175, S 180 × 110, 125 × 55, ll 17. Or. pap. Ind. nast. Cond. good. Notes on the fly-leaves.

1180.

مقصد الاقصى

MAQṢADU'L-AQṢĀ.

Ob 11.

Another copy of the same work as No. 1179 (2), dating also from the XIIc. AH. Beg. as in the former copy. It is included in a *majmū'a*.

Bd. v. Ff. 84v-109v, S 310 × 180, 210 × 115, ll 23. Or. pap. Ind. nast. Cond. tol. good.

1181.

راحة القلوب

RĀḤATU'L-QULŪB.

E 73.

Discourses of the famous Chishtī saint, Farīdu'd-Dīn Ganj-i-Shakar, whose original name was Mas'ūd Ajūd'hanī, d. 664 or 665/1265-1266. His utterances were collected during the period from the 15th Rajab 655/1257 to the 2nd Rabī'u'l-awwal 656/1258, by his disciple, Nizāmu'd-Dīn Aḥmad Badāūnī, who completed

the work shortly after that date. Another copy in Bh 170. Cf. St. No. 23 on p. 37. Copied in 1077 AH. (? suspicious). Beg.

بعد سپاس و مغت آفریدگار و دزد بر سرور آفرینش انم

Ff. (90), S 215 × 135, 165 × 85, ll 15. Or. pap. Good Ind. nast. Cond. good. Notes and glosses on the margins and fly-leaves.

1182.

اوصاف الاشراق

AWṢĀFU'L-ASHRĀF.

E 25.

A short treatise on the principles of Sufism, dealing with the various stages of spiritual progress, by Naṣīru'd-Dīn Muḥammad b. Muḥammad b. Ḥasan Tūsī d. 672/1274, at Baghdād. See Br. Lit. Hist., II, 486, EIO 1809-1810, Pr 35, 274, R 829, Fleischer, No. 348, etc. Cf. St. No. 80 on p. 44. Lith. several times in Persia. The work is divided into 6 *bābs*, the headings of which are given in EIO 1809. Copied about the middle of the XIIc. AH. Beg.

سپاس بيقياس بار خدائي را بسبب آنکه انم

S 180 × 105, 125 × 60, ll 11. Or. pap. Ind. nast. Cond. tol. good.

1183.

طوالع الشومس

ṬAWĀLI-U'SH-SHUMŪS.

E 126.

A huge, most verbose and unsystematical work on various forms of *dhikr*, containing long discussions on the mystical meaning of various sacred formulas, the attributes of God, etc. There is no subdivision into chapters, or other arrangement, but the discussions follow each other without apparent order. The author's name is given in the colophon as Ḥamīdu'd-Dīn Nāgūrī. There were several Sufic saints with this name in the VIIc. AH. Two are mentioned in *Safīnatu'l-awliyā* (EIO 647), i.e. No. 111 (col. 286), who died in 673/1274 at Nāgūr; and No. 149 (col. 290), who died in 643/1246. There is no doubt that there were also many other persons with the same name, who are not mentioned in the *tadhkiras*. At all events the work cannot have been composed later than the VIIc. AH., because it is many times quoted in another Sufic treatise, *Shamā'il-i-anqiyā wa dalā'il-i-atqiyā* (see further on, No. 1197), whose author, Ruknu'd-Dīn 'Imād, wrote it not later than 732/1331. The work, however is not mentioned by Ḥajjī Khalīfa. Cf. St. No. 3 on p. 35. Copied in 964 AH. (? somewhat suspicious). Beg.

الهم اني اسألك بالمشيئة العازمة وبالوجود الغائض انم

Ff. 365, S 265 × 150, 190 × 100, ll 25. Or. pap. Ind. nast. Cond. good.

1184.

The same.

E 127.

The second half of the same work. Copied in the beg. of the XIIc. AH. Beg. abruptly :

الهي بجلال قدسك و بجمال انسك النخ

Ff. 266, S 270 × 160, 185 × 95. ll 18. Or. pap. Ind. nast. Cond. good.

1185.

لمعات

LAMA'ĀT.

E 168.

The well known treatise on Sufism by Fakhru'd-Din Ibrāhīm b. Shahriyār Hamadānī with the *takhalluṣ* 'Irāqī, d. 686 or 688/1287-1289, cf. above, Nos. 522-523. See, besides references given under No. 522, also R 594, etc. The present copy is dated 868 AH. (the date is apparently genuine). Besides the original text, it contains also a commentary, on the margins, by an author who does not mention his name, with a preamble (ff. 1v-4), beg.

سپاس و ستائش پروردگاری را که پرزوی لمعات النخ

On ff. 4v-6 there is another preface, also without the name of the author, beg.

سپاس خدایرا که روشن کردانید ذات و حقیقت النخ

The text of the *Lama'āt* begins on f. 6v :

الحمد لله الذي نور وجهه حببيه بتجليات انجمال النخ

Ff. (28), S 210 × 130, 135 × 85, ll 17. Or. pap. Ind. nast. Cond. good.

1186.

The same.

E 170.

Another copy of the same work, but without the commentary. Transcribed in the XIIc. AH. Beg. as in the preceding copy.

Bd. v. Ff. 9v-18. For measurements, etc., see No. 632.

1187.

دقائق الحقائق

DAQĀ'IQU'L-HAQĀ'IQ.

E 69.

A treatise on various questions of ethics and Sufic doctrine, in 80 *fāsils*, in prose and verse. The author calls himself Aḥmad

Rūmī. He was a disciple of the great Jalālu'd-Dīn Rūmī, and flourished about 700/1299. See RS 18, R 39-40 (called here *Ḥaqā'iq-i-daḡā'iq*). *Ind. libr.* Bh 188, etc. The versified passages are written in *mathnawī* verse, in imitation of Rūmī's *Mathnawī*. The treatise is very verbose and contains apparently very little original material. Copied in 1133 AH. by Mirzā-Beg. Beg. of the prose introduction :

الحمد لله هذا رسالة من كلام احمد رومي النح

Beg. of the first of the versified passages :

بَدا بِاَنامِ رَحمنِ رَحيمِ ، دَستِ کَبرِ مَردِ و زَنِ در و قتِ بيمِ

S 250 × 155, 220 × 120, ll 13, two columns in the centre and one on the margins. Or. pap. Good Ind. nast. Cond. good. Slightly injured by worms.

1188.

نزهة الارواح

NUZ'HATU'L-ARWAḤ.

E 206.

The well known treatise, in ornate prose and verse, on the usual Sufic topics. It was completed in 711/1311-1312 by Ruknu'd-Dīn Ḥusayn b. 'Ālim b. Abī'l-Ḥasan al-Ḥusaynī Ghūrī, surnamed Mīr Fakhru's-sādāt Ḥusaynī, d. some time after 720/1320 (see above, Nos. 556-557). The work is divided into 28 *faṣls* (their headings are given in EIO 1821). See Bl I 102-107. EIO 1821-1828, EB 1255-1256, Pr 292-294, R 40, 608, Fl III 418. Mehren 7, Dorn C. 437, Krafft 190, etc. *Ind. libr.* Bh 171, St. No. 92 on p. 29; (GC I 1042). Copied in 994 AH. by one Muṣṭafā. Beg. without the preface, found in the majority of copies :

بتوفيقش چو دیده روشن آواز ، سخن را هم بفامش کردم آغاز

Ff. (56), S 190 × 115, 125 × 55, ll 15. Or. pap. Ind. nast. Cond. not good. Injured by repairs. CFW 1809.

1189.

The same.

E 205.

Another copy of the same work, dating from the end of the XIc. AH. This MS. does contain the preface, which begins as usual :

الحمد لله ... قال سيدنا و مولانا الشيخ اجل الامام النح

S 215 × 120, 140 × 70, ll 15. Or pap. Good Ind. nast. Cond. tol. good. Slightly damaged by dampness. CFW 1809.

1190.

The same.

E 207.

Another copy of the same work, dated 1170 AH. It does not contain the preface and begins as No. 1188.

Ff. 95, S 210 × 120, 140 × 65, ll 15. Or. pap. Ind. nast. Cond. good. Index. Many marginal notes and glosses, forming almost a complete commentary. CFW 1809.

1191.

شرح نزهة الارواح

SHARḤ-I-NUZ'HATU'L-ARWĀḤ.

E 124.

A commentary on the preceding work, by 'Abdu'l-Wāhid Ibrāhīm Ḥusaynī Balgrāmī, who completed it in 985/1578. See EB 1257, Bh 172, cf. EIO 1821. Copied towards the end of the XVc. AH. Beg.

رب اشرح لي صديدي و يسر لي امري الخ

S 230 × 145, 175 × 90, ll 17. Or. pap. Ind. nast. Cond. tol. good. Some folios perished. CFW 1809.

1192.

فارج الاتراح

FĀRIḤU'L-ATRĀḤ.

E 118.

Another commentary on the same *Nuz'hatu'l-arwāḥ*, by Ḥamid b. Ishāq, surnamed Majhan, who does not give the date of composition of his work. It must have been finished however before 1064/1654, in which year the present MS. was transcribed by 'Abdu'r-Raḥman b. Mu'min. The work seems to be of Indian origin. Beg.

حمد بيعد مر لطيفي را كه نسيم لطفش چون در قضا الخ

At the end there is *Du'ā-i-hizbu'l-baḥr*, a prayer in Arabic with Persian explanations.

S 215 × 130, 160 × 80, ll 17. Or. pap. Ind. nast. Cond. good. Many glosses on the margins. Several folios are misplaced, those found at the end belong to the preface CFW 1809.

1193.

مکتوب نظام الدين

MAKTŪB-I-NIZĀMU'D-DĪN.

M 27.

A letter by the famous Chishtī shaykh of Dihlī, Nizāmu'd-Dīn Awliyā, whose original name was Nizāmu'd-Dīn Muḥammad b. Aḥmad b. 'Alī al-Badā'ūnī al-Bukhārī, d. 725/1325. It is addressed to Ḥisāmu'd-Dīn, also surnamed Awliyā, who lived in

Gujrat. The letter deals with *tauhīd* and other Sufic matters ; its genuineness is, however, open to doubt. Transcribed, amongst other entries, in a *majmū'a*, in 1132-1133 AH., because almost all of them are so dated. Beg.

كنت كنزاً مخفياً الخ

Bd. v. Ff. 134v-136. S 110 x 240, *biyād*. Or. pap. Ind shik.-nast. Cond tol. good

1194.

The same.

Oc 5.

Another copy of the same epistle, dating from the end of the XIIc. AH. Beg. as in the preceding copy.

Bd. v. Ff. 121-127. For measurements, etc., see No. 66.

1195.

(مجموعۃ فوائد)

(MAJMU' A-I-FAWĀ'ID).

E 137.

A collection of instructive utterances of Nizāmu'd-Dīn Awliyā (see above, Nos. 239, 1193-1194), chiefly consisting of quotations of various works on Sufism (از جملۃ فوائد از مافوضات... نظم الدین... و از), arranged in 69 *bābs* under various subjects. The works quoted here are mostly such as are very well known: *Kashfu'l-mahjūb*, *Tamhīdāt* of 'Aynu'l-quḍāt, *Mirṣādu'l-'ibād*, various treatises of 'Abdu'l-lah Anṣārī, Muḥammad and Aḥmad Ghazālī, Qushayrī, Abū'l-Layth Samarqandī, and others. The compiler, who was probably a disciple of Nizāmu'd-Dīn, does not mention his name. Transcribed in 1041 AH. by Kamāl Hiṣārī. Beg.

سبحان الله و الحمد لله ولا اله الا الله الخ

Ff. (140), S 230 x 135, 140 x 80, ll 15 Or. pap. Ind. nast. Cond. tol. good.

1196.

حکم ناعۃ شرف الدین

HUKM-NĀMA-I-SHARAFU'D-DĪN.

E 60.

A brief autobiography, with occasional discussions of various Sufic topics, by Sharafu'd-Dīn Abū 'Alī Pānīpat'hī, surnamed Bū 'Alī Qalandar, d. ca. 725/1325. It is difficult to determine whether the work is genuine. However, the names of various contemporary princes are often referred to in it, such as the princes Jalālu'd-Dīn (Firūz II. 689-695/1290-1296), 'Alāu'd-Dīn (Muḥammad I. 695-715/1296-1316), also Khidr-Khān, Ṣūfi-Khān, etc.

Copied towards the end of the XIIc., or beg. of the XIIIc. AH. Beg.

این حکمنامه بندقی حضرت شیخ المشائخ شیخ شرف الدین النخ

Ff. 7, S 215 × 125, 170 × 80, ll 13. Or. pap. Coarse Ind. nast. Cond. tol. good. Slightly injured by worms.

1197.

شمائل انقیاء و دلائل اتقیا ✓

SHAMĀ'IL-I-ANQIYĀ WA DALĀ'IL-I-ATQIYĀ. E 125.

An interesting treatise on the principles of Sufism, ethics, etc. The author, Rukn(u'd-Dīn) 'Imād, composed it at the request of his spiritual preceptor Burhānu'd-Dīn Gharīb, d. 732/1331. See EIO 1836, cf. St. No. 5 on p. 35. The work is divided into four *qisms* (for their headings see EIO 1836), but has also another division into 93 (not 91 as in the India Office copy) *biyāns*. It consists of a very great number of quotations from numerous early works on Sufism and ethics, with short introductions by the compiler. The list of the sources is given in the preface. Copied at Aurangābād, in 1130 AH., by Tikhchand, son of Talūkchand. Beg.

دیباچه کتاب، بسم الله الذي اكرم الانقياء بشمائلم، ستائش و ثنائی

بیحد النخ

S 260 × 165, 180 × 100, ll 13. Or. pap. Ind. shikasta-nast. Cond. good. Index. Copious notes on the fly-leaves at both the beginning and the end.

1198.

The same.

Oa 19.

An extract from the same work, dating from the XIIc. AH., transcribed by Shīr 'Alī. It has a special heading *Zubdatu'sh-shamā'il*. The authorship of the original work is here ascribed to Nūru'l-lah (cf. f. 30). Beg.

الحمد لله بدان هداک الله فی الدارین النخ

Bd. v. Ff. 29v-176v, S 170 × 100, 120 × 60, ll 11. Or. pap. Ind. nast. Cond. tol. good.

1199.

مصباح الهدایة

MISBĀHU'L-HIDĀYAT.

E 181.

An abridged and condensed Persian version of the famous Arabic work on the principles of Sufism, '*Awārifu'l-ma'ārif*. The

author of the Arabic original is Shihābu'd-Dīn Abū Ḥafṣ 'Umar b. Muḥammad b. 'Abdī'l-lah al-Bakrī as-Suhrawardī, d. in Baghdād in 632/1234. The translator who calls himself (f. 1) 'Izzu'd-Dīn Maḥmūd b. 'Alī al-Qāshānī (*sic*, i.e. Kashānī), died in 735/1335. The work is divided into 10 *bābs* (for their headings see EIO 1837), and its full title is *Miṣbāḥu'l-hidāyat wa miṣṭāḥu'l-kifāyat* (f. 4). See Bl I 108, EIO 1837, Pr 290, etc. Cf. St. No. 53 on p. 41. See also Notices et Extraits, XII, pp. 322-352 and 377-391. Besides this Persian version of the 'Awārif, there are several others (enumerated in EIO 1837). Copied in 1039 AH. Beg.

حمدی که لمعات صدق و نفحات اخلاص النح

Ff. (323), S 215 × 140, 135 × 75, ll 15. Or. pap. Ind. nast. Cond. good. Notes on the margins.

1200.

سلک سلوک

SILK-I-SULŪK.

E 105.

A short treatise, in ornate prose, with numerous poetical quotations, on the usual topics of Sufism, divided into 151 brief chapters, here called *silk*. The author is the well known Diyāu'd-Dīn Nakhshabī, d. ca. 751/1350-1351 (cf. above, Nos. 307, 335, 336). See Bl I 110, EIO 1838-1839, etc. Lith. Dihlī, 1313 AH. Copied in the beg. of the XIIc. AH., by Islām Murtaḍā Shāhī. Beg.

حمدی که از عطر روانی او ارواح اولیا معطر گردد النح

S 230 × 140, 175 × 90, ll 13. Or. pap. Ind. nast. Cond. tol. good. Slightly injured by worms. CFW 1825.

1201.

The same.

E 107.

Another copy of the same work, dated 1156 AH., transcribed by Sayyid Husayn surnamed Ṣāhib Pīrān, and Muḥammad 'Uthmān. Fol. 3 is the initial one, misplaced. Beg. as in the preceding copy.

S 200 × 110, 150 × 65, ll 14. Or. pap. Ind. nast. Cond. good. Many marginal notes and glosses.

1202.

The same.

E 106.

Another copy of the same work, dating from the XIIc. AH. Beg. as in the preceding copies (Nos. 1200-1201).

Ff. (113), S 230 × 155, 160 × 85, ll 15. Or. pap. Ind. nast. Cond. good.

1203.

The same.

Oa 43

Another copy of the same work, dating from the XIIc. AH. It is included in a *majmū'a*. Beg. as in the preceding copies (Nos. 1200-1202).

Bd. v. Ff. 33v-146, S 225 × 140, 165 × 90, ll 13. Or. pap. Ind. nast. Cond. tol. good.

1204.

دليل العاشقين

DALĪLU'L-ĀSHIQĪN.

E 70.

Sayings of a Sufic shaykh who lived at Dihlī towards the end of the VIIIc./XIVc., as may be concluded from the allusions to the known persons mentioned here. Nizāmu'd-Dīn Muḥammad Badāūnī of Ghiyāthpūr, i.e. Nizāmu'd-Dīn Auliā, is very often referred to, but as already dead. The earlier Chishtī shaykhs are also often mentioned. But, at the same time, it is clear that the saint, whose utterances are collected in this work, did not himself belong to the Chishtī affiliation. Very unfortunately the initial leaves, probably only two, are lost, and neither the name of the saint (here invariably only called *مخدوم عظمه الله*), nor that of the compiler is given. The beginning—only one leaf—(in which the title *Dalilu'l-āshiqin* is mentioned) is written by a modern hand, and has probably nothing to do with the original.

Many persons are referred to in the text, but unfortunately their identification requires special research in hagiological literature. Those better known are Ṣadru'd-Dīn Multānī (d. 709/1309); Najibu'd-Dīn Firdausī (f. 77, etc.), cf. No. 259 (98); Ruknu'd-Dīn Firdausī (ibid., 97) (f. 31v); Sayyid 'Alāu'd-Dīn Jiwārī (often), the *murshid* of the shaykh: Diyāu'd-Dīn Sunāmī (f. 12v); Sharaḥu'd-Dīn Tawāma (ff. 13v, 14); Qāḍī Minhāju'd-Dīn (f. 78v); and others.

The present work may be identical with the *Raḥīqu'l-ārifin*, a collection of the utterances of the famous saint Ḥisāmu'd-Dīn Mānikpūrī (or Māngpūrī), cf. EIO 654 (23), col. 333, whose period of life probably coincides with that of the Makhdūm in the present work.

Transcribed apparently in the Xc. AH., in a peculiar form of handwriting, which was cultivated in India in that century. The orthography is rather archaic, and the language is quite simple.

Beg. (as given in modern handwriting):

حمد بיעد و سپاس بיעد مرصانعی را الخ

Ff. (120), S 215 × 145, 150 × 85, ll 15. Or. pap. Ind. old nast. Cond. good.

1205.

مکتوبات احمد منیري

MAKTŪBĀT-I-AḤMAD MUNYARĪ.

E 192.

The *second* collection of the well known letters on various topics of the theory and philosophy of Sufism, by Sharafu'd-Dīn Aḥmad b. Yahyā Munyarī, who died in Bihār in 782/1380–1381. This collection, containing 151 epistles (their headings are given in EIO 1844), was completed by Zayn Badr 'Arabī in 769/1367–1368. See EIO 1844–1845, etc. Cf. St. No. 64 on p. 42. The present copy was transcribed in 989 AH. by 'Alim b. Sayyid Aḥmad Ḥusaynī. It is incomplete at the beginning, and opens abruptly (these words are found on p. 4, line 2 from the top, of the next copy):

..... تا سلخ ماه مبارك رمضان الخ

S 250 × 155, 150 × 85, ll 16. Or. pap. Peculiar old Ind. nast. Cond. tol. good. Slightly damaged by dampness. Index on ff. 1–5.

1206.

The same.

E 193.

Another copy of the same work, dating from the end of the XIc. or beg. of the XIIc. AH. According to a statement in the preface, it must have contained 152 letters, but the text gives only 150 (there may be a mistake in numeration). Beg.

الحمد لله الذي وقف المشائخ بكشف الخ

S 250 × 135, 165 × 75, ll 15. Or. pap. Ind. Calligr. nast. Cond. good. Bad vignette.

1207.

The same.

E 33.

The *fourth* collection of letters by the same Aḥmad Munyarī, containing 27 (not 28, as in EIO 1847) epistles. The editor, who does not mention his own name, states in the preface, that these letters, discussing particularly deep and difficult topics of Sufism, were not intended to be made public. But after the death of the author, he, the editor, selected from their number those which were more safe from the danger of being misunderstood, and arranged them into the present work. See EIO 1847. Copied in the XIIc. AH. The collection has a kind of a heading:

در بیان تحقیق روح 'مکتوبات شیخ یحیی منیری'

Beg. of the text itself :

الحمد لله بدانکه این چند مکتوبات مرغوب الخ

Bd. v. S 215 x 125, 160 x 80, ll 15. Or. pap. Ind. nast. Cond good.

1208.

ارشاد السالکین

IRSHĀDU'S-SĀLIKĪN.

Oa 67.

A very short pamphlet on Sufic matters, by the same Aḥmad b. Yahyā Munyārī as mentioned before. See EIO 1849. Its full title is *Irshādu's-sālikīn wa burhānu'l-ʿarīfīn*. Copied in the XIIc. AH. Beg.

هذا رسالة ارشاد السالکین و برهان العارفين الخ

Bd. v. Ff. 36v-38. For measurements, etc., see No. 1080.

1209.

خلاصة الالفاظ جامع العلوم

KHULĀṢATU'L-ALFĀZ JĀMI'U'L-'ULŪM.

E 63.

A very interesting and rare work on Sufism, of an encyclo-pædic character. It is a careful account of the discourses, utterances, remarks, etc., of the famous Indian Sufic shaykh, Sayyid Abū 'Abdī'l-lah Jalālu'd-Dīn Ḥusayn b. Aḥmad Bukhārī Ḥusaynī, surnamed Makhdūm-i-Jahāniyān, d. 785 1384, for the period from the 8th of Rabī'u'l-ākhir (Sunday) 781 1380 to Tuesday the 17th of Muḥarram 782/1381 (cf. f. 4). The author, Abū 'Abdī'l-lah 'Alāu'd-Dīn 'Alī b. Sa'd b. Ashraf b. 'Alī al-Qurayshī al-Ḥusaynī, a disciple of the saint, collected the utterances of the latter with the utmost care and attention (cf. f. 6). He notes all circumstances in which this or that instructive saying was heard. All the matter was gathered during the short stay of the saint at Dihlī, when the author of this work almost continually attended the shaykh since his arrival (8th of Rabī'u'l-ākhir 781 AH.).

The work touches on the most different topics of Sufic lore, but deals chiefly with the questions of the Sufic interpretation of the principles and practices of orthodox Sunnism. Quite naturally in such a kind of composition, the work is utterly unsystematic, the subjects being only arranged in a chronological order. As we learn on f. 7v, the saint himself was not only aware of the work of his disciple, but even encouraged it, and paid special attention to avoid misunderstanding of his words by the author of the compilation. We have all reason to think that this collection was completed and finally arranged shortly after the shaykh's departure from Dihlī, probably within the same year 782 1381. Cf. Ḥājji Khalifa, No. 3924 (vol. II, p. 560).

It may not be superfluous to mention the most exemplary exactness, accuracy and completeness of the statements of the compiler, so rare in Persian and especially Sufic literature. The work is written in comparatively good, simple and unpretentious Persian: and most probably exactly these good qualities of the work secured for it almost complete oblivion amongst the bombast-loving contemporaries of the author.

The present copy was transcribed in 1114 AH. by 'Abdu'r-Razzāq. Beg.

الحمد لله الذي سلكني بسلك ارادة المخدم النخ

S 255 x 160, 200 x 105, ll 15. Or. pap. Ind. nast. Cond. good. It belonged some time to Claude Martin, whose seal appears on several folios.

1210.

(مناقب مخدم جهانيان)

(MANĀQIB-I-MAKHDŪM-I-JAHĀNIYĀN).

M 143.

A fragment of a large work containing sayings of the same Sayyid Jalālu'd-Dīn Bukhārī, surnamed Makhdūm-i-Jahāniyān (see No. 1209). The work was originally arranged in numerous *majlises*, but here only the end of the 45th, the whole of 46-76, and the beg. of the 77th *majlis* are found. The compiler is perhaps a grandson, and, in any case, a descendant of the saint, because he often calls him جَدِّم, 'my grandfather.' It is difficult to say if the present fragment belongs originally to the *Khazāna-i-fawā'id-i-Jalālī*, dealing with exactly the same matters, cf. R 85, 1058, etc. Transcribed in the XIIc. AH. Beg. abruptly:

..... مخدم جهانيان نيز دست مبارك النخ

Bd. v. (last 29 folios in the volume), S 220 x 160, 160 x 75, ll 15. Or. pap. Ind. nast. Cond. good.

1211.

رسالة علي همداني

RISĀLA-I-'ALĪ HAMADĀNĪ.

E 83.

A very short Sufic treatise, apparently the same as the one described in R 829, where its title is given as *Dah qā'ida*. Its authorship is attributed to Sayyid Shihābu'd-Dīn 'Alī b. Muḥammad Hamadānī, the famous saint who introduced Islam into Kashmir, d. 786-788/1384-1387. But, as Rieu proves, the treatise, divided into 10 *qā'idās*, is merely a Persian paraphrase of the Arabic work by Najmu'd-Dīn Aḥmad b. 'Umar al-Khīwaqī, surnamed Najmu'd-Dīn Kubrā, d. 618/1221. See Brockelmann,

Gesch. d. Arab. Lit., v. I, p. 440. The present copy was transcribed in the XIIc. AH. Beg.

حمد و ثنای نامتناهی پروردگاری را که استحکام قواعد اسلام النخ

Ff. 9, S 240 x 135, 165 x 80, ll 11. Or. pap. Calligr. Ind. nast. Cond. good.

1212.

انيس الغرباء

ANĪSU'L-GHURABĀ.

Oa 61.

A treatise on various points of Sufic doctrine, called *Anīsu'l-urafā* in the next copy. It is identical with the work described in EIO 1880. The author calls himself (f. 67) سک عقور بیچاره نور, which may be an allusion to his full name Nūru'd-Dīn. It is not clear why H. Ethé admits the possibility of his being identical with 'Abdu's-Ṣamad b. Afdal Muḥammad, the editor of the *Mukātabāt-i-Allāmī*, which he completed in 1015/1606-1607. The work contains a great many allusions to the eminent Chishtī saints, the latest of them apparently being Naṣīru'd-Dīn Chirāgh of Dihlī (d. 757/1356). The book may have been compiled not long after this date. Transcribed in the 37th year of Aurangzīb's reign, or, as given here, 1102 AH., by Wiṣāl-Beg Maṣṣab-dār. Beg.

حمد و ثنا مر مفضلی را که فضل داد مهاجرانرا النخ

Bd. v. Ff. 21v-67. For measurements, etc., see No. 1153.

1213.

The same.

E 24.

Another copy of the same work, dated 1170 AH. Beg. as in the preceding copy. Many notes and glosses on the margins.

Ff. (50), S 220 x 135, 155 x 80, ll 15. Or. pap. Ind. vulgar nast. Cond. good. A prayer on the fly-leaf.

1214.

لطائف اشرفی

LATĀ'IF-I-ASHRAFĪ.

E 166.

A rare and very interesting encyclopædia of Sufism, in 60 chapters (*latīfas*), with its full title *Latā'if-i-Ashrafī dar biyān-i-tawā'if-i-Ṣūfī*, by Nizām (probably for Nizāmu'd-Dīn b.) Hājji Gharīb Yamanī.¹ He based it chiefly on the pious utterances and

¹ The *nisba* Yamanī probably does not imply the author's origin from Yaman, i.e. Southern Arabia, but his connection with some particular Sufic affiliation of that name in India. The same may be said about the *buq'a-i-Yamanī*, in which he

instruction of his spiritual guide, Sayyid Ashraf Jahāngīr Samnānī, a saint of high repute, who lived chiefly in Bengal and was buried at کجھوڑ near Jaunpūr (see *Gulzār-i-abrār*, No. 259 in this Catalogue, ff. 47v-48). The author gives a detailed description of the death of the shaykh, and it is obvious that he wrote his book after the saint had passed away. Unfortunately there is some contradiction in the different sources as to the date of that event. Our author gives the date as 27th Muḥarram 798/1396 (or 799/1397, as in the copy belonging to the Imperial Library, Calcutta, see Bh 175). This seems to be the most probable date if we admit the correctness of the statement of the author that he became a disciple of the saint in 750/1350 (f. 2, the same date in the British Museum copy, see R 1042). On the other hand, various authorities (*Ṭabaqāt-i-Shāhjahānī*, *Akhbār-u'l-akhyār*, *Riyā-ḍu'l-awliyā*) state that the saint was still alive in 840/1437, see R 412. The author of this treatise must, in that case, have been far beyond 100 years of age when he composed his lengthy work. In R 412-413 there is a description of a collection of letters by the same shaykh, arranged and edited by his son, 'Abdu'r-Razzāq, who compiled his work in 869/1465 (chronogram مکتوبات); some of the epistles date from the beginning of the IXc. AH.

The work, containing much material for the biography of the saint, deals with almost every possible point of Sufic doctrine and practice, and seems to fully deserve careful study. Here follows the list of the headings of the 60 *laṭīfas*, mostly abbreviated, because many occupy too much space to be copied in full.

- مقدمه (f. 6v) در بیان فوائد استماع کلمات مشائخ النجف
 لطیفه ۱ (f. 18) توحید و ارباب مراتب او
 ۲ (f. 28) در معرفت ولایت ولی و اقسام او
 ۳ (f. 49v) معرفت عارف و معرفت جاهل
 ۴ (f. 58v) معرفت صوفی و ملامتی و اصناف این طائفه النجف
 ۵ (f. 90) تفریق معجزه و کرامه النجف
 ۶ (f. 97) اهلیت شیخی و شرائط اقتدائی النجف
 ۷ (f. 149v) اصطلاحات تصوف
 ۸ (f. 178v) معرفت راه سلوک سلسله النجف
 ۹ (f. 191) شرائط تلقین اذکار مختلفه النجف

was initiated by Ashraf Jahāngīr as a Sufi, and which apparently was also in India, not in Yaman (as stated in R 1042), because there is no mention of that country in the book.

- لطیفه ۱۰ (f. 216v) تفکر و مراقبه و جمع تفرقه ،
- ۱۱ (f. 221) متشاهده و وصول و رؤیت صوفیه الخ ،
- ۱۲ (f. 226v) ازادت و شرائط و بیان مرید الخ ،
- ۱۳ (f. 242v) حلق و قصر ،
- ۱۴ (f. 243v) مبداء خانواده مشائخ که در اصل چهارده بودند الخ ،
- ۱۵ (f. 255v) سلسله حضرة الکبرا الخ ،
- ۱۶ (f. 305) معانی کلمات شطحیات الخ ،
- ۱۷ (f. 316v) آداب صحبت و زیارت مشائخ و قبور الخ ،
- ۱۸ (f. 325) معانی زلف و خال و امثال آن ،
- ۱۹ (f. 330) معانی ابیات متفرقه در محکمات متفرقه الخ ،
- ۲۰ (f. 337v) سماع و استماع مرزا میر اصحاب ضمیر الخ ،
- ۲۱ (f. 358) مسئله اختیار و قضا و قدر الخ ،
- ۲۲ (f. 367) ترک اونک سلطنت و اعراض از سریر مملکت و سپردن طریق سفر و التقا ببعضی مشائخ عصر در راه بتخصیص بحضرت مخدوم جهانیان و اتیان بجذبة حضرت شیخ شرف الدین مفیری و رسیدن بحضرت علاء الدین و وصول بمقصد و ایثار مقامات خود را و القاب بخطاب جهانگیری ،
- ۲۳ (f. 376v) تعیین مقام ... بظفر آباد ... و ذکر ازادت شیخ کبیر سرور پری ،
- ۲۴ (f. 384v) دیدن امرا و سلاطین فقرا و مساکین را الخ ،
- ۲۵ (f. 391v) ایمان و دلائل اثبات صانع الخ ،
- ۲۶ (f. 397v) ارباب نظر و برهان و اصحاب کشف الخ ،
- ۲۷ (f. 403v) دلائل وحدت وجود الخ (مکتوب کمال الدین عبد الرزاق (f. 413) جواب مکتوب وی که رکن الدین علاء الدوله بر ظهر آن نوشته بکاشان فرستاد (f. 416)
- ۲۸ (f. 421v) در بیان توبه ،
- ۲۹ (f. 424v) معرفت نماز ،
- ۳۰ (f. 427) معرفت روزه ،

- لطیفه ۳۱ (f. 428v) در بیان زکوة ،
- ، ۳۲ (f. 430) در بیان حج و جهاد ،
- ، ۳۳ (f. 437v) اوصاف اصناف امت که متفرق شده بمذاهب کثیره النج
- ، ۳۴ (f. 441) فوائد سفر و شرائط او ،
- ، ۳۵ (f. 444) غرائب روزگار و عجائب آثار که حضرت ایشان دیده اند النج
- ، ۳۶ (f. 452) طریق اطعام و غیافت النج
- ، ۳۷ (f. 464v) شرائط اعتکاف و معنی خلوت النج
- ، ۳۸ (f. 470v) وظائف صبح و شام النج
- ، ۳۹ (f. 488) عشق و مراتب او ،
- ، ۴۰ (f. 492) وزع و زهد و تقوی ،
- ، ۴۱ (f. 493) توکل و تسلیم و رضا النج
- ، ۴۲ (f. 495v) تعبیر خواب ،
- ، ۴۳ (f. 497) بغل و سخاوت و رزق و ذخیره ،
- ، ۴۴ (f. 498v) مجاهده و ریاضت النج
- ، ۴۵ (f. 502) در بیان رسوم خلق ،
- ، ۴۶ (f. 503v) تذکر و وعظ و حسن خلق النج
- ، ۴۷ (f. 506) مؤمن و مسلم ،
- ، ۴۸ (f. 507v) امر معروف و نهی منکر النج
- ، ۴۹ (f. 510v) معرفت امامت و تبیان تولا و استبدا النج
- ، ۵۰ (f. 512) معرفت نفس و روح و قلب النج
- ، ۵۱ (f. 515) ذکر دلیل و علم و بیان زبیل کردنیدن النج
- ، ۵۲ (f. 519) نسب نبوی و اندکی سیر مصطفوی النج
- ، ۵۳ (f. 565v) در بیان خلفاء الراشدين و بعضی صحابه و تابعین و ائمه
اثنی عشره النج
- ، ۵۴ (f. 590v) در ذکر بعضی شعرا که مشرب صافی صوفیه و طائفه علیه
شریعتی داشتند ،
- ، ۵۵ (f. 601v) صدور برخی خوارق ... از حضرت قدوة الکبرا النج
- ، ۵۶ (f. 609) تفویض مقام و تقلید ولایت ... به عبد الرزاق النج
- ، ۵۷ (f. 612) نزول ... در خطه اوده و قلعه جاپس و قصبه ردوبی النج
- ، ۵۸ (f. 615) شرح دعوات بعضی اسماء عظام النج (Magic) ..

لطيفة ٥٩ (f. 627v) تغزِيلُ فيضِ الهَيِّ ... در حِينِ سَفَرِ حَضْرَتِ اِيْشَانَرَا النِّح
 ,, ٦٠ (f. 631v) صَدُورِ بَعْضِي اِنْفَاسِ اِشْتِقَاقِ بِنَسَبَتِ ... عَبْدِ الرَّزَاقِ النِّح

The poets whose biographies are given in the 54th *latīfa*, are :

1. Rudagī (f. 591v). 2. Sanāī (ثَنَائِي) (f. 592). 3. 'Aṭṭār (f. 593).
4. Sa'dī (f. 593v). 5. 'Irāqī (f. 594). 6. Amīr Ḥusaynī (f. 595v).
7. Auḥadī Iṣfahānī (f. 596v). 8. Khāqānī (f. 596v). 9. Nizāmī (f. 598).
10. Maghribī (d. 789/1387) (f. 598v). 11. Ḥāfiẓ (f. 599).
12. Ḥasan Dihlawī (f. 600v). (Apparently these particular biographies are almost literally reproduced in Jāmī's well known *Nafahātu'l-uns*, see Nos. 248-251 in this Catalogue.)

Transcribed in the middle of the XIIc. AH. Probably this particular copy is referred to in St. No. 1 on p. 34. Beg.

الحمد لله الذي شرف العارفين بتشريف العرفان النح

Ff. (634), S 250 x 160, 185 x 85, ll 17. Or. pap. Ind. nast. Cond. tol. good. Slightly repaired.

1215.

مِرَاةُ الْعَارِفِينَ

MIR'ĀTU'L-'ĀRIFĪN.

E 174.

An exposition of the theory of Sufism as to its principal doctrines, by an author who in his numerous poetical passages calls himself Mas'ūd. H. Ethé conjectures (EIO 1854) that the latter is identical with the well known poet Mas'ūd-i-Bak, whose original name was Aḥmad b. Muḥammad Nakhshabī Shīrkhān, and who was put to death in 800/1397-1398. See EIO 1854; for his poetical works cf. above, No. 595. The book is divided into 14 *kashfs*, each followed by a *nukta*, with a *khātima* at the end. Their headings are given in full in EIO 1854. The present copy was transcribed towards the end of the XIc. or the beg. of the XIIc. AH. Beg.

الحمد لله الذي خلق آدم على صورته النح

S 230 x 125, 135 x 60, ll 15. Or. pap. Ind. nast. Cond. good. Vignette.

1216.

بَحْرُ السَّعَادَةِ

BAHRU'S-SA'ĀDAT.

E 28.

A detailed treatise on the religious duties, moral principles and Sufic virtues incumbent on a Muslim. The work deals with the matters discussed in it chiefly from the theological point of view, and the Sufic element is not as strong as in other similar compositions. The author, Muḥammad b. Muḥammad, called

Hājji Tāju'd-Dīn Harrās Kāzīrūnī (cf. f. 4), states that after having completed his work, he submitted it to some eminent divines, such as Aḥmad b. Isma'īl al-Khabakhī, Mu'īnu'd-Dīn Junayd b. Muḥammad al-'Umārī, Shamsu'd-Dīn Muḥammad b. 'Alī Najāt, Majdu'd-Dīn Abū Ṭāhir Muḥammad b. Ya'qūb Fīrūz-ābādī, d. 817/1414 (see Brockelmann, *Gesch. d. Ar. Lit.*, v. II, pp. 181-182), and others. Therefore the work must have been completed before 817/1414. It is mentioned by Hājji Khalifa, No. 1663 (vol. II, p. 18), who states, however, that it was completed in 901/1492. The latest author who is often referred to in the work is 'Abdu'l-lah Yāfi'ī, d. 768/1367.

The work is divided into 12 *bābs*: 1, on نيات (f. 4v); 2, on فضليت علم (f. 45); 3, on طهيات (f. 80v); 4, on نماز و ارکان آن (f. 105); 5, on زکوة (f. 134); 6, on روزه (f. 149); 7, on حج (f. 160v); 8, on در پيدا کردن (f. 183); 9, on خلق و خوى نيکو (f. 226v); 10, آداب قرآن خواندن (f. 257); 11, اخلاص و تقوى (f. 283); 12, (در اذکار و تلاوت) (f. 295v). Copied towards the end of the Xc. or beg. of the XIc. AH. Beg.

الحمد لله ذي العظمة والكبرياء والطول الخ

Ff. (331), S 255 × 150, 210 × 110, ll 23. Or. pap. Very good Khorasani nast. Cond. good. A vignette (faded).

1217.

The same.

E 29.

The first 6 *bābs* of the same work, corresponding to ff. 1v-160v of No. 1216. Beg. as in the preceding copy. Transcribed in the beg. of the XIIIc. AH. On ff. 1v-29 there is a detailed index, or rather an abstract of the work.

S 220 × 140, 150 × 85, ll 15. Or. pap. Modern Ind. nast. Cond. good.

1218.

فصل الخطاب

FAṢLU'L-KHIṬĀB.

E 135.

A large treatise on Sufism, of an encyclopædic character, dealing with a great many Sufic subjects, which follow each other without any system. It is based on many standard works and represents the Sufic doctrine as it was cultivated in the Naqshbandī

order. The author, an eminent Naqshbandī shaykh, Muhammad b. Muḥammad b. Maḥmūd al-Ḥāfiẓī al-Bukhārī, surnamed Khwāja Muḥammad Pārsā, died in 822/1420. The title of the work appears in different forms in various copies, as *Faṣlu'l-khiṭāb fī'l-muḥādirāt*, or *Faṣlu'l-khiṭāb li-waṣli'l-aḥbāb*, etc. See EIO 1855, Pr 294, R 863, Fl III 421, etc. *Ind. libr.* Bh 173. Copied in 1112 AH. (?), by Muḥammad Bāqir. Beg.

المعد لله الدال للخلة على وحدانيته الخ

Ff. (329), S 255 × 140, 140 × 85, ll 21. Or. pap. Ind. nast. Cond. good. CFW 1809.

1219.

(مجموعة رسائل كمسودراز)

(MAJMU' A-I-RASĀ'IL-I-GĪSŪDIRĀZ).

E 114.

A collection of treatises by the famous saint of India, Sayyid Muḥammad b. Yūsuf Ḥusaynī, surnamed Gīsūdīrāz, who died at Gulbarga in 825/1422, the author of many works on the theory of Sufism. Copied, probably by the same hand throughout the volume, by 'Abdu'l-Imām b. Ḥusayn b. Jalāl Ṣādiqī Ḥusaynī Astrābādī, at Bhāgnagar in Ḥaydarābād, during the years 1054, 1055 and 1056 AH., as shown in different colophons.

1. *Sharḥ-i-Tamhīdāt* (ff. 1v-94, many leaves misplaced). A commentary on the *Tamhīdāt* of 'Aynu'l-Qudāt Hamadānī, see above, Nos. 1166-1167. The work more properly deserves to be called a glossary, because it contains nothing beyond explanations of the Arabic terms and sentences met with in the *Tamhīdāt*. Copied in 1054 AH. Beg.

آن خداوندی که اعتقاد صالحان و صدیقان الخ

2. *Istiqāmatu'sh-sharī'at bi-tarīqī'l-ḥaqīqat* (ff. 94v-103). Sufic interpretation of the dogmas, observances, etc., of orthodox Islam. The work was composed in 792 1390. See EIO 1861, 1862, EB 1267 (1), etc. Beg.

الحمد لله المتجلي علي المطيع والعلمي الخ

3. *Asmāru'l-asrār* (ff. 103v-179v). An exposition of the doctrine of Sufism supported by the mystical interpretation of numerous Coranic verses, *hadīths*, etc. It is divided into 115 *samars*. See EIO 1861, etc. Copied in 1055 AH. Beg.

الحمد لله خالق الليل والنهار وجاعل الظلمات الخ

Bd. v. Ff 1v-179v, S 190 × 285, 160 × 240, ll 20 (*biyāḍ*). Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired. Many folios misplaced, especially at the beginning of the volume.

1220.

اسمار الاسرار

ASMĀRU'L-ASRĀR.

E 17.

Another copy of the same treatise as the last one in the preceding No. Transcribed by Pādshāh-Qulī Jalāir, at Ahmad-ābād, in 1035 AH. from another MS. dated 951 AH. Beg. as in No. 1219 (3).

Ff. (172), S 245 × 140, 175 × 95, ll 17. Or. pap. Ind. nast. Cond. good. Index on the fly-leaves.

1221.

(رسائل کیسودراز)

(RASĀ'IL-I-GĪSŪDIRĀZ).

M 27.

Treatises by the same Gīsūdirāz, included in a *majmū'a*, which was transcribed, as stated in the colophons of various parts of it, in 1132 and 1133 AH.

1. (*Risāla dar taṣawwuf*) (ff. 119v-120v). A very short treatise, or rather a note of a Sufic nature by Gīsūdirāz. Transcribed in 1133 AH. Beg.

ما پیر را و مصطفی را و خدایرا یکی دیدیم و یکی دانستیم الخ

2. *Sharḥ-i-bayt-i-Amīr Khusraw Dihlawī* (ff. 129v-131). Commentary, by the same Gīsūdirāz, on a distich from Khusraw Dihlawī (see above, Nos. 558-571). Transcribed in 1133 AH. Beg.

شرح بیت امیر خسرو الخ

3. *Risāla-i-adhkār-i-khānwāda-i-Chishtiyya* (ff. 136v-142). A short treatise on the forms of *dhikr*, adopted by the Chishtī affiliation. Transcribed in 1133 AH. Beg.

بدان بدرستی که اذکار الخ

Bd. v. S 110 × 240, *biyāḍ*. Or. pap. Ind. shikasta-nast. Cond. tol. good.

1222.

خاتمه

KHĀTIMA.

E 62.

Another work on the theory of Sufism by the same Gīsūdirāz, in his usual style. As other compositions by him, it is based on mystic interpretations of the Coran, of *ḥadīths*, etc. See EIO 1856-1858, etc. Cf. St. No. 20 on p. 37. Copied towards the end of the XIc. AH. by Darwīsh Haydar. On the first seven

folios there are some fragmentary prayers, etc. Notes on some Sufic spiritual pedigrees, etc., are also given at the end. Beg. (f. 7v):

از رسوم مستمرة و عادات ملتزمة سبیل ایشان الخ

Ff. (216), S 165 × 105, 115 × 75, ll 11. Or. pap. Ind. nast. Cond. tol. good.

1223.

وجود العاشقين

WUJŪDU'L-‘ĀSHIQĪN.

E 215.

A short Sufic treatise by the same Gīsūdirāz, explaining some principal points of doctrine. See EIO 1858-1860, etc. Cf. St. No. 18 on p. 37. Copied towards the end of the XIIc. AH. Beg.

این رساله وجود العاشقين گفتار سید محمد کیسودراز الخ

Bd. v. Ff. 1v-11v, S 205 × 125, 150 × 70, ll 13. Europ. pap. Ind. nast. Cond. tol. good.

1224.

The same.

Oa 32.

Two copies of the same work, included in the same *majmū'a*, dating from the XIIc. AH. The *first* copy, on ff. 34v-41v, is not dated; the *second* copy, on ff. 54v-61v, is dated 1140 AH. It was transcribed by Shaykh Bandagī, a disciple of Ṭayyib Ganj Bakhsh. The *first* copy is incomplete at the end. Beg. as usual (cf. EIO 1858):

سپاس بیحد و ستائش بی عدد مر قادر مطلق الخ

Bd. v. S 225 × 125, 155 × 75, ll 14. Or. pap. Ind. vulgar nast. Cond. tol. good.

1225.

The same.

Oc 4.

Another copy of the same treatise, dating from the end of the XIIc. AH. Beg. as in No. 1224.

Bd. v. Ff. 66v-73. For measurements, etc., see No. 987.

1226.

The same.

Oc 2.

Another copy of the same work, also dating from the XIIc. AH. Beg. as in No. 1224.

Bd. v. Ff. 1v-11, S 215 × 150, 200 × 105, ll 10-12. Or. pap. Ind. nast. Cond. tol. good.

1227.

The same.

E 216.

Another copy of the same work, dating from the XIIIc. AH. Beg. as in No. 1224.

Ff. 10, S 209 × 140, 120 × 85, ll 13. Europ. pap. Ind. nast Cond. good.

1228.

حدائق الانس

ḤADĀ'IQU'L-UNS.

Oa 49.

A treatise on various questions of gnosis, by the same Gīśūdirāz. It was completed by him, as stated here, on the 3rd Dhū'l-qa'da 825/1422, i.e. only 13 days before his death, when he was, as he mentions here, aged 105 years. The treatise is divided into 10 *ḥadiqas*. See EIO 1869 (5), etc. Copied in the XIIc. AH. Beg. (f. 63v):

حمد ببعد و ثنای ببعد مر خالقى را اله

On ff. 94v-111 there is another short treatise, dealing with the same mystical matters, but chiefly with the question of the vision of God. It belongs to the authorship of the same Gīśūdirāz (in the text he mentions his name several times as Muḥammad-i-Yūsuf Ḥusaynī), and it seems to be rather an extract from a larger work of which the title is not mentioned here. Beg.

فصل، بدانکه امام رضى الله عنه اله

On ff. 112-114 there is a short parable, being a version of the popular Persian tale about 'the prince who did not exist.' It is not improbable that it also is by Gīśūdirāz. It is incomplete at the end.

Bd. v. Ff. 63v-114 S 170 × 110, 100 × 60, ll 11. Or. pap. Ind. nast. Cond. good.

1229.

عشق نامه

‘ISHQ-NĀMA.

E 131.

A rhetoric treatise, in very bombastic style, dealing with the subject of divine love, with many symbolical, mystical, cabbalistic, etc., explanations, the same work as the one described in EIO 1869 (3). Cf. St No. 15 on p. 37. H. Ethé, in his note on this treatise, states that the author is not known. In the present copy the name of the compiler appears, however, several times (ff. 6v, 15, 99, 112) as Muḥammad Ḥusaynī, and therefore the authorship of Gīśūdirāz seems to be beyond dispute. The title is not given in

the text, but appears on the fly-leaf. Copied in the beg. of the XIIIc. AH. at Nahrwāla. Beg.

الحمد لله مضي الشمس منور القمر مظهر الملك النخ

Ff. (112), S 235 × 175, 165 × 100, ll 15, Or. pap. Ind. nast. Cond. tol. good.

1230.

ترجمة آداب المريدين

TARJUMA-I-ĀDĀBU'L-MURĪDĪN.

E 45.

A Persian paraphrase, with explanations, of the Arabic work on Sufism, *Ādābu'l-murīdīn*, by Ḍiyāu'd-Dīn 'Abdu'l-Qāhir Suhrawardī (d. 562/1168, see Brockelmann, *Gesch. d. Arab. Lit.*, v. I, p. 436). The author of the Persian version is the same Gīsūdirāz. He completed his work in 813/1410. See EIO 1863, etc. Cf. St. No. 18 on p. 37. Copied in 1076 AH. (the seventh year of Aurangzib), by Quṭb Jaunpūrī, at Shahjahānābād. Beg.

الحمد لله الذي وعفه بالجميل على حجة التفضيل النخ

S 265 × 165, 185 × 100, ll 17. Or. pap. Coarse Ind. nast. Cond. good Slightly worm-eaten.

1231.

ملفوظات كيسودراز

MALFŪZĀT-I-GĪSŪDIRĀZ.

E 114.

A detailed collection of the discourses of the same Gīsūdirāz, for the period from the 18th Rajab 802 1399 to the 22nd Rabī'u'l-ākhir 803/1400, collected and edited by his disciple Muḥammad b. Muḥammad Akbar Ḥusaynī, see R 347, cf. EIO 1856. As all similar works this collection is of a rather encyclopædic character: there are many discussions on theosophical, theological and other matters; occasional references to various Sufic saints; biographical information concerning Gīsūdirāz himself, etc. The work was probably completed in 803/1400; it has the title *Jāmi'u'l-kilām*, or *Jawāmi'u'l-kilām*. Copied in 1056 AH. Beg.

الحمد لله الذي خصص عامة نوع الانسان بخامة حسن الملفوظ النخ

Bd. v. Ff. 180-298. For measurements, etc., see No. 1219.

1232.

مكتوبات كيسودراز

MAKTŪBĀT-I-GĪSŪDIRĀZ.

E 189.

A collection of 61 letters of the same Gīsūdirāz, and 11 others by some of his descendants, arranged and edited in 852 1448

(cf. f. 2) by Abū'l-Faṭḥ 'Alāu'd-Dīn Kālpūri Qurayshī. The latter states in his preface that, seeing that some of his friends collected and edited the larger works of Gīsūdirāz, he decided to do the same with regard to the saint's minor compositions, i.e. letters of general Sufic character. After some search he collected at Gulbarga these 61 letters of the shaykh, which he edited for the purpose of instruction in the principles of Sufism. Transcribed in the beg. of the XIIc. AH. This copy often preserves the archaic peculiarities of the original orthography. Beg.

حمد بي حد و ثنای بی عد مر خداوندی را کی مراسلات کلام الخ

Ff. (114), S 245 × 160, 170 × 100, ll 15. Or. pap. Ind. vulgar nast. Cond. tol. good. On the last two folios there are some poetical quotations and notes.

1233.

(مکتوب کیسودراز)

(MAKTŪB-I-GĪSŪDIRĀZ).

E 42.

A letter on Sufic matters by the same Gīsūdirāz. Copied in the XIIc. AH. Beg.

الحمد لله ... يا ابي بحرمت رسالت پناهی الخ

Bd. v. 200v-202, S 235 × 140, 190 × 100, ll 21. Or. pap. Ind. nast. Cond. good.

1234.

بحر المعاني

BAḤRU'L-MA'ĀNĪ.

E 31.

A collection of 36 letters on various points of Sufic doctrine, composed during the years 824 and 825/1421-1422, by Muḥammad b. Naṣīrī'd-Dīn Ja'far al-Makkī, a disciple of Gīsūdirāz. The headings of the letters, with other details, are given in EIO 1867-1869. Cf. St. No. 61 on p. 42. Copied in 1045 AH. Beg.

آنخدای که انکبین شیرین نوش از فوائد تلخ الخ

S 250 × 140, 175 × 85, ll 17. Or. pap. Good Ind. nast. Cond. good.

1235.

The same.

E 32.

Another copy of the same work, dating from the end of the XIc. or beg. of the XIIc. AH., transcribed by Bābu'l-lah Muḥammad Waliyyu'l-lah 'Abbāsī Hāshimī. Beg. as in the preceding copy.

S 230 × 125, 155 × 70, ll 17. Or. pap. Ind. nast. Cond. good.

1236.

The same.

E 30.

Another copy of the same work, dating from the XIIc. AH. Beg. as in No. 1234.

S 255 × 145, 165 × 70, ll 12. Or. pap. Ind. nast. Cond. good.

1237.

The same.

E 33.

Another copy of the same work, transcribed in 1178 AH. at Tarpātūr (? ترپاتور), by 'Abdu'l-Ghafūr b. Muḥammad Ḥusayn. Beg. as in No. 1234.

Bd. v. S 215 × 125, 160 × 80, ll 15. Or. pap. Ind. nast. Cond. tol. good. Slightly repaired.

1238.

كنز العاشقين

KANZU'L-'ĀSHIQĪN.

E 148.

A treatise on the usual topics of Sufism, in 10 *majlises*, by Muḥyī'd-Dīn Tūsī, who calls himself a descendant of the famous Muḥammad Ghazālī. He apparently died in 830/1427, cf. R 1078. The work is chiefly based on Ghazālī's well known *Iḥyā' 'ulūmī'd-dīn* and *Kīmīyā-i-sa'ādat* (see above, Nos. 1160–1164). Copied towards the end of the XIc. or beg. of the XIIc. AH., at Aḥmadābād. Beg.

الحمد لله سپاس و ستائش فراوان بعدد ستارگان النج

S 185 × 115, 120 × 65, ll 15. Or. pap. Good Ind. nast. Cond. good. Slightly worm-eaten.

1239.

رسائل نعمة الله ولي

RASĀ'IL-I-NI'MATU'L-LAH WALĪ.

Nd 16.

A collection of 75 short treatises on various topics of Sufic doctrine, dealing almost exclusively with theosophical, cabbalistical and mystical speculations. In many of them the authorship is explicitly attributed to Ni'matu'l-lah Walī; in others only his *takhalluṣ* (Ni'matu'l-lah) appears in numerous poetical passages; and only a few very short treatises, or rather notes, contain neither the name nor the *takhalluṣ* of the author. But, as their general style seems to be uniform with that of the rest, there cannot be

much doubt that the whole collection belongs to the pen of the same writer. A similar collection is described in R 831-833. Cf. St. No. 10 on p. 36. The author, who calls himself (f. 145) Shāh Nūru'd-Dīn Ni'matu'l-lah b. 'Abdi'l-lah b. Muḥammad b. 'Abdi'l-lah al-Husaynī al-Kirmānī, d. 834, 1431, is the founder of the famous Shi'ite Sufic order of Ni'matu'l-lahīs. His life is described in the *Jāmi'-i-Mufīdī* (the extract, containing it, was lithographed at Tehran some 15 years ago), and in the modern compilations such as *Ri'yādu'l-'arīfīn*, *Bustānu's-siyāḥat* and *Ṭarā'iqu'l-ḥaqā'iq*. Cf. also Br. Lit. Hist. III, 463 sq., GIPh 299, etc.

It is remarkable that the author obviously avoided any reference to his sources. Such apparent 'independence of thought' is, in fact, a popular device of Oriental authors of little education, who prefer not to expose the real scantiness of their erudition. Only very few names are generally mentioned (besides the author's son and the shaykhs of his *salsala*): Ghazālī (f. 290), Junayd Baghdādī (ff. 330, 409), Hallāj, Ibrāhīm Khawwās (f. 409), Ibn 'Arabī, Abū Sa'īd b. Abi'l-Khayr, and a few others. Some treatises have a title, but the majority have none, and it is often not easy to determine what is their chief subject.

Transcribed in XIIc. AH. The copy is incomplete at the end.

1. *Risāla-i-tahqīq* (f. 1v). A short treatise on mystic realities, apparently the same as the one described in R 832 XVI (where it is called *Risāla-i-tahqīqāt*). Beg.

الحمد لله الذي خلق الانسان النخ

2. (*Sharḥ-i-buyt-i-Abū Sa'īd*) (f. 16). A commentary on a verse from Abū Sa'īd's poetry (cf. above, No. 426). Two more treatises of similar contents are given in this volume on ff. 316 and 318 (Nos. 51 and 52). Beg. of this commentary:

قال الشيخ المحقق صاحب الكرامات النخ

3. *Kashfu'l-asrār* (f. 17v), called in the heading *Risāla-i-dā'ira*. A short treatise on *tauhīd* and cognate matters, in five *bābs*, the same as the one described in R 832 XX. Beg.

الحمد لله الذي تجلي ذاته لداته باحدية جمعة النخ

4-7. Short treatises, or rather notes, on various theosophical and Sufic matters: on the nature of spirit (f. 27v); on some mystical aphorisms of Abū Sa'īd al-Khadhrī (f. 30); another very short Sufic note (f. 33) with the heading *Risālatu'l-khalaf*; a note on the properties of the carnal self (*nafs*).

8. *Risāla-i-nasīḥat* (f. 36). Admonitions of Ni'matu'l-lah addressed to his son Khalīlu'l-lah. Beg.

. خليل الله من امي نور ديدة كه مثلت ديدة مردم نديده النخ

9. (*Tafsīr-i-āyāt-i-fātiḥa*) (f. 40). A very short note explaining some selected verses in the first *sūra* of the Coran.

10. *Risāla-i-rumūz* (f. 41). A treatise on the degrees of animation, in a pantheistic sense. Beg.

الحمد لله الجواد بظهور الرجود الخ

11. *Risāla-i-fātiḥa* (f. 48v). Another short commentary (cf. f. 40) on the same first *sūra* of the Coran. This treatise is apparently the same as the one described in R 829 VIII. Beg.

الحمد لله الذي نور قلوب اوليائه الخ

12. *Risāla-i-Ikhlās* (f. 55). A short mystical commentary on the 112th *sūra* of the Coran. Beg.

هو هو لا اله الا هو الخ

13. *Risāla-i-mukāshafāt* (f. 57v). A treatise on various difficult or secret points of Sufico-pantheistic doctrine. It is apparently the same as the one described in R 833 XXIII. Beg.

يا حبيبي من انت و من هو الخ

14. *Risāla-i-ta'rīfāt* (f. 74). Definitions of various Sufic abstract conceptions and technical terms. Beg.

الحمد لله الذي خلق الاشياء بقدرته الخ

15. *Risāla-i-marātīb* (f. 86), called also *Ar-rindiyya*, again dealing with various degrees of emanation, different matters of gnosis, etc. It is the same as the one described in R 833 XXIV. Beg.

سخن از ذوق رند ميكويم الخ

16. *Risāla-i-barāzikh* (f. 103v). on various eschatological matters, explained in a mystical way. Beg.

حمد منعم بر منعم واجب است شرعاً و عقلاً الخ

17-20. Short notes : on the meaning of the letters found at the beginning of different chapters of the Coran (*Risāla-i-hurūf*, f. 115); another note on the same mysterious letters (f. 116v); cabbalistic discussions concerning the letters of the alphabet (*Risāla-i-hā*, f. 123); on some special Sufic paradoxes (*Risāla-i-dhaugiyya*, f. 128).

21. *Sharḥ-i-su'āl-i-Kumayl* (f. 130). Mystical interpretations of the questions ascribed to the early Shi'ite saint Kumayl ibn Ziyād. Cf. R 832 XIV. Beg.

الحمد لله ... روايت است كه كميل بن زياد الخ

22-25. Short notes: on some principles of mystic doctrine (*Risāla-i-uṣūl*, f. 134); on the world of the unseen (*Risāla-i-ghaybiyya*, f. 138); on the conception of existence (*Risāla-i-wujūd*, f. 140); some elementary points about gnosis (*Risāla-i-naṣīhat-i-āmm*, f. 141v).

26. *Risāla-i-nisbat* (f. 144v). Ni'matu'l-lah's spiritual pedigree, by himself.

27-28. *Risāla-i-tawakkul* (f. 146), a short note on a Coranic verse; a brief explanation of the expression *Subhāna'l-laha* (f. 147).

29. *Risāla-i-khiyāliyya* (f. 148). On various Sufico-psychological matters. Beg.

الحمد لله حق حدة و الصلوة و السلام الخ

30. *Risāla-nukāt* (f. 154). Various Sufic aphorisms. Beg.

الحمد لله الذي اظهر الاشياء الخ

31. *Risāla-i-dhauqiyyāt* (f. 162v). Another collection (cf. above, 20) of Sufic paradoxes on different subjects. Beg.

الحمد لله على نعمائه و نشكره على الآية الخ

32. *Risāla-i-fuyūdāt* (f. 170). A short treatise on divine blessings, etc., cf. No. 1240 (3). Beg.

الحمد لله الذي اظهر اسماء بظهوره الخ

33. *Majma'u'l-asrār* (f. 174v). On some deep points of Sufic doctrine. Beg.

الحمد لله ... از مبداء و ز معاد بشنو چیزی الخ

34. *Risāla-i-nukāt* (f. 179v). Another collection of Sufic aphorisms, cf. above (30). Beg.

قال رسول الله من فقد حسا الخ

35. *Biyān-i-hiwās* (f. 183). On carnal desires and impulses. Cf. No. 1240 (4), where it is called *Wājibiyya*. Beg.

هو الدال على ذاته بداته لذاته الخ

36. *Risāla-i-biyān-i-nafs* (f. 186v). On the evil properties of the carnal self. Beg.

الحمد لله ... اهل حق اين چنان سخن گفتند الخ

37. *Risāla-i-barāzikh* (f. 196v). On sins and their punishment, with a mystical interpretation of these matters. Cf. also above (16). Beg.

الحمد لربى الحمد و به نستعين الخ

38. *Majmū'u'l-latā'if* (f. 202v). On various Sufic topics, and especially on the effects of some particular prayers. Beg.

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا النخ

39-46. Several short notes: on the principles of Sufic doctrine (f. 239); on the essence of the Deity (f. 242); on gnosis (f. 244); cabbalistic discussions on letters (f. 255v); on emanations of the Divine essence (f. 256v); on the attributes of God (f. 271); again on the cabbalistic meaning of letters (f. 278); on spirit (f. 289).

47. *Jāmī'u'l-latā'if* (f. 296v). A collection of Sufic maxims, apparently the same as No. 1240 (1), and the one described in R 832 XIV. Beg.

بِسْمِ اللَّهِ الْأَعْظَمِ وَ لَهُ الْمَجْدُ النخ

48-49. Short notes: on the divine light, cf. No. 1240 (5), etc. (f. 301v); on the epithets of God (f. 303v), probably the same as the one described in R 832 XVIII.

50. *Risāla-i-sajda* (f. 313v). On some eschatological matters. Beg.

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مِنْ فِي السَّمَوَاتِ وَمِنْ فِي الْأَرْضِ النخ

51. *Risāla-i-hūrā'iyya* (f. 316). A commentary on a quatrain from Abū Sa'īd b. Abī'l-Khayr (see above, No. 426). Cf. EIO 1919 (2). EB 1298 (22 and 27), Pr 47, R 862. Beg.

حُورًا بِنَظَارَةٍ نَكَارَةٍ صَفِّ زِدِ النخ

52. *Risāla-i-hūrā'iyya* (f. 318). Another commentary on the same quatrain, perhaps an earlier or later version. Beg.

أَحْمَدُهُ عَلَى أَنْعَامِهِ الْعَمِيمِ وَ أَحْسَانِهِ الْجَمِيمِ النخ

53-65. Short notes: on *tauhīd* (f. 321v); on manifestations of the Deity (f. 324v); remarkable utterances of some ancient Sufis (f. 328v); on some mystic revelations (f. 330v); on the Divine essence (f. 333v); on some details of Sufic doctrine (f. 338v); another very short note of similar contents (f. 351v); another note (f. 352v); another note (f. 358): a short note, called in No. 1240 (2) *Risāla-i-waladiyya*, here without a heading (f. 366v); three more Sufic notes on ff. 370v, 397v, 402v, dealing with various matters connected with the mystic path, etc.

66. *Risāla-i-naṣīḥat* (f. 413v). Another collection of Ni'matu'l-lah's admonitions to his son, cf. above (8). Beg.

يَا وَائِي اعْزَكَ اللَّهُ فِي الدَّارَيْنِ النخ

67. *Risāla-i-mi'rāj* (f. 415v). On the mystical interpretation of Muḥammad's *mi'rāj*, cf. No. 1240 (8). Beg.

حمد بي غایت و ثنای بی نهایت الخ

68-72. Short notes . on some Sufic principles, called *Risāla-i-jārūbiyya* (f. 417), cf. No. 1240 (6); on the Divine essence (f. 418v); some Sufic reflections (f. 420), more Sufic thoughts (f. 422v); questions and answers on various points of Sufic doctrine (f. 423v).

73. A short note, without a heading, explaining some selected traditions (f. 431v). At the end there is added a note on the date of the death of Ni'matu'l-lah, giving it as Sunday the 21st of Ramaḍān (? here شهر الله) 834 AH.

74. (*Risāla dar sulūk*) (f. 439). On the mystic path, and other cognate matters. Beg.

الحمد لله الذي عين الاعيان بفيضه الخ

75. (*Risāla dar ma'ārif*) (ff. 466v-488v). On gnosis, mystical realities, etc. Incomplete at the end. Beg.

سپاس بي فياس و حمد بي حد الخ

Ff. 488, S 255 x 155, 20⁰ x 100, ll 17. Or. pap. Ind. vulgar nast, Cond. tol. good.

1240.

(رسائل نعمة الله ولي)

• (RASĀ'IL-I-NI'MATU'L-LAH WALĪ).

Oa 71.

Another collection of the mystic works of Ni'matu'l-lah Walī, much smaller than the preceding one. It dates from the XIIc. AH., and contains only 11 treatises. Incomplete both at the beginning and at the end.

1. (*Latā'if*) (f. 1). The same treatise as (47) (ff. 296v-301v) of the preceding copy, incomplete at the beginning.

2. *Risāla-i-waladiyya* (f. 8). The same as No. 1239 (62).

3. *Risāla-i-fuyūdat* (f. 13). The same as No. 1239 (32).

4. *Risāla-i-wājibīyya* (f. 18v). The same as No. 1239 (35).

5. *Risāla-i-mushkilāt* (f. 24). The same as No. 1239 (48).

6. *Risāla-i-jārūbiyya* (f. 26v). Apparently a slightly different version of No. 1239 (68), beg. as in that copy.

7. *Risāla-i-nukta* (f. 28). A Sufic treatise, the same as the one described in R 828 VI, where it is called *Nukāt-i-'ashara*. Beg.

الحمد لله الذي عين اعيان العالم الخ

8. *Risāla-i-mi'rājīyya* (f. 35v). The same as No. 1239 (67).

9. *Risāla-i-tahqīqāt* (f. 37v). The same as No. 1239 (1).

10. *Sharḥ-i-abyāt-i-Fuṣūṣu'l-ḥikam* (f. 58v). A commentary

on some poetical quotations in the famous work of Ibn al-ʿArabī. The treatise is probably the same as the one described in R 831 IV. Incomplete at the end. Beg.

الحمد لله و الصلوة على رسول ... يا اخي ايدك الله النج

11. A fragment of Sufic contents (ff. 96-116v). It may be simply a collection of misplaced leaves belonging to the preceding treatises.

Ff. 116, S 240 × 130, 180 × 95, ll 13. Or. pap. Ind. nast. Cond. good.

1241.

کتاب ستن

KITĀB-I-SITTĪN.

E 140.

A mystical interpretation of the 12th *sūra* of the Coran, dealing with the story of Joseph. The title in its full form appears on f. 2 as *Kitāb sittīn jāmīʿuʿl-laṭāʿif (waʿ)l-basāṭīn*. The work is arranged in 60 *faṣls*. Unfortunately a few folios are lost at the beginning as well as at the end, and although these losses are partly restored in a more modern handwriting, these portions cannot be regarded as quite authentic because their style and language are different. Besides, there are almost no references either to earlier works or persons in the book, even no *takhalluṣes* in the numerous poetical quotations. All this makes it very difficult to determine in what period the commentary was written. The only name (besides those of a few ancient Sufic saints), which could be discovered in a cursory examination, is found on f. 2, that of Tājūʿd-Dīn Sayfuʿn-naẓar Jamāluʿd-Dīn Abū Bakr b. Aḥmad b. Muḥammad b. Zayd aṭ-Ṭūsī. He is referred to as the chief *rāwī*, and may perhaps even be the author (حدثنا الشيخ الامام الاجل). The language of the work is rather archaic, with Khorasani peculiarities, and the book cannot have been composed later than the end of the IXc. or beg. of the Xc. AH., because the present copy dates from that time. Beg. (restored in a more modern handwriting):

سپاس مر خداوندی را که قادر بر کمال است النج

Ff. (216), S 245 × 165, 180 × 105, ll 21. Or. pap. Old Khorasani and Ind. nast Cond. tol. good. Slightly injured by dampness.

1242.

لطائف شاهي ✓

LAṬĀʿIF-I-SHĀHĪ.

E 167.

A treatise on various forms of *dhikr*, on prayers, invocations, etc., as well as on theosophical, magical, cabbalistical and other

G. J. ...

speculations, connected with Sufic doctrine. The author, who calls himself Muḥammad b. Jalāl (see f. 5), was a disciple of the famous Sufic saint of Gujrat and descendant of Makhdūm-i-Jahāniyān (see above, No. 1209), Shāh-‘Ālam, whose full name was Sayyid Sirāju’d-Dīn Muḥammad Manjhan b. Burhāni’d-Dīn ‘Abdi’l-lah Quṭbi’l-‘Ālam al-Ḥusaynī al-Bukhārī. He died at Rasūlābād, a dependency of Ahmādābād, on the 20th Jumāda II 880/1475. The author very often quotes the treatises of Shāh-‘Ālam: the first, comp. between 851/1447 and 863/1458 (see f. 57), with the title *Mafātīḥ khazā’ini’l-lah* (also styled *Fathu’d-dhikākirīn*), and the other, called *Zīnatu’l-mafātīḥ*. He reproduces the text of the initial pages of both works. The treatise is divided into 63 *laṭīfas*, in commemoration of the number of years of the lives of both Muḥammad and Shāh-‘Ālam (see f. 5v). It is clear, therefore, that the treatise could only have been written after the saint’s death. But in the text blessings added to his name often imply that he was still alive at the time of composition. There are no definite indications for it, but the possibility is not excluded that the treatise was commenced within the shaykh’s life time, but completed after his death. Cf. EIO 2626. Copied in the XIIc. AH. Beg.

الحمد لله كما ينبغي لكریم وجه ربنا و عز جلاله الخ

Fi. (164), S 200 x 125, 125 x 70, ll 11. Or. pap. Good Ind. nast. Cond. tol. good. Injured by repairs. Notes on the fly-leaves and on margins.

✓ 1243.

WAZĀ’IF-I-SHĀHĪ.

وظائف شاهي

M 143.

Another treatise, of contents practically identical with those of the preceding one, in the same style. Many chapters are so similar that it is difficult to believe that there is no connection between the two works. This treatise is divided not in 63, but 84 *wazīfas*, and some additional minor matters are dealt with. The author calls himself Jafar b. Jalāli’d-Dīn Muḥammad Maqṣūd-‘Ālam-Shāhī Ridawī. He may be the brother of the preceding author (unfortunately the latter does not give his full name). He also was a disciple of the same saint, Shāh-‘Ālam, whom he eulogises profusely. It is certain that this work was written after the death of the shaykh, because not only is he always referred to as already deceased, but also the exact date of his death is given. The present copy, transcribed in the XIIc. AH., is slightly incomplete at the end and breaks off at the beg. of the 84th *wazīfa*. Beg.

الحمد لله الذي جعل الليل والنهار الخ

Bd. v. For measurements, etc., see No. 1210.

1244.

نقد النصوص في شرح نقش الفصوص

NAQDU'N-NUṢŪṢ FĪ SHARH NAQSHI'L-FUṢŪṢ. E 212.

A Persian commentary on the Arabic treatise, *Naqshu'l-fuṣūṣ*, which is an extract, made by Ibnu'l-'Arabī, from his own famous voluminous work on Sufism, *Fuṣūṣu'l-ḥikam*. The commentator is the celebrated Persian poet, Nūru'd-Dīn 'Abdu'r-Raḥmān Jāmī (see above, Nos. 612-639). It was completed by him in 863/1458-1459. See Bl I 126, EIO 1357 (10), EB 894 (11), 895 (5), 966, Pr 282. R 594, Dorn C. 371, etc. Copied in the XIIc. AH. Beg.

الحمد لله الذي جعل صفائح قلوب ذوي العلم الخ

Ff. (133), S 210 × 115, 150 × 70, ll 19. Or. pap. Ind. nast. Cond. tol. good. Copious notes on the margins.

1245.

(مناقب خواجه احرار)

(MANĀQIB-I-KHWĀJA AHRĀR).

E 196.

Pious utterances, admonitions, etc. (together with many biographical details) of the famous Naqshbandī saint of Turkestan, Naṣīru'd-Dīn 'Ubaydu'l-lah b. Mahmūd Ghijduwānī, surnamed Khwāja Ahrār. He was born in 806/1404, and died on the 1st of Rabi'u'l-ākhir 895/1490 (see ff. 100v and 168v). The present copy, dating from the XIIc. AH., was probably transcribed from an incomplete original, because it begins and ends abruptly. Therefore neither the original title, nor the name of the author, nor even of the shaykh himself are mentioned. And although the latter can be restored easily from the context, the former two cannot be determined without a collation with a complete copy. The work, being rich in dates, contains many interesting historical allusions to the state of Turkestan in the shaykh's time. Cf. St. No. 21 on p. 37. Beg.

الحمد لله عليه و الصلوة على نبيه ... حضرت ايشان قدس الله روحه العزيز

ميفرمودند الخ

Ff. (169), S 210 × 120, 155 × 70, ll 15. Or. pap. Ind. nast., different hands. Cond. tol. good, although in some places rendered illegible by repairs.

1246.

ارشاد السالكين

IRSHĀDU'S-SĀLIKĪN.

E 15.

A treatise on various forms of *dhikr*, prayers, invocations, etc., by Bahā-i-Nat'hū (as he calls himself on f. 1v), or Bahāu'd-

Dīn Nat'hū of Jaunpūr, who died before 900/1491, as stated in R 413-414, where a collection of his letters, with the title *Ṣaḥā'ī-fu't-tarīqat*, is described. Many persons are referred to in the text, such as Muḥammad Nūrbakhsh (f. 6), Ḥusayn Bālādastī (f. 26v), Muḥammad 'Īsā (d. 870/1467, cf. R 414), and others. Transcribed in the XIc. AH. Beg.

الحمد لله على ما نور القلوب العارفين النخ

Ff. (46), S 190 × 120, 145 × 80, ll 17. Or. pap. Ind. nast. Cond. not good. Injured by dampness and repairs.

1247.

مكتوبات عبد الله قطب

MAKTŪBĀT-I-'ABDU'L-LAH QUTB.

E 190.

A collection of Sufic letters, dealing with various topics of mysticism, written by 'Abdu'l-lah Quṭb b. Muḥyī to his numerous friends. He lived in Persia, probably in Shīrāz, where he at least stayed for some time, towards the end of the IXc. and beg. of the Xc. AH. One of his letters is dated 888/1482 (f. 180v): يوم الجمعة حادى عشر رجب المرجب سنة ٨٨٨ كه ثاني يوم وصول به شيراز است. On f. 129 he mentions that since the time of Muḥammad 900 years have elapsed; on f. 135, in connection with some Messianistic speculations, he refers to 999 AH. as still in the future. The majority of the letters are very short, and only a few of them have a heading showing their chief subject. See EIO 1881, Bh 177. Cf. St. No. 88 on p. 44. Copied in 1019 AH. Beg.

من عبد الله قطب بن محيى الى اخوان الالبدين

Ff. (170), S 180 × 95, 140 × 60, ll 29. Or. pap. Neat Ind. shikasta-nast. Cond. not good. Injured by repairs. Good vignette.

1248.

The same.

E 194.

Another copy of the same collection, transcribed in 1050 AH. by 'Ināyatu'l-lah b. Mu'ini'd-Dīn 'Alī Fīrūzābādī. Beg. as in the preceding copy.

S 190 × 105, 125 × 60, ll 17. Or. pap. Good Ind. nast. Cond. tol. good. Slightly repaired. Good vignette.

1249.

شرح زورائى

SHARḤ-I-ZAWRAĪ.

Oa 29

A commentary, in Persian, on an Arabic treatise of mystico-theosophic contents, with the title *الزوراء الكاشفة عن دقائق احوال*

المبداء و المعاد. This original work was composed in 870/1465 by the famous Persian philosopher Jalālu'd-Dīn Muḥammad b. As'ad Dawānī, d. 907/1501. See Brockelmann, *Gesch. d. Ar. Lit.*, vol. II, pp. 217-218; cf. EIO 1922 (22). The author of the commentary calls himself Shujā'u'd-Dīn Husaynī, but does not give the date of the composition of his work. It was completed, however, not later than 1029/1620, because the present copy was transcribed in that year. Beg.

سپاس و ستائش و سپاس آنرا سزد که همد سپاس و ستائشها انج

Bd. v. Ff. 81v-99. For measurements, etc., see No. 1101. Many lacunas. Good vignette.

1250.

الجانب الغربي

AL-JĀNIB AL-GHARBĪ.

Ob 9.

A collection of extracts, mostly containing the difficult and obscure passages, from the famous Sufic compositions of Ibn al-'Arabī, with a detailed Persian explanation. The author calls himself (f. 74) Abū'l-Faḥ Muḥammad b. Muẓaffarī'd-Dīn b. Hamīdī'd-Dīn 'Abdī'l-lah, surnamed Shaykh-i-Makkī, a disciple of Abū 'Abdī'l-lah Muḥammad b. 'Alī b. al-Gharbī. He dedicated his work to the Turkish Sultān Salīm I b. Bāyazīd, 918-926/1512-1520. The present copy was transcribed in 924 AH., at Adrianople, by Abū'l-Faḥ b. Muẓaffar, i.e., apparently by the author himself. Beg.

زینا اتم لنا نورنا و اغفر لنا انج

In addition to this chief treatise, occupying ff. 1v-80, the present volume contains several short notes of Sufic contents, transcribed by the same hand.

1. صورت جوابی که بیضوی نوشته بر سخنان ابن عربی (f. 80v). Letters on Sufic matters, by Abū'l-Qāsim al-Bayḍawī (d. 645/1286), Ibn Ḥajar 'Asqalānī (d. 825/1422), and a few others, in the same style.

2. *Sharḥ-i-su'āl-i-Kumayl b. Ziyād* (f. 83v), in Arabic. Explanations of a philosophical question ascribed to the legendary Shi'ite saint Kumayl b. Ziyād. The authorship of this commentary is attributed to 'Abdu'r-Razzāq b. Abī'l-Ghanā'im al-Kāshī (d. 730/1330). Beg.

الحمد لله و بعد فهذا شرح سوال کمیل بن زیاد انج

3. (*Malḥūzāt-i-Najmu'd-Dīn Kubrā*) (f. 87v). Utterances of the celebrated Sufic shaykh, Najmu'd-Dīn Kubrā (d. 618/1221), in Arabic. Beg.

قال الشيخ الامام المحقق الهادي نجم الدين الكبراء انج

4. *Sharḥ-i-bayt-i-Amīr Khusraw* (f. 91v). The well known commentary on a distich from Amīr Khusraw, by Jāmī, see above No. 612 (13). Beg. as in that copy.

5. *Hill-i-abyāt-i-Mathnawī-i-sharīf* (f. 94v). A Turkish commentary on various paradoxical verses from the *Mathnawī* of Rūmī, by Amīr al-Bukhārī. Beg.

الحمد لله الذي نور قلوب العاشقين النج

6. A few fragmentary notes of Sufic contents: several Sufic aphorisms; a commentary on some verses from Hāfiz (f. 102v); a fragment of a commentary on the *Gulshan-i-rūz* (see above, Nos. 553-554); etc.

7. *Risāla dar 'adl* (f. 112v). A treatise on justice as the chief principle of government, in a *muqaddima*, three *maqālas*, and a *khātima*. It is dedicated to the Āq-Qoyunlū prince Ya'qūb (884-896/1479-1490). The name of the author is not mentioned. Beg.

سپاس بی قیاس مالک الملکی را که پادشاه نفس ناطقه النج

8. Scrappy notes in the same style as of those mentioned above (6), dealing with various Sufic matters (ff. 119v-128v).

Ff 128, S 155 × 105, 110 × 60, ll 17. Old Europ. pap. Neat Turkish nast. Cond. good. On the fly-leaf there is a note: Charles de Landolf, Brousse, 1779.

1251.

(رساله در تصوف)

(RISĀLA DAR TAŞAWWUF).

E 57.

A treatise, in bombastic ornate prose with many poetical passages, dealing with mystic love and cognate matters, apparently the same as the one described in EIO 1872. Neither the title, nor the author's name, nor the date of composition are given. At the beginning, which is versified and written in Turkish, there appears the *takhalluṣ* Fuḍūlī (d. 963/1556 or 970-976/1562-1568, see above, No. 667). It is not improbable that the treatise belongs to the authorship of that well known writer. The treatise is very poor in references to other works on Sufism, and, besides a few early books, the only comparatively late Sufic composition which is mentioned (on f. 6v) is the *Majālisu'l-'ushshāq*, by Sulṭān Ḥusayn Mirzā the Timuride (873-911/1469-1506), composed by him in 908-909/1502-1504, cf. EIO 1870. A good copy dating from the very end of the XIIc. AH. Beg. of Fuḍūlī's poetry:

فد انار العشق للعشاق مذهب الهدی ، سالک راه حقیقت عشقه ایلر افتدا ،

Ff (43), S 225 × 150, 160 × 85, ll 11. Europ. pap. (watermarks: J. Ruse, 1801). Calligr. Ind. nast. Cond. good. CFW 1807.

1252.

اوراد خوثیه

AWRĀD-I-GHAUTHIYYA.

Oa 74.

A treatise (also called *Jawāhir-i-khamsa*), on the principal forms of Sufic practice, etc. The author calls himself Hājji Hamīd, surnamed Muḥammad Ghauth Gwaliyārī, d. 970/1562. Cf. St. No. 57 on p. 41. Transcribed in 1126–1128 AH., because various entries in the same *majmū‘a*, in which this treatise is included, are so dated. Beg.

سپاس و شانهش مر خالقى را که از کتم عدم النخ

Bd. v. Ff. 5v–130, S 220 × 125, 150 × 75. ll 13. Or. pap. Ind. nast. Cond. good.

1253.

سبع سنابل

SAB‘ SANĀBIL.

E 102.

A treatise on the principles of Sufic doctrine and ethics, composed in 969/1562, by ‘Abdu’l-Wāhid Ibrāhīm Mazār-‘Ālī. It is divided into seven *sanbila*, dealing with : 1. عقائد و مذاهب (f. 2v); 2. پیری و مریدی (f. 20); 3. ترک و قناعت (f. 48v); 4. حقائق وحدت (f. 77v); 5. خوف و رجا (f. 61); 6. عبادت درویشان (f. 82v); 7. متفوقات از فوائد (ff. 97–127). The latter gives some information concerning the spiritual pedigrees of various affiliations. There are many poetical quotations, amongst which several are in Hindī (or some other Indian dialect), belonging apparently to the earliest known specimens of Indian poetry in Muhammadan transcription. Cf. St. No. 45 on p. 40. Copied in the XIIc. AH. Beg.

حمد خداوندی را که زنده کردانید اراغی فلوب النخ

Ff. 127, S 250 × 140, 205 × 70, ll 22. Or. pap. Ind. nast. Cond. tol. good.

1254.

جوامع الکلم

JAWĀMI‘U’L-KILAM.

E 55.

A short treatise on the principles of Sufism, consisting chiefly of copious quotations from well known works, in prose and verse, of ‘Abdu’l-lah Anṣārī, Sa’dī, Husaynī Sādāt, etc. Its full title is given as *Jawāmi‘u’l-kilam fi’l-mawā‘iz wa’l-ḥikam*, but in the colophon it is called *Al-jawāhiru’th-thamīna*. The author is the celebrated Indian Sufic saint ‘Alī b. ‘Abdī’l-Malik b. Qāḍikhān

al-Muttaqī al-Qādirī ash-Shādhilī Chishtī, d. at Medina in 975/1567. Cf. R 356 where a work on his biography is described. Cf. St. No. 81 on p. 44. Copied in the XIIc. AH., by Faqīr 'Alī Akbar. Beg.

الحمد لله ... همی کرد احقر عباد الله الخ

Ff. 37, S 195 × 120, 155 × 80, ll 15. Or. pap. Ind. nast. Cond. tol. good. Slightly injured by worms and dampness.

1255.

(رساله در معرفت دنیا)

(RISĀLA DAR MA'RIFAT-I-DUNYĀ).

Oa 67.

A short treatise on various theosophic matters and the principles of asceticism, by the same 'Alī Muttaqī (see the preceding No.). It does not contain anything original and, as the preceding treatise, consists chiefly of quotations and repetitions of well known theories. Copied apparently towards the end of the XIc. or the beg. of the XIIc. AH., included in a *majmū'a*. Beg.

الحمد لله الذي جعل الدنيا قنطرة الآخرة الخ

Bd. v. Ff. 34v-51v. For measurements, etc., see No. 1080. Bad vignette.

1256.

کنز جلالی

KANZ-I-JALĀLĪ.

E 146.

A collection of instructive Sufico-ethical anecdotes, compiled by Khwāja Mir b. Amīr 'Imād b. Amīr Sayyid 'Alī al-Husaynī al-Marwī. in 984/1576, and dedicated to Akbar (cf. f. 6). Copied in the middle or towards the end of the XIc. AH. Beg.

حمد و سپاس مر حضرت واجب الوجودی را الخ

Ff. 67, S 195 × 120, 135 × 70, ll 15. Or. pap. Good Ind. nast. Cond. not good. Injured by worms, dampness and repairs. Good vignette.

1257.

(رساله در معنی حروف)

(RISĀLA DAR MA'NĪ-I-HURŪF).

E 33.

A short treatise on the cabbalistic meaning of various letters of the Arabic alphabet, mystical explanations of the various forms of *dhikr*, etc. The author is the well known Indian Sufic saint Shāh Wajīhu'd-Dīn, surnamed Zinda-dil. d. 990/1582. Copied in the XIIc. AH. Beg.

سند پلس انفس ، ه اشارت بلا اله است الخ

Bd. v. For measurements, etc., see above. No. 1237.

1258.

The same.

Oc 5.

Another copy of same work, dating also from the XIIc. AH., included in a *majmū'a*. Beg. as in the preceding copy.

Bd. v. Ff. 77v-92. For measurements, etc., see No. 66.

1259.

‘AYNU’L-MA‘ĀNĪ.

عین المعانی

F 134.

A Sufico-theosophical treatise, chiefly dealing with the attributes and the epithets of God, in their magical, cabbalistical, mystical and Sufic interpretation. The work was composed in 997/1589, at Burhānpūr, by one of the disciples of the local saint Lashkar Muḥammad ‘Arif, surnamed ‘Aynu’l-‘urafā, whose full name is here (f. 3) given as follows: ‘Īsā b. Qāsim b. Yūsuf b. Ruknī’d-Dīn b. Ma‘rūf b. Shihābī’d-Dīn al-Ma‘rūfī ash-Shihābī al-Jandī as-Sindī al-Hindī al-Berārī al-‘Ishqī ash-Shaṭṭārī al-Qādirī, who d. 992/1584, cf. above, No. 259 (400). The present work is a condensed version of an earlier composition by the same author, with the title *Rauḍatu’l-ḥusnā fī sharḥ asmā’i’l-lahī’l-ḥasnā*. Cf. St. No. 32 on p. 38. Transcribed by Muḥammad Šibghatu’l-lah in the XIIc. AH. Beg.

الحمد لله انبعث تعین حب مطلقه الخ

Ff. 292, S 230 × 125, 165 × 75, ll 15. Or. pap. Ind. nast., different hands. Cond. good.

1260.

TARTĪB-I-NAQSHBANDIYYA.

ترتیب نقشبندیہ

Oa 9.

A short versified note on the prayers prescribed for the Sufis of the Naqshbandī affiliation, with a prayer in Arabic, and its Persian explanation at the end. The author’s name, or *takhalluṣ*, Jumaylī or Jamīlī, may be contained in the final line of the versified portion (f. 1v):

جمیلې این سخن از قول استاد، بنظم آورد هر جانب فرستاد،

The Persian appendix to the prayer contains the names of many Sufic saints, and the latest Naqshbandīs are ‘Ubaydu’l-lah Ahrār (d. 895/1489), Khwāja Qādī (the first *khalīfa* of Ahrār), and Mullā Khwājagī Dihbadīnī (?) (the second *khalīfa* of Ahrār).

Transcribed towards the end of the XIIc. or beg. of the XIIIc. AH. Beg.

ترتیب حضرت خواجه نقشبندیہ کہ بنظم آردہ اینست الخ

Bd. v. Ff. 1-3v, S 210 × 145, 180 × 100, II 11. Europ. pap. Coarse Ind. nast. Cond. good.

1261.

اذکار قادریہ

ADHKĀR-I-QĀDIRIYYA.

Oa 30.

A treatise on various forms of *dhikr*, practised in the Qādirī affiliation of Sufis. The author calls himself Jamālū'd-Dīn Mūsā b. Ḥāmid b. 'Abdī'r-Razzāq (d. 942/1535) b. 'Abdī'l-Qādir Thānī (d. 940/1533). The latter was a famous Qādirī saint, and the direct descendant of 'Abdu'l-Qādir. The author must therefore have lived in the end of the Xc. or the beginning of the XIc. AH. The work is divided into three *bābs*. Copied by Amānu'l-lah, in the XIIc. AH. (1141 of the Bengali era). Beg.

الحمد لله قال الشيخ ... جمال الدين الخ

Bd. v. Ff. 45v-125v, S 240 × 165, 175 × 100, II 14. Or. pap. Ind. nast. Cond. good.

1262.

مراتب الوجود

MARĀTIBU'L-WUJŪD.

Oa 67.

A treatise on pantheistic, Sufic, and general theosophic matters, by Muḥammad b. Nūrī'd-Dīn Ḥafīrī Shīrāzī, who lived towards the end of the Xc. and the beg. of the XIc. AH. See EIO 1925 (15). Transcribed towards the end of the XIc. or the beg. of the XIIc. AH. Beg.

احمد الله الذي لا اله الا هو الخ

Bd. v. Ff. 101v-113 (ff. 109 and 109 bis are left blank). For measurements, etc., see No. 1080.

1263.

نجات الرشيد

NAJĀTU'R-RASHĪD.

E 204.

A Sufico-ethical treatise, richly interspersed with interesting historical anecdotes, controversial discussions, etc. It was composed in 999/1591 (the title, in the form *نجات الرشيد*, is a chronogram), at Lahore, by the well known historian and divine of Akbar's time, 'Abdu'l-Qādir b. Mulūk-Shāh Badāūnī, d. in 1004-

1006/1596-1598 (cf. above, Nos. 118-121). The work is divided into many *faṣls*, but unfortunately in the present copy their headings are neither given in the preface, nor filled in in the text Transcribed in the XIIc. AH. Beg.

الحمد لله غافر الذنب وقابل التوب شديد العقاب النعم

S 240 × 155, 185 × 90, ll 21. Or. pap. Ind. nast Cond. good.

1264.

حشقيہ

‘ISHQIYYA.

E 87.

A long treatise on the nature of Divine love and cognate matters, written in ornate prose, with copious poetical quotations. The title is given on f. 4. The name of the author is not explicitly mentioned, but appears only in the form of his *takhalluṣ* ‘Uthmān (f. 2v, 3v, etc.). H. Ethé (in EIO 2915, where another copy of this treatise is described) is convinced of the identity of the author with a Naqshbandī shaykh Khwāja ‘Uthmān, who died in 1005/1596-1597. This seems probable, because the latest references found in this book are those to Jāmī (frequently), and, as on f. 94v, to a letter of Shaykh ‘Abdu’l-Quddūs, who died in 944-945/1537-1538. It is divided into four *faṣls* (see for their headings EIO 2915). The present copy, dating from the XIIc. AH., is incomplete at the end. Beg.

الحمد لله ... سبحانه الله أن فاديكه خاك ! الخ

Ff. (224). S 220 × 115, 170 × 80, ll 15. Or. pap. Ind. nast., different hands. Cond. good.

1265.

(رسائل محمد چشتي)

(RASĀ‘IL-I-MUḤAMMAD CHISHTĪ).

Ob 13.

A collection of treatises of Sufic contents by Abū Ṣāliḥ Muḥammad b. Ḥasan Muḥammad (d. 982/1575, see f. 92) b. Aḥmad (d. 966/1559) b. Naṣīrī’d-Dīn b. Majdī’d-Dīn b. Sirājī’d-Dīn b. Kamālī’d-Dīn. The latter was a cousin of the celebrated Chishtī saint, Naṣīrū’d-Dīn Chirāgh-i-Dihlī, and died in 756/1356 (see f. 91v). This pedigree, with details concerning the author’s relationship with Chirāgh-i-Dihlī, is invariably repeated in the beginning of every *risāla* given in this volume, even the shortest. The author flourished in the beginning of the XIc. AH., as some of his treatises were composed in 1003/1594 (see f. 258v), and 1007/1599 (see f. 251). This collection of treatises seems to be more complete than another copy of the same compositions described in

Pr 277-278. Transcribed in the end of the XIc. or the beg. of the XIIc. AH. Folios were incorrectly bound together, so that in various places, especially in the middle and towards the end of the volume, almost all treatises are broken and folios belonging to them are mixed with others. The proper sequence of leaves is difficult to restore, because the catchwords are either damaged, or entirely absent on many of them.

1. *Taqṣīmu'l-awrād* (f. 1v), in Arabic, on prayers and other similar religious practices, prescribed to a Sufi. Beg.

حامداً لله العلى العظيم الموفق لعبادة النج

2. *Risāla-i-chahār barādarān* (f. 12), in Persian. An allegorical Sufic story, containing a version of the popular Persian tale of 'the prince who never existed.' Beg.

الحمد لله ... فاما راى والدى النج

3. *Al-majālisu'l-ḥasīna* (f. 16v). An interesting collection of anecdotes concerning the Chishtī shaykhs. Beg.

الحمد لله الذي هدانا لهذا النج

4. *Ādābu'l-murīdīn* (f. 55v). Information concerning various Sufic affiliations, etc. Beg.

الحمد لله رب العالمين على كل حال و كل حين النج

5. *Raḥīqu't-tullāb* (f. 93v). A treatise on religious tradition. Beg.

حمد مر آن خالق را كه محمود النج

6. *Risāla-i-ilhāmāt* (f. 104v). A short note on various revelations concerning Sufic doctrine. Beg.

حمد ببعد و ثنائى ببعد مر خدای را النج

7. *Risāla-i-hidāyat* (ff. 110v-114 and probably 120-135). A treatise on various topics of Sufic doctrine, in ten *hidāyas*. Beg.

الله الحمد و المنة ... الحمد لله رب العالمين النج

8. *Risāla-i-man 'arafa'l-laha kalla lisānuhu* (f. 114). A mystical treatise on various gnostic matters. Beg.

الحمد لله ... اما بعد فيقول العبد الفقير النج

9. *Lidhdhātu'l-muntahīn* (ff. 117v-135v and 153-168). A collection of 27 *lidhdhāt*, or short discussions of various details of Sufic theosophy. Beg.

رب يسر و تم بالخير ، الحمد لوليّه النج

10. *Risāla dar biyān-i-tauhīd* (f. 135v). On the essence of God, His unity, etc., in three *faṣls*. Beg.

الحمد لله ... اما بعد پس میگوید شیخ اتقیاء النخ

11. *Risāla-i-ṭalab* (f. 138v). A short note on the rules prescribed for a *darwīsh*. Beg.

مفتاح خزينة الرب الحكيم الحمد لله النخ

12. *Risāla dar biyān-i-rūh* (f. 141). A very fragmentary note on the nature of spirit, and other cognate matters. Beg.

الحمد لله الخالق الودود و الصلوة النخ

13. *Rāhātū'l-murīdīn* (ff. 168-185v, 407-412v, 405-406v, 301-312v, 429-436v). On various Sufic matters, mostly of a dogmatic and abstract character, in 40 *rāḥas*. Beg.

الحمد لوليہ ... فيقول العبد الحقير النخ

14. *Risāla dar biyān-i-jihād-i-akbar* (f. 240). On the suppression of the carnal passions. Beg.

الحمد لله ... اما بعد فقد نقل عن الشيخ النخ

15. *Fawā'idu'l-uṣūl* (f. 246v). A note on the principles of Sufic doctrine, based on the teachings of Gīṣūdirāz (see above. Nos. 1219-1233). Completed on the 9th of Sha'bān 1007/1599 (f. 251). Beg.

الحمد لله ... اما بعد فقد نقل انه النخ

16. *Sharḥ-i-qisṣa-i-'aurat-i-gul-furūsh* (f. 251). An allegorical story of Sufic content. Beg.

الحمد لله ... اما بعد فاعلم انه قال صاحب راز کيسودراز النخ

17. (*Risāla dar biyān-i-insān*) (f. 254). Another very short Sufic note on the virtues of an ideal character. Completed on the 19th of Ṣafar 1003/1594 (f. 258v). Beg.

ان الله خلق آدم على صورة الرحمن النخ

18. *Risāla fī jihādī'l-akbar* (f. 258v). A note, apparently incomplete at the end, on ascetic training. Beg.

الحمد لله ... اما بعد فيقول العبد الحقير الفقير النخ

19. *Afsāna-i-dīwāna* (f. 262). An allegorical Sufic story. Beg.

الحمد لله الذي جعل اوليائه غوامين في البحر النخ

20. *Sharḥ-i-daryā-i-shahādat* (f. 265). A very short note of gnostic content, based on the interpretation of a quotation from Amir Khusraw. Beg.

الحمد لله ... قال افضل الشعراء ... امير خسرو النخ

21. *Risāla-i-faḍl-i-kasb* (f. 266v). On the utility of work or trade from the Sufic point of view. Beg.

الحمد لله ... اما بعد فيقول العبد الفقير الى رحمة الله النخ

22. *Risāla-i-ṭullābi'l-ḥalāl* (f. 269). A very short note on various Sufic virtues. Beg.

الحمد لله الذي احب الحلال النخ

23. *Ar-risālatu'l-musāḥilat fi'l-mu'āmilat* (f. 270). A very short note, dealing with ascetic practices. Beg.

الحمد لله الذي يحب المساخلة في المعاملة النخ

24. *A'jūbatu'l-'ishq wāqi'atu'l-fisq* (f. 271). On mystic love. Beg. as in (21).

25. *Al-khalwat fi'l-jalwat* (f. 273v). Another short note of Sufic content. Beg. as in (21).

26. *Risālatu'l-masjīd wa'l-ka'ba wa'l-aqṣā* (f. 275). On prayers. Beg. as in (21).

27. *Risālatu'l-Qur'ān* (f. 276). A short note on the properties of the Coran.

28. *Jawāhiru'l-ḥasīnat* (ff. 277-300v, 186-235v, 421-426v, 236-240v). A Sufic treatise, in Arabic, dealing with various mystic matters. Beg.

الشرعة التي هو الحق فمن كان في البذية النخ

29. *Aṣ-ṣabr fi'sh-shuddat* (f. 312v). On various moral virtues. Beg. as in (21).

30. *Al-muflis fi amāni'l-lah* (f. 316). A treatise on the moral superiority of poverty, in Arabic. Beg. as in (21).

31. *Al-jaṃ' bayna'd-dunyā wa'l-baqā* (f. 317v). Another moral treatise, in Arabic. Beg. as in (21).

32. *Marājīnu'l-'ushshāq* (f. 319v). On mystical love, in Arabic. Beg.

الحمد لله الذي نور قلوب المشتاقين النخ

33. *Tuḥfatu's-sulūk* (f. 338). On various virtues, in 27 *tuḥfas*, in Arabic. Beg. as in (21).

34. *Al-ḥayrat fi dhāti'l-lah* (f. 349). A short note on some details of the doctrine of *tauḥīd*, etc., in Arabic. Beg. as in (21).

35. *An-nās bi'l-libās* (f. 350). A short note on ethics. Beg. as in (21).

36. *Risālatu's-safar wa'l-iqāmat* (f. 351). A short note on the customs and religious practices connected with travelling. Beg. as in (21).

37. *Nukatu'l-akhwān* (f. 354v). A short treatise on various Sufico-ethical aphorisms. Beg. as in (21).

38. *Risāla-i-nisbat* (f. 356v). A very short note of Sufic contents.

39. *Risāla-i-īmān* (f. 357). On the nature of faith. Beg. as in (21).

40. *Risālatu'l-adhkār wa'l-murāqabāt* (f. 361). On various prayers, forms of *dhikr*, mystical exercises and practices, etc. Beg. as in (21).

41. *Jawāhiru'l-'ulūm fi'r-rūḥ* (ff. 399v-403v). Aphorisms dealing with the nature of the spirit, etc., in Arabic, incomplete. Beg.

الحمد لله الذي علم الانسان النخ

42. End of a treatise of Sufic contents (f. 437).

43. *Risālatu'l-'ilm* (f. 439). A short note of gnostic contents. Beg. as in (21).

44. *An-nihāyat huwa* (sic) *ar-rujū' ilā'l-bidāyat* (f. 442). A short treatise on the mystical doctrine of the 'coincidentia oppositorum.' Beg.

حمد متوافر و ثنائی متکثر آن منعمی که انعام او النخ

Folios 145-152v and 427-428v belong to one of the Arabic treatises in this volume, but their proper position cannot be ascertained without special study.

Ff. 445, S 205 x 115, 140 x 60, ll 13. Or. pap. Ind. nast. Cond. tol. good.

1266.

شرح

تحفة المرسلة

SHARḤ-I-TUḤFATU'L-MURSALA.

E 16.

A paraphrase of and a commentary on a short treatise, in Arabic, with the title *Tuḥfatu'l-mursala*, dealing with the elements of theosophy (*ḥaqā'iq*). The original treatise was composed by Muḥammad b. Faḍlī'l-lah (Burhānpūrī), d. 1029/1620, see Brockelmann, *Gesch.* d. Arab. Lit., vol. II, p. 418. The commentator does not mention his own name, but he wrote still during the lifetime of Muḥammad b. Faḍlī'l-lah, because he adds to his name (f. 7v, the bottom) the blessings which imply the shaykh's being alive (منع الله الطالبيين ببناؤه و افاض على المسلمين ببلائه). Transcribed towards the middle of the XIIc. AH., slightly incomplete at the end. Beg.

ثنائی بسیار و سپاس بی شمار مر کردارها که بالعام ربانی النخ

Beg. of the original treatise (f. 8) :

الحمد لله ... و بعد فيقول العبد المذنب المحتاج النعم

Bd. v. Ff. 7v-14, S 260 x 145, 210 x 105, ll 29. Or. pap. Vulgar Ind. nast. Cond. good. Notes on the fly-leaves.

1267.

The same.

Oa 42.

Another copy of the same work, a little older than the preceding one, and dating probably from the beg. of the XIIe. AH. The introduction is lost, and the work begins abruptly with the initial words of the original treatise :

الحمد لله رب العالمين النعم ... يعني جميع محامد و ثناء النعم

Bd. v. Ff. 91v-117v, S 230 x 130, 150 x 70, ll 12. Or. pap. Calligr. Ind. nast. Cond. good. A vignette.

1268.

مكتوبات احمد فاروقي

MAKTŪBĀT-I-AḤMAD FĀRŪQĪ.

E 191.

The *third* vol. of the well known collection of Sufic letters, by a celebrated shaykh of the Indian branch of the Naqshbandī affiliation, Aḥmad Fārūqī Sarhindī, d. 1034-1035/1625-1626. The letters, dealing with various theoretical matters of Sufic theosophy, etc., were collected by the same disciple of the shaykh who collected the first two volumes, namely, Yār Muḥammad Jadīd Badakhshī Ṭāḷqānī. He completed his work in 1031/1622 (chronogram ثلث), i.e. still within the lifetime of the shaykh, who is referred to in terms implying that he was still alive. Cf. EIO 1891, R 1058, etc. Copied in the XIIe. AH. Beg.

اما بعد اين كلمات طيبات بر حروف عاليات النعم

Ff. (171), S 225 x 150, 170 x 105, ll 19. Or. pap. Peculiar Ind. nast. Cond. tol. good. Injured by worms and repairs.

1269.

المعرفة المحيية

AL-MA'RIFATU'L-MUḤAYYIRAT.

E 116.

A Persian paraphrase of and a commentary on a Sufic treatise, in Arabic, by Muḥammad Fīrūz Šūfī, who composed it in 1036/1627 (cf. f. 4v), with the title 'Aqā'idu's-šūfiyya. This work was

written at the request of Mahābat-Khān, son of Khān-Khānān (cf. f. 2):

بالتماس خاكپای خلق و فدای و رائحه دلق مهابت خان ولد خان
خانان النخ

This Mahābat-Khān seems to be also the author of this commentary, written in bombastic style. Transcribed in 1135 AH. (the words صاحبها على يد probably refer not to the author of the book but simply to its proprietor). Beg.

قلم وجدانی شوق بپر آهنگ صریر ذوق زلیخا طبعان النخ

Beg. of the original Arabic treatise (f. 3):

الحمد لله الذي وسع قلب الانسان النخ

S 210 × 120, 140 × 75, ll 15. Or. pap. Ind. nast. Cond. rather bad. Injured by worms.

1270.

رسالة شطحيات

RISĀLA-I-SHATHIYYĀT.

E 79.

A treatise on Sufic paradoxes, explained in the most mystical manner. Composed in 1062/1652 by prince Muḥammad Dārā Shikūh, son of Shāhjahān, when, as he states in the preface, he was 36 years old. Cf. Bh 179. Copied in 1104 AH. Beg.

احديست بكمديد كه حامد و محمود اوست النخ

S 220 × 120, 185 × 80, ll 20. Or. pap. Ind. vulgar nast. Cond. good. CFW 1809.

1271.

معارج الملوك

MA'ARIJU'L-MULŪK.

M 137.

A treatise on Sufic, eschatological and cosmological topics, in three *kalāms*, composed in 1066/1656 by Sulṭān Husayn Khā-mūshiyān. Transcribed in the XIIc. AH. by one 'Abdu'r-Raḥīm. Beg.

الحمد لله الذي خلق الموت والحياة النخ

Ff. (94), S 170 × 110, 125 × 75, ll 14. Europ. pap. Ind. nast. Cond. very bad. Injured by repairs, many pages are entirely rendered illegible. CFW 1825.

1272.

منازل اربع

MANĀZIL-I-ARBA'.

E 197.

An elementary treatise on Sufism, for the use of beginners, composed, in Lucknow, in 1067/1656, by Pīr Muḥammad. It is

divided into four chapters. Cf. St. No. 49 on p. 41. Transcribed towards the end of the XIc. or the beg. of the XIIc. AH. Beg.

حمد بي نهايت و شكر بي غايت مر ذاتي را النخ

Ff. (57), S 205 × 115, 150 × 70, ll 19. Or. pap. Ind. nast. Cond. bad.

1273.

ترجمة اقوال واسطی

TARJUMA-I-AQWĀL-I-WĀSITĪ.

E 48.

Sayings of the ancient Sufic shaykh Abū Bakr b. Muḥammad b. Mūsā al-Wāsiṭī, d. ca. 320/932. They were collected from many different books, in which they were found scattered, by one Ibrāhīm Miskīn (f. 3v), in 1067/1656, and dedicated to prince Dārā-Shikūh, son of Shāhjahān. These spurious aphorisms (in Arabic) are accompanied by a Persian paraphrase and explanations. Cf. St. No. 31 on p. 38. Transcribed towards the end of the XIc. AH. Beg.

سپاس فیض اقتباس و ستائش خارج از اندازه و قیاس النخ

S 265 × 165, 200 × 105, ll 9. Or. pap. Good Ind. nast. Cond. good. Slightly worm-eaten.

1274.

مشاهده

MUSHĀHIDA.

E 178.

A lengthy treatise on various Sufic, ethical and theosophic matters, arranged in 101 *kalimas*, written in ornate prose and verse. The latest of the well known poets, quoted here, is Jāmī, and the copy itself is dated 1069/1658. Therefore the work must have been composed in the Xc. or the beg. of the XIc. AH. The name of the author does not appear, but in the poetical passages, belonging to the authorship of the compiler, the *takhalluṣ* Rūḥ is very frequently given. Several references (ff. 46, 50, etc.) occur to one Miyān Mahdī. The book generally does not contain any precise indication as to its sources, and therefore the exact date of composition cannot be deduced from the work itself alone. Cf. St. No. 30 on p. 38. Beg.

باسمه سبحانه تقدس و تعالی جل شأنه و عز جلاله النخ

Ff. (173), S 280 × 160, 200 × 100, ll 11. Or. pap. Ind. nast. Cond. tol. good. Index. Scrappy notes on the margins and fly-leaves.

1275.

کنج سعادت

GANJ-I-SA'ĀDAT.

E 165.

A rare comprehensive treatise on a moderate form of Sufism, in accordance with the traditions of the Naqshbandī affiliation. It was composed in 1073/1663 (chronograms on f. 3v کتاب کنوز, another بدست آورده معین آبروئی, etc.), and dedicated to Aurangzib (f. 6), by Mu'īnu'd-Dīn b. Sirājī'd-Dīn Khāwand Maḥmūd b. Sayyid Sharif b. Diyā b. Mir Muḥammad b. Khwāja Husayn b. 'Alāī'd-Dīn 'Atṭār (d. 802/1399). It is divided into *four rukns* and a *khātima*. *Rukn* I deals with controversial matters and attacks on Shi'ism (f. 7); *rukṇ* II deals with the topics of *fiqh* (f. 91); *rukṇ* III contains praises to Muḥammad, the 12 Imams, etc. (f. 154v); *rukṇ* IV deals with Sufism, ethics, and the history of the Naqshbandīs. *Rukṇ* IV is divided into five *bābs*: 1, on علم و عمل (f. 215); 2, on نصوف (f. 374); 3, on احتساب (f. 377v); 4, gives the biographies of 30 saints of Khorasan (f. 395); 5, gives biographies of 22 Naqshbandī shaykhs of Turkestan (f. 427). The *khātima* (f. 489v) discusses the moral advantages of justice and clemency. A special section, *khatm-i-khātima* (f. 530) deals with forgiveness of the rebels (اهل عصیان). These matters are most probably emphasised as a special pleading, and it is possibly exactly this section for which the whole book was written.

The Naqshbandī shaykhs mentioned here are such as are well known, and the latest of them are: 'Ubaydu'l-lah Aḥrār (f. 464v); Muḥammad Qādī (f. 467); Mawlānā Khwājagī (f. 468); Fathu'l-lah (f. 469); Khwāja Ishāq (f. 469); and the father of the author, Khāwand Maḥmūd, who died in 1052/1642 (f. 469v).

Another copy of the same work, much better and a little older than the present one, is preserved in the Asiatic Museum of the Russian Academy of Sciences (the title is there *Kanzu's-sa'ādat*). The present copy dates from the beg. of the XIIc. AH. Beg.

حمد و ثنای بیقیاس و ستائش بی شمار مرذاتی را الخ

Ff. 555, S 260 × 175, 165 × 95, ll 17. Or. pap. Ind. nast. Cond. good.

1276.

شرح امننت بالله

SHARḤ-I-AMANTU BI'L-LAHI.

E 188.

A short Sufic commentary on the expression امننت بالله الخ, by Burhānu'd-Dīn b. Kabīr Muḥammad b. 'Alī Burhānpūrī Guj-rātī, surnamed Rāz-i-Ilāhī, d. 1083/1672, a famous shaykh of the

Shattārī affiliation. See EIO 1924 (9), etc. Copied apparently in the same year (1185 AH.) as the other treatises which are so dated, written by the same hand and included in this *majmū'a*. The last three folios contain various notes and prayers. Beg. of the treatise :

الحمد لله هو الاول و الآخر و الظاهر و الباطن الخ

Bd. v. Ff. 72v-87, S 150 × 100, 120 × 70, ll 11. Eur. pap. Ind. nast Cond. tol. good.

1277.

The same.

Ob 8.

Another copy of the same work, dating from the end of the XIIc. AH. Beg. as in the preceding copy, but with the addition of :

الحمد لله رب العالمين الخ

Bd. v. Ff. 1v, 9v-2 (upside down). S 205 × 125, 145 × 70, ll 15. Or. pap. Ind. nast. Cond. tol. good. Many glosses on the margins.

1278.

ثمرات الحيوۃ

THAMARĀTU'L-HAYĀT.

E 52.

Discourses of the same Burhānu'd-Dīn Burhānpūrī, see the preceding Nos. The author of this work is the well known writer, 'Āqil-Khān Rāzī, whose full name was 'Alī 'Askarī b. Muḥammad Taqī b. Muḥammad Qāsim Khwāfī, d. in 1108/1697. See EIO 1896, R 1091, cf. Madr 118, St. No. 77 on p. 43, etc. For the poetical works of 'Āqil-Khān see above, Nos. 811-812. Transcribed in the XIIIc. AH. Beg.

حمد الخفي و الجلي لله القوي القوي الخ

S 185 × 95, 140 × 65, ll 13. Or. pap. Ind. shik -nast. Cond. good.

1279.

كشكول

KASHKŪL.

E 145.

A collection of extracts from various standard Sufic works, aphorisms of different shaykhs, pious reflections, etc., compiled in about 1101/1690 (cf. f. 2 where this year is alluded to as still current at the time of writing). This work has nothing to do with the famous *Kashkūl* of Shaykh Bahāī. The author does not plainly mention his name, but an important allusion is found on f. 20v, where he says : أن را بیان کرده ایم در کتاب امرّفع. This *Muraqqa'* is

most probably identical with the one mentioned under No. 812 above, an imitation of the *Mathnawī* of Jalālu'd-Dīn Rūmī by the same Mir 'Askarī 'Āqil-Khān Rāzī (see the preceding No.). Cf. St. No. 22 on p. 37. It is divided into a *muqaddima*, two *waṣls*, and a *khātima*. Copied in 1130 AH. by Fakhru'd-Dīn. Beg.

الحمد منه به عليه و الصلوة من لديه اليه الخ

Ff. (75), S 160 × 100, 100 × 50, ll 11. Or. pap. Ind. nast. Cond. not quite good. Repaired.

1280.

آداب الذكر

ADĀBU'DH-DHIKR.

Oa 30.

A treatise on the peculiarities of the form of *dhikr* adopted by various affiliations of Sufis. It was composed in 1097/1686 (cf. f. 2v), by Ja'far Muḥammad Abū Sa'īd Qalandarī Qādirī Ḥusaynī, a disciple of 'Azīzu'l-lah Sharafu'd-Dīn Ṣiddīqī Ibrāhīm-pūrī Qalandarī Qādirī. The work is divided into 10 *adabs*, nine dealing with the forms of *dhikr*: (1) common to all affiliations; (2) peculiar only to the Qādirīs; (3) Qalandaris; (4) Shaṭṭāris; (5) Chishtīs; (6) Firdausīs; (7) Suhrawardīs; (8) Madāris; (9) Naqshbandīs; and (10) dealing with miscellaneous Sufic matters. Transcribed in the XIIc. AH. (probably by Amānu'l-lah, as another treatise in the same volume). Beg.

الحمد لله الذي جعل أوليائه أطباء القلوب الخ

Bd. v. Ff. 1v-44v, S 240 × 165, 175 × 100, ll 14. Or. pap. Ind. nast. Cond. good.

1281.

(رساله در مراتب نزول و عروج)

(RISĀLA DAR MARĀTIB-I-NUZŪL WA 'URŪJ). E 84.

A treatise on the essence of God, on emanations, and other theosophic matters, by Sayyid Muḥammad Waliyyu'l-lah Qādirī. The latter dedicated it to Sayyid Murtaḍā Ḥusaynī, grandson of Sayyid Muḥammad Maḍanī (f. 2v). The author also mentions his brother Sayyid Muḥammad Amīnu'l-lah (f. 2). The date of composition is not given, but the work seems to be modern. In a passage, in which the author gives his spiritual pedigree, he enumerates 18 generations between himself and 'Abdu'l-Qādir Jīlānī (d. 561/1166). Therefore he may have flourished towards the end of the XIc. or the beg. of the XIIc. AH. Transcribed towards the end of the XIIc. AH. Beg.

الحمد لله الذي حبه احب و اشد من حب الام و الاب الخ

S 195 × 115, 140 × 75, ll 11. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten. CFW 1825.

1284.

The same.

E 130.

Another copy of the same work, dating from the beginning of the XIIIc. AH. Beg. as in the preceding copy. The same appendix.

S 235 × 145, 170 × 90, ll 17. Or. pap. Ind. nast. Cond. good.

1285.

منشور الخلافة و دستور الاجازة

MANSHŪRU'L-KHILĀFAT WA DASTŪRU'L-IJĀZAT. E 85.

A collection of spiritual pedigrees of early and later Sufic shaykhs, prayers, forms of *dhikr*, prescriptions concerning various feasts, etc., according to the tradition of the Chishti affiliation. The author, Hisāmu'd-Dīn Muḥammad Farrukh b. Ruknī'd-Dīn Aḥmad Chishtī, completed it in 1129/1717 (as stated in the colophon). Transcribed at Haydarābād, 1156 AH. The copy is incomplete at the beginning, and opens abruptly:

..... الصلاة امير المؤمنين ابي بكر ابن ابي قحافة الخ

At the beginning there is an Arabic prayer, with an explanation in Persian.

Ff. (41), S 215 × 125, 165 × 85, ll 17. Or. pap. Ind. nast. Cond. good.

1286.

سلک جواهر

SILK-I-JAWĀHIR.

F 33.

A collection of Sufic letters of Shaykh Kalīmu'l-lah, addressed to various people (the majority to Shaykhu'l-islām Nizāmu'd-Dīn). They are often dated, and the latest dates found in them seem to be 1138/1725 (f. 17v), 1140/1727 (f. 16v, etc.), 1141/1728 (f. 20). The present collection was arranged and edited by Aḥmad Kalīmī (cf. f. 2), apparently a disciple of the author of the letters. The epistles deal with the usual topics of Sufic theosophy, and contain apparently only very few references to contemporary Sufic life. Cf. St. No. 87 on p. 44. Transcribed in 1189 AH., in a bad and often almost illegible handwriting. Beg.

حمد و سپاس که از حصر کدایش اعلام لسان الخ

Ff. (22), S 190 × 120, 165 × 80, ll 15. Or. pap. Ind. bad shik.-nast. Cond. very bad. The repairs have rendered many pages entirely illegible.

1287.

مظهر الاسرار

MUZHIRU'L-ASRĀR.

E 183.

A Sufico-theological treatise with copious quotations from the works of the early Sufic writers, such as Ghazālī, 'Abdu'l-Qādir Jīlānī, Ibn 'Arabī, etc. The author calls himself Shāh 'Izmatu'l-lah Qādirī. He may perhaps be identical with 'Izmatu'l-lah Bal-grāmī, who died in 1142/1729. The style of the treatise is modern. Cf. St. No. 45 on p. 41. Copied in 1183 AH., by Ghulām Aḥmad.

Beg.

الحمد من اظهر الاشياء وهو تينها و الصلوة نير محدود الخ

S 260 x 155, 175 x 95, ll 11. Or. pap. Ind. nast. Cond. good.

1288.

اکثر سعادت

IKTHĪR-I-SA'ĀDAT.

E 19.

(The title is given twice in this peculiar form, see f. 3v, although in many passages of the text the author writes the same word quite correctly, اکتسير). A condensed version of Ghazālī's *Kīmīyā-i-sa'ādat* (see above Nos. 1160-1164), prepared in 1143/1730, and dedicated to Muḥammad Nizāmu'l-Mulk Bahādur (f. 3), i.e. Āṣaf-jāh, d. 1161/1748, by an author who does not mention his own name. Only in the poetical passages he gives his *takhalluṣ* Sa'īd. The work is divided into 9 *bābs*. Transcribed in 1145 AH. Beg.

سپاس ببقیاس مر آفریدکاری را که سقف سما و فرش زمین الخ

S 235 x 125, 160 x 75, ll 15. Or. pap. Ind. nast. Cond. good. Notes and extracts on the fly-leaves.

1289.

رساله جواهر

RISĀLA-I-JAWĀHIR.

E 82.

A treatise on the elementary principles of Sufism, with a controversial sub-current directed against the 'innovators,' chiefly Shi'ites. The work was completed in 1143/1730, as stated in the colophon, and dedicated to Muḥammad Nizāmu'l-Mulk Bahādur, the same as the one referred to in the preceding No. The name of the author does not appear. The treatise is divided into 9 *bābs*:

1. ضروریات تن الخ
2. در بیان فقد عرف ربه
3. در بیان من عرف نفسه
4. توکل
5. درجات ذکر
6. اخلاص
7. کسب
8. اهل پندار
9. ترکل

در بیان مثال عجائب که در حسن دل آورده اند
Copied in 1149 AH.
Beg.

حمد متواتر و ثنای متکثر مر آفریدگار را که کللی جنان آرای الخ

Bd. v. For measurements, etc., see above No. 1012.

1290.

مشهد الوجود عین المقصود

MASHHADU'L-WUJŪD 'AYNU'L-MAQŞŪD.

E 179.

A short treatise on various Sufico-cabbalistic, pantheistic, and other cognate matters, condensed from a larger work by Shāh Wajihu'd-Din 'Abdu'l-Qādir al-Ḥasanī al-Ja'fārī al-Qādirī ash-Shāfi'ī. The author of the present abbreviated version is called Farīdu'd-Dīn in the colophon. In numerous poetical passages he mentions his *takhalluṣ* Farīd (cf. another Farīd. No. 906, who may perhaps be identical with the present one). In both copies in this collection, the present one and the other described under next No., apparently of different ages, the colophons give the same expression در سنه الف و مائة و ستة و اربعین مرتب شد, which suggests that not these copies, but this abridged version was completed in 1146/1733. Copied towards the end of the XIIc. AH. Beg.

حمد وافر سزای وجودی را که محض عشق قدم و خالص الخ

Ff. (46), S 165 x 110. 115 x 55, ll 11. Or. pap. Ind. nast. Cond. not quite good. Repaired.

1291.

The same.

Oa 72.

Another copy of the same work, dating from the end of the XIIc. or the beg. of the XIIIc. AH. Beg. as in the preceding copy.

Bd. v Ff. 136-160. For measurements, etc., see above. No 937.

1292.

لطائف الوظائف

LATĀ'IFU'L-WAZĀ'IF.

M 133.

A Sufico-theological treatise on various forms of prayer and other pious exercises. It was composed in 1158/1745 (the title is a chronogram, see f. 5v). The work is divided into five *wazīfas* and a *khātima*. The name of the author is not clearly given. It may perhaps be Muḥammad Ridā, the name written in a marginal

passage which has to be inserted in the text according to the mark drawn there. Cf. St. No. 91 on p. 45. The copy, dating from the XIIc. AH., may be an autograph, because there are numerous alterations, additions, etc., written on the margins by the same hand as that of the bulk of the text. Beg.

حمد بیعد و ثنای بیعد و شکرو سپاس متجاوز از اسلاس الخ

S 200 × 100, 140 × 65, ll 15. Or. pap. Ind. vulgar shikasta-nast., often almost illegible. Cond. not good. Worm-eaten.

1293.

ثمرات المکیة

THAMARĀTU'L-MAKKIYYA.

E 53.

An exposition of Sufic theory and practice according to the views of the Qādirī affiliation, with great emphasis on the magic and cabbalistic elements. It was composed in 1198/1784 by Muhammad Rafī'u'd-Dīn b. Muhammad Shamsi'd-Dīn b. Muhammad Tājī'd-Dīn. The work is divided into a *muqaddima*, on بیعت (f. 2), three *bābs*: 1, on فروع این طریقه (f. 6); 2, on اصول این طریقه (f. 17); 3, on بعضی اعمال مشائخ این طریقه (f. 20v), and a *khātima*, on miscellaneous Sufic topics (f. 73v). Copied by 'Abbās 'Alī Hindī, in the beg. of the XIIIc. AH. at Malwa. Beg.

الحمد لله الذي علم الانسان ما لم يعلم الخ

Ff. (104), S 220 × 160, 160 × 95, ll 15 Europ. pap. Vulgar Ind. nast. Cond. tol. good.

1294.

(رسائل عبد الله خويشكى)

(RASĀ'IL-I-'ABDU'L-LAH KHWĪSHAGĪ).

E 42.

Two treatises by 'Abdu'l-lah Khwīshagī Chishtī, surnamed Khalīfa, of Qasūr, near Lahore. He is the same person as the author of the biographical work *Akhbārū'l-awliyā min lisānī'l-asfiyā*, see above, No. 273 on p. 114 in this Catalogue. He even gives his own biography in that work, but never mentions exact dates of the various events referred to in the narrative. It is only clear that he lived towards the end of the XIIc., or perhaps even the beg. of the XIIIc. AH. The present copy dates from the end of the XIIc. AH.

1. *Tahqīqu'l-muhaqqiqīn fī tadqīqī'l-mudaqqiqīn* (ff. 6-141; on ff. 1-5 scrappy notes of religious contents). A treatise on the most varied topics of Sufism, in 34 *bābs*: 1. معنی ایمان (f. 6v);

1295.

(رساله افغانیه)

(RISĀLA-I-AFGHĀNIYYA).

Oa 53.

The *third daftar* from a book, the title of which is not given here, dealing with anecdotes concerning the Sufic shaykhs who belonged to various Afghan tribes. The title as above is given on the fly-leaf; the work is incomplete at the end. This treatise appears to be much the same in contents as the *Akhbārū'l-awliyā min lisāni'l-asfīyā*, by 'Abdu'l-lah Kwishagī (see above, Nos. 273 and 1294). But the two works are not identical, the present one being much more condensed, and differently arranged as well as worded. There may be, however, some connection between them which might probably be established after a detailed collation of both. This *third daftar* is divided into three *fasls*: 1. ذکر اولاد در شبریني (f. 93); 2. ذکر اولاد بنی and 3. ذکر اولاد غرغشتي. But only the first *fasl*, probably incomplete, is given here. The work seems to be of modern origin. Copied towards the end of the XIIc. or the beg. of the XIIIc. AH. Beg.

دفتر سیوم در ذکر ارباب حال و اصحاب ذوق و کمال الهی

Bd. v. Ff. 92v-103v. For measurements, etc., see No. 257.

Sufic treatises of uncertain date, collections of fragments, etc.

1296.

بحر الحیوة

BAHRU'L-HAYĀT.

E 27.

An extensive treatise on the theory and practice of Sufism, in 65 *bābs*, dealing with almost every point of Sufic doctrine. The author calls himself Badru'd-Dīn b. Jamālī'd-Dīn Chishtī. All the persons referred to in his book lived not later than the VIIc. AH. He refers especially frequently to the shaykhs of the Chishtī affiliation, but the latest of them are here Quṭbu'd-Dīn Bakhtyar Kākī (d. 633/1235) and Farīdu'd-Dīn Ganj-i-Shakar (d. 664/1265). The language is not so old as to admit the possibility of this work having been composed at that time. But it is not quite modern, being rather simple and unpretentious. Cf. St. No. 54 on p. 41. Copied towards the end of the XIIc. AH., by one Aḥmad. The first two folios seem rather suspicious. There was probably a lacuna and they were written anew by the editor. Beg.

حمد حمداً دائماً جل جلاله بعد از سپاس آفریدگار الهی

S 225 x 130, 140 x 70, II 15. Or. psp. Ind. nast. Cond. good. Two folios between ff. 2 and 5 do not belong to the treatise.

1297.

(کتاب تصوف و اذکار)

(KITĀB-I-TAṢAWWUF WA ADHKĀR).

E 41.

A lengthy work on various forms of *dhikr*, the cabbalistic and magic properties of the epithets of God, pantheistic theories, etc., apparently the same as the one mentioned in EIO 1920 (10). The title, the author's name, the date of composition, etc., are not given. References are given only to the early writers such as Ghazālī, Anṣārī, etc. Only rarely, as on f. 211v, so comparatively late a saint is referred to as Najmu'd-Dīn Kubrā (d. 618/1221). On the fly-leaf the work is called the *Tahqīqāt* of Khwāja Pārsā (see above, No. 1218). The same title and authorship are also ascribed to this work, on a fly-leaf, in another copy (dated 1023 A.H.), belonging to the Imperial Library, Calcutta. see Bh 174. Cf. St. No. 25 on p. 38. This authorship, however, is very doubtful, because there are in the text no references to the shaykhs of the Naqshbandī affiliation, and this would be incredible if the author was really Muḥammad Pārsā, an eminent follower of that Sufic order. Copied in 1120 A.H. Beg.

الحمد لله الذي اخترع ماهيات الاشياء بفيض وجوده الخ

Ff. (238), S 270 x 180, 180 x 85, ll 25, Or. pap. Ind. nast. Cond. good. Vignette.

1298.

(مجموعه)

(MAJMU'Ā).

E 180.

Two Sufico-theological treatises, apparently, judging from the language in which they are written, of old origin. Copied by Muḥammad Salmān, in the XIIc. A.H.

1. *Miṣbāhu'l-'āshiqīn* (ff. 1-28v). A treatise on the Sufic meanings of various Coranic expressions, sayings of Muḥammad, etc., by Bahāu'd-Dīn Maḥmūd b. Ibrāhīm, a descendant (*nabīra*) of Ḥamīdū'd-Dīn Nāgūrī. The date of composition is not stated and cannot be easily suggested. Beg.

الحمد لله خالق الماء و الطين مالک السموات و الارض الخ

2. *Risāla-i-adhkār* (ff. 29-42). Cabbalistico-fantastical interpretations of various forms of *dhikr*. The name of the author, the date of composition, etc., are not stated. Beg.

الحمد لله در صفت کائنات و خلاصه موجودات الخ

Ff. 42, S 220 x 130, 135 x 75, ll 13. Or. pap. Ind. nast. Cond. tol. good.

1299.

جام جهان نما

JĀM-I-JAHĀN-NAMĀ.

Oa 42.

The well known Sufico-pantheistic treatise, divided into two *dh̄'iras*, with a commentary. The name of the author and of the commentator are not given. Although copies of this work are very common, and the work itself seems to be very popular, there is no definite information as to the date of its composition. The name of the author is differently given in various copies as Muḥammad b. 'Izzī'd-Dīn Yūsuf, surnamed Muḥammad Shīrīn Maghribī (i.e. the well known poet, see above, Nos 599-600), d. 809/1406-1407; or, according to Hājī Khalīfa, vol. II, p. 499, Mīr Ghiyāthū'd-Dīn Maṣṣūr b. Ṣadri'd-Dīn Shīrāzī, d. 948-949, 1541-1543. The commentary is sometimes ascribed to Wajīhu'd-Dīn 'Alawī. See Bl I 153 (5), EIO 1927, 2914 (4), Br 29, EB 1291 (4), 1298 (18), Pr 43, 1055, 1056, R 866, Fleischer No. 220 (6), etc. Cf. St. No. 4 on p. 35. Copied in the beg. of the XIIc. AH. Beg.

حمد ببعد و شکر ببعد سزای که وحدتش انهم

Bd. v. Ff. 1v-49, S 230 × 130, 150 × 70. ll 12. Or. pap. Coarse Ind. nast. Cond. Good. Vignette. CFW 1825.

1300.

The same.

E 115.

Another copy of the same work, dated 1133 AH. (or the second year of Muḥammad Shāh's reign) Transcribed by Muḥammad Faṣīḥū'd-Dīn. Beg. as in the preceding copy.

Ff (63), S 190 × 110, 125 × 70. ll 11. Europ. pap. Ind. nast. Cond. rather bad. The paper almost entirely perished.

1301.

The same.

Ob 8.

Another copy of the same work, dating from the middle of the XIIc. AH. Beg. as in No. 1299. Marginal glosses.

Bd. v. Ff. 85v-120v. For measurements, etc., see No. 630.

1302.

The same.

M 19.

Another copy of the same work, dating from the end of the XIIc. AH. Beg. as in No. 1299.

Bd. v. Ff. 67-56v (order reversed). For measurements, etc., see No. 554.

1303.

رسالة شطارية

RISĀLA-I-SHAṬṬĀRIYYA.

Oa 6.

An exposition of the principles of Sufic theosophy, religious practices, prayers, *dhikr*, etc., according to the usages of the Shaṭṭārī, or Qādirī, affiliation in India. It is apparently the same work as the one described in EIO 1913. (GC I 440). The author gives his name as Bahāu'd-Dīn Ibrāhīm al-Anṣārī al-Qādirī al-Ḥasanī, but there is no indication as to the date of composition. It cannot be established even from internal evidence, because there are no references to the sources. The style, etc., suggest the Xc. or the beg. of the XIc. AH. Copied in 1144 AH. Beg.

الحمد لله بعد از حمد و صلوة النخ

Bd. v. Ff. (1v-40v), S 225 × 125, 160 × 75, ll 14. Or. pap. Ind. nast. Cond. tol. good.

1304.

رسالة سلطانیه

RISĀLA-I-SULTĀNIYYA.

E 97.

A treatise on the prayers and forms of *dhikr*, used in Shaṭṭārī affiliation. The author is the same Bahāu'd-Dīn b. Ibrāhīm al-Anṣārī al-Qādirī al-Ḥasanī (see No. 1303). He does not mention any dates, nor gives references to well known persons or works. But on f. 35v he gives the name of his spiritual guide as Sayyid Aḥmad al-Majīlī (?) al-Qādirī, who was separated by only seven generations from 'Abdu'l-Qādir Jīlānī, and on f. 55v he refers to one 'Alāu'd-Dīn Kantūrī. Copied towards the end of the XIIc. AH. Beg.

الحمد لله بعد از حمد و صلوات میگوید بنده درویشان النخ

Bd. v. Ff. 22v-57v, S 245 × 135, 145 × 170, ll 11. Or. pap. Ind. nast. Cond. good.

1305.

هدایة الاعمی

HIDĀYATU'L-A'MĀ.

E 223.

A Sufico-ethical treatise, in 18 *bābs*. The author calls himself Ḥusayn Kashmīrī, and uses, in his numerous versified passages, the *takhalluṣ* Ḥusayn. He refers almost exclusively to mediæval authorities: very frequently he mentions the famous saints of Kashmīr, such as Sayyid 'Alī Hamadānī, Nūru'd-Dīn Kashmīrī (cf. above, No. 260), various Chishtī saints of India, etc. Very frequently also, and with special reverence, he mentions Aḥmad-i-Jām (cf. above, Nos. 245, 436, 1169). See Pr 296-297; cf. St.

No. 11 on p. 36. The copy was transcribed by Pīr Muḥammad Ḥashimī Qurayshī, in the XIIc. AH. At the end there is added a short note of religious contents. Beg.

الحمد لله الذي خلق السموات و الارض النخ

Bd. v. For measurements, etc., see above, No. 1155.

1306.

در المجالس

DURRU'L-MAJĀLIS.

D 162.

A collection of religious legends and anecdotes with a Sufic moral, arranged in 33 chapters (for their headings see EIO 1882). The author calls himself Sayfu'z-Zafar Naubihārī. In spite of the great popularity of this work, the date of composition is not yet established, even approximately, and no traces of information concerning the author have been discovered in historical and biographical works. See GIPh 331, EIO 1762, 1882-1889, Pr 980, R 44, Aum 58, Fl III 444, Leyden C. I 359, etc. (GC II 167). Copied in 1119 AH. by Muḥammad Ḥusayn. Incomplete at the beginning. It contains an index and opens abruptly with :

باب اول در فضیلت آفرینش مهتر آدم النخ

Ff. (94), S 205 × 115, 170 × 90, ll 20. Or. pap. Ind. nast. Cond. rather bad. Injured by dampness and repairs. Notes on the fly-leaves.

1307.

The same.

d 3.

Another copy of the same work, dating from the XIIc. AH. It is incomplete both at the beginning and the end, and is placed on the margins of a religious treatise (which will be described in its proper place).

Ff. (192), *in margin*, S 185 × 115, 160 × 90. Or. pap. Ind. nast. Cond. not good. Injured by dampness.

1308.

The same.

D 161.

Another copy of the same work, dating from the end of the XIIc. AH. Beg. as usual :

حمد که از عنایت الهی بر زبان عارفان رود النخ

Ff. (76), S 245 × 130, 195 × 90, ll 21. Or. pap. Ind. nast. Cond. tol. good. CFW 1809.

1309.

نشاط العشق

NISHĀTU'L-'ISHQ.

Oo 4.

A short treatise on the elements of Sufism, ascribed to the authorship of Shāh Mirān Jiw Burhānu'd-Dīn. It is difficult to say whether the author is identical with Muḥammad Miyān-Mīr or Miyān-Jiw, d. 1045/1635, the famous spiritual guide of prince Dārā-Shikūh. Cf. St. No. 75 on p. 43. Copied by Bālkishan, in 1155 AH. Beg.

الحمد لله این رساله است ارشاد الطالبین النخ

On ff. 150v-151v there is a short note on Sufic rhetorical and symbolical terms, with the heading:

اظهار اصطلاح اهل تصوف النخ

Bd. v. Ff. 146v-151v. For measurements, etc., see above, No. 933.

1310.

(مجموعه)

(MAJMU'A).

Oa 40.

Five very short Sufic treatises, or rather notes, written in very bombastic ornate prose. They may be parts of one work, and at any rate almost certainly belong to the pen of one author. No titles, dates of composition, author's name, etc. Transcribed in 1080 AH. (see f. 8v). The *first* begins on f. 1; the *second* on f. 2; the *third* on f. 4; the *fourth* on f. 8v; the *fifth* on f. 9v. Beg.

دادار جهان آفرین طوائف ناس را النخ

Ff. 10, S 255 x 155, 220 x 125, ll 15. Or. pap. Good Ind. nast. Cond. good.

1311.

(مجموعه)

(MAJMU'A).

Oa 67.

Three Sufic treatises included in this volume. Copied towards the end of the XIc. AH. (one of them, the second, is dated 1094 AH.).

1. (*Risāla dar biyān-i-ma'rifat wa sharī'at*) (ff. 22v-38v). A brief exposition of the usual elementary principles of Sufism. The author's name, the exact title, etc., are not given. Beg.

الحمد لله ... في بيان المعرفة و الشريعة و الطريقة و الحقيقة النخ

2. *Mir'ātu'l-'āshiqīn* (ff. 52v-92). A rhetorical and bombastic discussion on 'mystical love,' عشق, in short chapters, each

beginning with بشنو بشنو. The author calls himself Fakhr 'Alī. The title is given in the colophon. Beg.

میکرید ژنده پوشی خرابی و مدهوش کباب دلی الخ

3. (*Risāla dar waḥdat-i-wujūd*) (ff. 93v-106v). A short treatise on pantheistic matters. The author does not mention his name. It is apparently the same work as the one given in Nos. 1328 (2), 1342 (3), and 1347 (7). Beg.

الحمد لله بدان ارشدک الله تعالى که صوفیان الخ

Bd. v. For measurements, etc., see above, No. 1080.

1312.

مکتوبات سید عبد الرحمن

MAKTŪBĀT-I-SAYYID 'ABDU'R-RAḤMĀN.

E 188.

Four letters on Sufic matters, by Sayyid 'Abdu'r-Raḥmān (b. Muḥammad) al-Ḥusaynī al-Qādiri, addressed to his son Sayyid 'Alī-Muḥammad. Very unfortunately there is not the slightest allusion as to the date of composition, not only in this particular work, but also in the treatises by the associates of the author, which will be described presently. The letters deal with the following subjects :

1. في الروح (f. 1v). Beg.

حمد بیغایت سزای فیاضی که حقائق الخ

2. في القلب (f. 25v). Beg.

سپاس بیغایت و ستائش لا نهایت الخ

3. في الصلوة (f. 41v). Beg.

سپاس و ستائش مر آن کریم جواد الخ

4. در بیان مقام محمودا و سلطانا نصیرا (f. 57v). Beg.

الحمد لله بر ضمیر عقیدت پذیر الخ

On ff. 22-24, 37-40, 55-56, 67-71 there are fragmentary notes, prayers, etc., by different hands. Transcribed in 1185 AH.

Bd. v. Ff. 1-71, S 150 × 100, 120 × 70, ll 11. Europ. pap. Ind. nast. Cond. tol. good. Some folios are loose.

1313.

تجلیات رحمانی

TAJALLIYYĀT-I-RAḤMĀNĪ.

E 43.

An exposition of Sufico-pantheistic theosophy, in 25 *tajallīs*. The author calls himself (f. 3v) Sayyid 'Alī-Muḥammad b. Sayyid

‘Abdi’r-Raḥmān b. Muḥammad Ḥusaynī Qādirī. He is obviously the same person as the one mentioned in the preceding No., i.e. the son of S. ‘Abdu’r-Raḥmān, the author of the epistles. No indication as to the date of composition, nor even references to the sources. Cf. Madr 121; St. No. 2 on p. 35. Copied in 1129 AH. Beg.

حمد بیغایت مرخازن کنز وحدت را الخ

Ff. (166), S 195 × 110, 155 × 70, ll 13. Or. pap. Ind. shikasta nast. Cond. not quite good. Injured by worms and repairs.

1314.

The same.

E 44.

Another copy of the same work, transcribed by Diyāu’d-Dīn Sa’īd in 1185 AH. Beg. as in the preceding copy. Several notes and prayers at the end.

S 150 × 100, 120 × 70, ll 11. Europ. pap. Ind. shik.-nast. Cond. tol. good.

1315.

نفس رحمانی

NAFAS-I-RAḤMĀNĪ.

Oa 42.

Another treatise on similar theosophical speculations, also without any references to the sources and without indications as to the date of composition. The author calls himself Shaykh Mūsā b. Shaykh Dā’ūd, a disciple of the same S. ‘Abdu’r-Raḥmān Qādirī, who was mentioned above (see Nos. 1312–1314). See EIO 1918. Cf. St. No. 4 on p. 35. (GC II 184). A good copy, dating apparently from the beg. of the XIIc. AH. Beg.

حمدی که بر کرسیهای السن (السنه) کائنات الخ

Bd. v. Ff. 50v–90, S 230 × 130, 150 × 70, ll 12. Or. pap. Ind. coarse nast. Cond. good. CFW 1825.

1316.

The same.

E 211.

Another copy of the same work, dating from the beg. of the XIIIc. AH. Beg. as in the preceding copy.

S 225 × 135, 165 × 95, ll 9. Eur. pap. Vulgar Ind. nast. Cond. tol. good.

1317.

دافع الملحدین

DĀFI'U'L-MULHIDĪN.

E 42.

A short treatise dealing with the classes of people who under the appearance of a darwish conceal heresy, impiety and atheism. The author calls himself Ibrāhīm b. Faḍlī'l-lah, who wrote, judging from various allusions in the text, in India, not earlier than the XIc. AH. Copied in the XIIc. AH. Beg.

سپاس بی قیاس مر حضرت صمدیت را که فرستاد قرآن النج

Bd. v. Ff. 178v-197v. For measurements, etc., see No. 1294.

1318.

نثر العاشقین

NITHĀRU'L-ĀSHIQĪN.

Oa 34.

A Sufico-theosophic treatise in ornate prose and verse, by Sharafu'd-Dīn Husayn (cf. f. 2), with the *takhalluṣ* Sharaf, who belonged to the Naqshbandī affiliation. In the colophon the work is ascribed to the authorship of Bū 'Alī Qalandar, who d. ca. 725/1325. But this is absurd, because there are many quotations from Muḥammad Pārsā, d. 822/1420 (f. 37v) (see above, No. 1218), and even Jāmī (from his *Tuḥfatu'l-abrār*, see f. 35). The style of the treatise suggests the XIc., or the beg. of the XIIc. AH. Copied by Fakhru'd-Dīn in 1170 AH. Beg.

حمد بیحد و ثنای بیحد مر خالق را سزد النج

Bd. v. Ff. 1v-39v, S 210 x 145, 160 x 85, ll 11. Europ. pap. Ind. nast. (different hands). Cond. good. Notes and glosses on the margins.

1319.

ارشاد المحبوبین

IRSHĀDU'L-MAḤBŪBĪN.

E 97.

A short Sufic treatise on *dhikr*, explaining details concerning the technical side of this religious practice, as well as the nature of meditation and mystic enlightenment, in 9 short *bābs*. The author calls himself Shams(u'd-Dīn) Husaynī Shahr-Nahrwālī, a disciple of 'Alāu'd-Dīn b. Karamī'l-lah Tiruhī. In the text there are only very few historical references, amongst them several to Gīsūdirāz (d. 825/1422). The work is written in a modern style, and the XIc. AH. may be suggested as its approximate date. Transcribed towards the end of the XIIc. AH. Beg.

اللهم شرفنا بمشاهدة جمالك و خلعة و صالك النج

Bd. v. Ff. 1v-21v, S 245 x 135, 145 x 70, ll 11. Or. pap. Ind. nast. Cond. good.

1320.

خیالات عشاق

KHIYĀLAT-I-USHSHĀQ.

E 66.

A treatise on the system of pantheism, on mystical and divine love, and other Sufic topics. It is written in bombastic ornate prose, with many poetical passages, but without any apparent division into chapters. The author's name, the date of composition, etc., are not mentioned. H. Ethé, describing another copy of what apparently is the same treatise (EIO 1849), thinks it possible that the author may have been Aḥmad Munyarī (see above, Nos. 1205-1207). This, however, cannot be definitely settled as not only is his name not found in this copy, but also there are no references in the book to other works, which might help to determine even approximately the period when the treatise was written. Cf. St. No. 90 on p. 44. Transcribed at Ḥasanpūr, in 1106 AH., by Sayyid Ghulām Muḥyī'd-Dīn. Beg.

الله لا اله الا هو ; دزد فامحدود بر آن ظهور اله

S 210 × 125, 145 × 80, ll 13. Or. pap. Ind. nast. Cond. tol. good.

1321.

The same.

E 86.

A shorter version of the same work. The beginning differs very little in wording, but many other portions must have been omitted, as this copy contains no more than about one-third of the bulk of the preceding version. Transcribed at Dihlī, in the XIIc. AH., by one Khudādād.

Ff. (36), S 225 × 115, 180 × 90, ll 15. Or. pap. Ind. nast. Cond. good. Notes and glosses on the margins.

1322.

The same.

Oc 4.

Another copy of the same work, slightly different from the preceding copies in its wording. It is much shorter than No. 1320. The title is here given as *Risāla-i-'ishqiyya*, and in the colophon the authorship is ascribed to Ḥamīdu'd-Dīn Nāgūrī (see above, Nos. 1183-1184). This, however, seems improbable, because the style of the work is quite modern. Transcribed in 1155 AH., at Rānīpūr, by Bālkishan. Beg. as in No. 1320.

Bd. v. Ff. 90v-145. For measurements, etc., see No. 933.

1323.

(مجموعه)

(MAJMŪ'A).

Ob 6.

A collection of Sufic scraps. Some of them are dated 1113 AH., transcribed by Shāh Ādam. Others date from approximately the same time.

1. Miscellaneous notes of Sufic and generally religious contents. Some folios are blank. Stray quotations (ff. 1-11).

2. (*Risāla dar adhkār*) (ff. 11v-21). A short treatise on prayers, *dhikr*, etc., according to the practices of the Qādirī affiliation. The author calls himself Shāh 'Ināyatu'l-lah Qādirī. Beg.

الحمد لله الذي ظفر به كشف ستوره النخ

3. *As-salsalatu'l-Qādiriyya* (ff. 21v-26). A short note on the Qādirī, Chishtī (f. 24) and Naqshbandī (f. 25) affiliations, by Wajihu'd-Dīn Shāh 'Abdu'l-Qādir. Beg.

الحمد لله الذي جعل الولاية قائمة النخ

✓ 4. (ff. 26v-29). Scrappy notes. Some folios entirely blank.

5. *Du'ā-i-suryānī* (ff. 29-48v). The famous pious Arabic poem, the authorship of which is ascribed to different persons, with a Persian versified paraphrase and explanations. The author, Yāsīn Mūsā (b.) Burhān (who, as he mentions, prepared also a Hindī version of the same poem) dedicated his work to Mahmūd, b. Muhammad, the Muẓaffarī prince of Gujrat (863-917/1458-1511). Beg.

این دعاى سريانى ابن تباس النخ

Beg. of the Arabic original (f. 32).

انا المرحود فاطلمني تجدني ، النخ

Ff. 48, S 170 x 100, 110 x 50, ll 11. Europ. and Or. pap. Ind. nast., diff. hands. Cond. tol. good.

1324.

(مجموعه)

(MAJMŪ'A).

Oa 74.

A collection of Sufic treatises, transcribed in 1126-1128 AH., by Shafī'u'd-Dīn b. Khayrī'l-lah b. Pīr Muḥammad, at Arkāt. Some treatises, included here, have been already described, see No. 1252, etc.

1. (ff. 131-132). Several short prayers and invocations.

2. *Khulāṣatu'l-awrād* (ff. 132v-225v). A treatise on various forms of *dhikr*, prayers, and other pious exercises, prescribed or recommended for the most different circumstances in the life of a

darwīsh. The author calls himself Abū'l-Barakāt Shihābū'd-Dīn b. Fath-Muḥammad. Beg.

الحمد لله اما بعد، چنین گوید خادم الفقرا شهاب الدین النخ

3. *Risāla dar biyān-i-marātib-i-fanā* (ff. 226v-230). A short note on theosophic matters, by Muḥammad b. Abī Sa'īd Ḥusaynī Kālpī, as stated in the colophon. Beg.

بعد حمد واجب الوجودی که بچندین هزار النخ

4. (ff. 231-233v). Scrappy prayers and fragments.

Bd. v. Ff. 131-233v, S 220 x 125, 150 x 75, ll 13. Or. pap. Ind. nast. Cond. good.

1325.

(مجموعه)

(MAJMU'A).

M 27.

A collection of Sufic treatises and scraps, transcribed in 1132-1133 AH. Several of them, of independent interest, have been already described elsewhere in this Catalogue.

1. *Risāla-i-wuṣūlu'l-Ḥaqq* (ff. 118-118v). A very short note of theosophic content. Copied in 1132 AH. Beg.

الحمد لله بدانکه اگر کسی خواهد که برای وصول الحق النخ

2. *Sharḥ-i-Wuṣūlu'l-Ḥaqq* (ff. 118v-119v). A commentary on the preceding, by Majdu'd-Dīn. Copied also in 1132 AH. Beg.

شرح هذا الكلمات عن شيخ المعظم النخ

3. (*Risāla-i-lāhūt wa malakūt*) (ff. 120v-123). Another Sufico-theosophic note by the same (?) Majdu'd-Dīn. Copied in 1133 AH. Beg.

نفل است از شيخ مجد الدين النخ

4. *Dāstān-i-'aql-u dīl* (ff. 123-129). An allegorical story in Sufic strain. The authorship is ascribed (in the concluding lines) to 'Abdu'l-lah b. Fathī'l-lah Nishāpūrī (?! عون الله ملكه و سلطانه). Copied in 1133 AH. Beg.

راویان اخبار و ناقلان آثار النخ

5. *Risāla-i-darwīshān* (ff. 131-133). The usual catechism of the elements of Sufism, for the use of beginners. Copied in 1133 AH. Beg.

الحمد لله بدانکه این رساله درویشان النخ

6. (ff. 133-134). Explanations of a few verses from the **Coran**.

7. (ff. 142v-146). A short note of Sufic content, without a title.

8. *Murāqiba-nāma* (ff. 146v-150). A note on mystic meditation. The author's name does not appear. Copied in 1133 AH. Notes at the end. Beg.

بدانکه اسعدک الله تعالى في الدارين که مرافقه رؤیت الخ

Bd. v. S 110 x 240, *biyāḍ*. Or. pap. Ind. shik.-nast. Cond. tol. good.

1326.

(مجموعه)

(MAJMU'Ā).

Oa 58.

A collection of Sufic treatises by different authors, dating from the XIIc. AH.

1. *Sa'adat-nāma-i-Imām Ghazālī* (ff. 1v-7v), also called *Risāla-i-rūh*, or *Nūr-nāma*. A treatise on the substance of the spirit (*rūh*), based on well known early Sufic works. The name of the compiler is not mentioned. Copied by Zāhid-Beg. Beg.

بیان تنوع روح و ماهیت اوصاف و تجلیه روح الخ

2. *Makhāzinu'l-Qādiriyya* (ff. 32v-82). An incomplete copy of this treatise (not containing the first three *makhzans*). The work is described in R 874. It deals with the defence of the beliefs and the tradition of the Qādirī affiliation, and other matters, arranged in 9 *makhzans*. The author does not mention his name here. According to R 874 he was Shamsu'd-Dīn b. Waliyyi'l-lah b. Abī'l-Faṭḥ Muḥammad Qādirī Multānī. Here he only refers several times to his father (whom he calls Ishāq b. Muḥammad) and his uncle, Badru'd-Dīn b. Muḥammad. The exact date of composition is not given, but the treatise must have been completed before 1130 AH., which is the date of the British Museum copy. The present copy was transcribed at Ganchī in Gujrat, in 1142 AH., by one Husayn. Beg.

مخزن چهارم، در وی پنج مقامات اند، مقام اول در بیان ترکیه الخ

3. (*Fawā'idu'l-muḥaqqiqin*) (ff. 83-165). A Sufico-ethical treatise, in 24 *fā'idās*, dealing with the usual religious and Sufic matters. The work seems to be modern. The beginning up to the end of the first *fā'ida* is lost, and the name of the author, and other details, are not found in the text. The title, as above, is given on the margins. Copied in 1139 AH., by 'Abdu'n-Nabī-Beg, at Qamarang. or Narnaul. Beg. abruptly :

..... و این جمله اثری از آثار رحمت اوست الخ

Bd. v. S 240 x 135, 175 x 75, ll 13. Or. pap. Ind. nast. Cond. tol. good.

1327.

(مجموعه)

(MAJMU' A).

Oa 32.

A collection of short Sufic and poetical works and fragments, dating from the first half of the XIIc. AH. (some entries dated 1138 AH., cf. f. 76v, and 1144 AH., see f. 83). Here only Sufic treatises are described.

1. *Bawāriq* (ff. 1-13v). A short Sufic treatise, in ornate prose with copious poetical quotations, chiefly containing verbose discussions on 'love.' The name of the author does not appear, and the title, given above, is rather suspicious, because the beginning of the treatise, written in a vulgar handwriting, different from that of the rest, seems to be of a more modern origin. It begins abruptly :

و این بیچاره همواره بطرب دل مشغول بود الخ

2. (*Risāla dar taṣawwuf*) (ff. 14-32v). Another treatise of Sufic contents, also written in bombastic ornate prose, with numerous poetical quotations from Rūmī, Jāmī, etc. It consists of short passages each introduced by ای جان من or ای عزیز (always written ای جانمن). The exact title, the name of the author, etc., are not mentioned. Beg.

حمد متواتر و ثنای متکثر ثبت است مر آن خدایرا الخ

3. *Kashfu'l-bāṭin* (ff. 42-48v). A short treatise of rather vague character, on Sufico-ethical matters. The authorship is attributed, in the first lines, to the famous Chishtī saint, Naṣīru'd-Dīn Maḥmūd Dihlawī, surnamed Chirāgh-i-Dihlī, d 757/1356. It is impossible to determine in how far this statement is correct. Beg.

الحمد لله على رؤية جماله اما بعد این مختصر است در بیان حقائق و معارف المسمى بكشف الباطن از تصنيف خلافت شاه (8) هدايت ...
خواجه نصير الدين چراغ دهلوي الخ

4. *Maktūb-i-Nizāmu'd-Dīn Awliyā* (ff. 49-53v). A letter on Sufic matters, ascribed to the authorship of Nizāmu'd-Dīn Muḥammad b. Aḥmad al-Bukhārī, surnamed Nizāmu'd-Dīn Awliyā, d. 725/1325. Cf. above, Nos. 1193-1194. Beg.

این رساله خواجه نظام الدین اولیا، کنت کنزاً مخفیاً الخ

Bd. v. S 225 x 125, 155 x 75, ll 14. Or. pap. Ind. nast., diff. hands, mostly coarse and vulgar. Cond. not quite good. Many places damaged by dampness.

1328.

(مجموعه)

(MAJMŪ'A).

Ob 8.

Several short Sufic treatises contained in this *majmū'a*, dating from the middle of the XIIc. AH.

1. *Al-ḥaqīqatu'l-Muḥammadiyya* (ff. 11v, 18-38v). A short treatise, in Arabic, with copious Persian and Arabic interlinear and marginal glosses, dealing with the theosophical principles of Sufic doctrine. It is divided into a *muqaddima*, two *matlābs* and a *takmila*. The name of the author is not mentioned. Beg.

و به نستعين الحمد لله و بعد فهذا في التصوف مسماة النخ

2. (*Risāla dar waḥdat-i-wujūd*). (ff. 12v-17v). A short treatise expounding various pantheistic theories, in Persian. The exact title, the name of the author, and the date of composition are not mentioned. It is probably the same as the one described under Nos. 1311(3), 1342(3) and 1347(7) in this Catalogue. Beg.

الحمد لله بدان ای عزیز ارشدک الله تعالی صوفیان که قائلین

برحمت وجود اند النخ

3. *Al-ḥaqīqatu'l-muwāfiqat li'sh-sharī'at* (ff. 40v-61). A commentary, in Arabic, on the Sufic treatise (also in Arabic) *At-tuḥfatu'l-mursalat ilā'n-Nabī*, by Muḥammad b. Faḍlī'l-lah Burhānpūrī, d. 1029/1620, see Brockelmann, *Gesch. d. Ar. Lit.*, vol. II, p. 418, cf. above Nos. 1266-1267. The comments are by the author himself, who (as he states in the preface) collected and arranged his scattered explanatory notes, so as to make a continuous commentary. He added also a *khātima* on the same theosophic matters. Beg.

الحمد لله ... اما بعد فقد قال غلام الرسول صلى الله عليه النخ

4. (*Risāla-i-nafy wa ithbāt*) (ff. 161-164). A short note on theosophical matters based on the works of Burhānu'd-Dīn Burhānpūrī (d. 1083/1672), cf. Nos. 1276-1278. The name of the author is not given. Beg. abruptly:

و در رساله حضرت شينخ برهان الدين راز اله نوشته است النخ

5. *Ruqa-i-Khwāja Bāqī-bi'l-lah Bīrang* (ff. 165-166v). A letter of Bāqī-bi'l-lah, surnamed Bīrang, addressed to Mir Sayyid Kamāl Wāsiṭī, dealing with theosophic matters. Beg.

الحمد لله خاطر جمع شد از جانب آن برادر النخ

6. On ff. 172v-174 there is a note on eleven forms of magic action (اشغال).

1329.

(رساله در تصوف)

(RISĀLA DAR TAṢAWWUF).

E 175.

A treatise on pantheistic matters, based on the interpretation of various Coranic verses and sayings of Muḥammad. It is divided into a number of short sections, each opening with *ای عزیز*. No introduction, no title, no author's name. On the fly-leaves this work is called *Mir'ātu'l-muḥagḡiqīn*, but this is probably a mistake. It has nothing to do with the treatise with this title, described under No. 1345 (2). Transcribed in the XIIc. AH. Beg.

ای عزیز چون بر ورق شهود از حدرات حدیقه غمام النخ

Ff. 20, S 165 × 85, 125 × 50, ll 10. Or. pap. Ind. nast. Cond. bad. Worm-eaten and injured by repairs. Notes on fly-leaves, at the beginning and at the end.

1330.

رساله نزول و عروج

RISĀLA-I-NUZŪL WA 'URŪJ.

Oa 70.

A short treatise on theosophic and pantheistic matters, the theory of emanations, etc. The name of the author does not appear, nor any indication as to the date of composition. Transcribed probably in the same 1134 AH., as other treatises in the same *majmū'a* (in which the present one is included), which are so dated. Beg.

تقریر بند مقدمه نزول و عروج النخ

Bd. v. Ff. 1v-5v, S 215 × 130, 145 × 75, ll 15. Eur. pap. Ind. nast. Cond. tol. good.

1331.

The same.

Ob 8.

Another copy of the same work, dating from about the same time, i.e. the middle of the XIIc. AH. Beg. as in the preceding copy.

Bd. v. Ff. 169v-172v, S 205 × 125, 145 × 70, ll 15. Or. pap. Ind. nast. Cond. tol. good.

1332.

(رساله در تصوف)

(RISĀLA DAR TAṢAWWUF).

E 89.

A concise treatise on the principles of Sufic doctrine, in prose and verse. The author's *takhalluṣ* may have been Jauhar (cf.

f. 6v). He eulogises his *murshid*, spiritual guide, Shaykh 'Uthmān, giving no further details as to the latter's name. The other works, referred to in the text, are only the classical books of the earlier period of Sufism, and do not, therefore, assist in the identification of the time of composition of this treatise. The general style suggests a rather late date. Transcribed in 1135 AH. by Sa'du'l-lah. Beg.

میکشایم زبان بکمد و سپاس ، زانکه او برتر است ز فهم و قیاس ،

S 220 × 115, 160 × 70, ll 15. Or. pap. Ind. nast. Cond. good.

1333.

The same.

E 90.

Another copy of the same work, dating from the beg. of the XIIIc. AH., incomplete at the end. Beg. as in the preceding copy.

Ff. (63), S 170 × 110, 125 × 80, ll 11. Europ. pap. Vulgar Ind. nast. Cond. bad. Injured by dampness and repairs.

1334.

جواهر الاسرار

JAWĀHIRU'L-ASRĀR.

Ob 11.

A short treatise on the most effective methods of attaining mystic perfections, etc. The author's name is not mentioned, and the title is given only in the heading and colophon. In the copy described under the next No. the title appears in the form of *Fawā'idu'l-wuṣūl*. Copied in the XIIc. AH., included in a *majmū'a*. Beg.

الوصول الى وجه الكريم اعلم ان اصول (sic) الى الله النج

Bd. v. Ff. 109v-114. For measurements, etc., see No. 1180.

1335.

The same.

Oa 58.

Another copy of the same treatise, dating from the XIIc. AH. Its title is given here as *Fawā'idu'l-wuṣūl*. Beg. slightly different :

اعلم ان الوصول الى الله على ثلاثة انواع النج

Bd. v. Ff. 19v-31, S 240 × 135, 175 × 75, ll 13. Or. pap. Ind. nast. Cond. tol. good. Marginal notes.

1336.

The same.

Oa 43.

Another copy of the same work, also dating from the XIIc. AH. It is here called, in the colophon, *Wasl-i-Haqq-i-Nûr-bakhshiyya*. Beg. as in the preceding copy.

Bd. v. Ff. 19-29v, S 225 x 140, 165 x 90, ll 13. Or. pap. Ind. nast. Cond. tol. good.

1337.

اسرار المشائخ

ASRĀRU'L-MASHĀ'IKH.

E 16.

A short Sufic treatise, in 9 *faṣls*, on various rules prescribed to a darwīsh, on various mystical perfections, etc. The author calls himself (f. 1v) Jahāngīr Yūsuf, probably an Indian Sufi. He mentions as his authorities only early Sufic writers and poets, but the style of the work suggests a rather late origin. Transcribed in the XIIc. AH. Beg.

الحمد لله بدانکه درویشی نوربست از انوار رحمت الهی الخ

Bd. v. Ff. 1v-7, S 260 x 145, 210 x 105, ll 29. Or. pap. Vulgar Ind. nast. Cond. good. Notes on the fly-leaves.

1338.

رسالة ابو الحسن خرقاني

RISĀLA-I-ABŪ'L-HASAN KHARQĀNĪ.

Na 82.

A short treatise on some customs observed by various classes of darwīshes at their initiation. The authorship is attributed to the ancient Sufic shaykh, Abū'l-Hasan Kharqānī, d. 425/1034. The latter saint, as well as the Shi'ite Imām Ja'far Ṣādiq, are even nowadays very frequently honoured with the distinction of being called the authors of the *risālas*, which are, in fact, the productions of various darwīshes, and sometimes not very literate ones. The language, which in this case could constitute the sole argument in favour of the truth of the statement, is here quite modern. The contents also do not agree with what is known about early Sufism, and there is therefore little doubt that the work is of modern origin. Transcribed in the XIIc. AH. Beg.

الحمد لله بدانکه اسعدک الله ... که این رساله تصنیف ...

ابو الحسن خرقاني الخ

Bd. v. Ff. 1v-8v. For measurements, etc., see above, No. 469.

1339.

مدارك الاسرار

MADĀRIKU'L-ASRĀR.

Oa 20.

An exposition of the elementary principles of Sufic doctrine. The author does not mention his name, the date of composition, and does not enable us to determine the period in which he wrote by tracing his sources, as he never mentions them. Transcribed by Shāh Nūru'l-lah b. Ḥaydar, in the XIIc. AH., included in a *majmū'a*. Beg.

اعلم ان الوصول الى الله هو خروج النخ

Bd. v. Ff. 167v-182v. For measurements, etc., see No. 1166. Cond. bad.

1340.

رسالة رموزات

RISĀLA-I-RUMŪZĀT.

Oa 19.

A treatise on the 'mysteries,' or, in fact, the well known elementary principles of Sufism. It is divided into 100 short chapters each called *rumūz*. The author does not mention his name, the date of composition, and does not even give the titles of his sources. Copied in the XIIc. AH. Beg.

الحمد لله على صانع قدرته و التحيات النخ

Ff. 1v-28v, S 170 × 100, 120 × 60, ll 11. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired.

1341.

سعيد نامه

SA'ĪD-NĀMA.

E 104.

A lengthy treatise, in 41 *bābs*, on Sufico-ethical matters, written in ornate prose and verse. The authorship is ascribed, in the colophon, to Sa'īd b. Abī Bakr. Every chapter is subdivided into numerous short paragraphs, each beginning with سعيد, and this formula is, probably, the origin of the title of the work. It would be very interesting to find if this Sa'īd has anything to do with the author of the XIIc. AH. with the same name, mentioned in No. 1288. No references to the sources. Only the well known poets are profusely quoted, especially Rūmī. Many quotations are also given from Sa'dī, Ḥāfiẓ, and a few from Jāmī (cf. f. 212). Cf. St. No. 9 on p. 36. Copied in the XIIc. AH. Beg.

الحمد لله ... اى حبيب مفهوم سعيد نامه مثل كحل مكى است النخ

Ff. (260), S 225 × 125, 145 × 75, ll 13. Or. pap Ind. nast. Cond. good.

1342.

(مجموعه)

(MAJMU'Ā).

M 19.

A collection of Sufic scraps, dating from the XIIc. AH., included in this volume.

1. *Marātib-i-tajalliyyāt* (ff. 25-25v). Only the two initial pages of the treatise with this title. It was composed by Muḥammad Ishāq Nūru'd-Dīn 'Unqā, otherwise called Darwīsh Muḥammad b. Mushtāq Muḥammad Khayrābādī. The date of composition is not given. Beg.

هزار هزار اشکار سزوار آفریدگار الخ

2. *Maktūb-i-Ḥamīdu'd-Dīn Nāgūrī* (ff. 26-32v). A letter of Sufic contents, ascribed to Ḥamīdu'd-Dīn Nāgūrī (see above, Nos. 1183-1184). It is difficult to determine in how far this statement is correct. Beg.

سپاس و ستائش مر خداوندی را که الخ

3. (*Risāla-i-wahdat-i-wujūd*) (ff. 56-50v, order of folios reversed). A very short theosophic treatise. The name of the author, the exact title, and the date of composition are not given. Cf. above, Nos. 1311 (3), 1328 (2) and 1347 (7). Beg.

الحمد لله ... بدان ای عزیز ... صوفیان که قائمین بوحدت وجود الخ

Bd. v. For measurements, etc., see above, No. 554.

1343.

(مجموعه)

(MAJMU'Ā).

Oc 5.

A collection of Sufic scraps, dating from the XIIc. AH.

1. (*Malḥūzāt-i-Shāh Wajīhu'd-Dīn*) (ff. 67-76v). Aphorisms of a Qādirī shaykh, Shāh Wajīhu'd-Dīn, who may be identical with Wajīhu'd-Dīn Gujrātī, d. 998/1590. They deal mostly with general Sufic matters, or comments on the sayings of the ancient saints. Beg. rather abruptly:

اینچند (sic) کلمه از ملفوظ بکبر الحقائق و معدن جواهر اسرار الخ

2. (*Risāla-i-darwīshī*) (ff. 98-102v). A catechetical exposition of the most elementary Sufic matters, taught to beginners. The authorship is ascribed to 'Abdu'l-Qādir Jīlānī. On the margins its title is given as *Talāwatu'l-wujūd*, but it has nothing to do with another short *risāla* with the same title, mentioned under No. 1350 (3). Beg.

الحمد لله از گفتار حضرت غوث الصمدانی الخ

3. Another series of questions and answers on various Sufic topics (ff. 102v-108). The author's name is not mentioned. Beg.

الحمد لله اكر ترا پرسند كه اى درویش النخ

4. A short note on mystic cosmology, etc. (ff. 109-112v), called on the margins (f. 109) *Ma'rifatu'l-'anāşir*. The authorship is attributed to Sharafu'd-Dīn al-'Āmilī. Beg.

الحمد لله اما بعد بدانكه این كلمه آنست النخ

5. A mystic treatise on the vision of God (ff. 113-116v). The author's name is not given. Beg.

الله الرحمن الرحيم ، مراقبه ، بیست بصورت انسان النخ

6. A brief note on *dhikr* (ff. 116v-117).

7. (*Risāla-i-'ishq*) (ff. 117-121). A short note on mystic love. Beg.

عشق سه است صغیر و کبیر و وسط ، عشق صغیر النخ

8. A brief note on self-knowledge, etc. (ff. 127-128). The author's name is not mentioned.

Bd. v. For measurements, etc., see above, No. 66.

1344.

(مجموعه)

(MAJMU'A).

Oa 15.

Fragments of Sufic treatises, transcribed in the XIIc. AH., and included in a *majmū'a*.

1. A fragment of a treatise on Sufic practices, probably originally divided into several *adabs*. Here only the 5-7 *adabs* are found: the *fifth* dealing with continual *dhikr* (f. 98v); the *sixth* (f. 102v) on نفی خاطر; the *seventh* (f. 104) on ربط قلب. The title of the original work, the name of the author, etc., are not given. Beg. (f. 98v):

'دب پنجم دوام ذکر است ، بیداید دانست كه النخ

2. A letter on Sufic matters (f. 106v), with a great number of poetical quotations. It was probably written in 1020/1610 as stated at its end (f. 109v). The shaykh to whom the letter is addressed may be Maḥmūd Salīm, as may be concluded from the bombastic eulogies given. Folios 110-112v contain fragments. Beg. of the letter:

بسم الله بعد از حمد و صلوة بفدكى و خدمت النخ

Bd. v. Ff. 98v-112v. For measurements, etc., see No. 271.

1345.

(مجموعه)

(MAJMU'Ā).

Ob 4.

Sufic notes contained in this volume. Transcribed in the XIIc. AH.

1. (ff. 4-5v). Scrappy notes.

2. *Mir'ātu'l-muḥaqqiqīn* (ff. 175v-198v). A short treatise on theosophic matters, divided into seven *bābs*. The author's name is not mentioned. Beg.

حمد بیکد و تذنی بی عد حضرت ذوالجلال الخ

3. (ff. 199v-234v). A Persian commentary on a short Arabic treatise, dealing with theosophic matters, and chiefly based on *Fuṣūṣu'l-ḥikam* of Ibn-'Arabī. The names of the author and the commentator, the title of the original work, the dates of composition, are all not mentioned here. It opens with the beg. of the original text:

الحمد لمن وجد بكل ما وجد و سجد بكل ما سجد الخ

4. (ff. 235-236). A very short note explaining the 112th *sūra* of the Coran (*Ikhlaṣ*). The author does not mention his name.

Bd. v. Ff. 175v-236, S 180 × 110, 125 × 55, ll 17. Or. pap. Ind. nast. Cond. good.

1346.

(مجموعه)

(MAJMU'Ā).

Ob 11.

Sufic miscellanies contained in this volume. Transcribed in the XIIc. AH.

1. (ff. 117v-119). A prayer, in Arabic. Various notes.

2. *Salsala-i-Qādirīyya* (ff. 119v and 125). A short note on the Qādirī affiliation, giving the names of the shaykhs, by Kabīr as-Sulaymānī al-Qādirī.

3. *Isnād-i-ḥihl ism-i-Bār-i-Ta'ālā* (ff. 122v-124v), incomplete at the end. A note on the magic properties of the epithets of God. The author's name is not given.

4. *Risāla-i-Muḥammad Sharīf* (ff. 125-128). Praises of Muḥammad, in prose and verse. The compiler's name does not appear. Beg.

الحمد لله ... و هو المسمى و جميع اسماء الله الخ

5. (ff. 128-130). A series of short notes of Sufic and religious contents, mostly explaining the various magic properties of different prayers, invocations to Shāh Madār, or discussions on some matters connected with the *khirqa*, *talqīn-i-bay'at*, etc.

6. *Mi'rāju'n-nabī* (ff. 130v-143v). A short discussion on Muḥammad's *mi'rāj*, in Arabic. The compiler's name does not appear. At the end some *munājāt*. Beg. of the chief treatise :

بسم الله و صلى الله على سيدنا على خير خلقه الخ

7. *Risāla dar shinākhtan-i-wujūd-i-nafs* (ff. 144-148v). A treatise, in questions and answers, on the usual discussions of the carnal self and the methods of subduing it, ascribed to Shaykh Nizāmu'd-Dīn Qutb. Beg.

الحمد لله بدان اسعدك الله تعالى في الدارين الخ

8. (ff. 148-150v). A short treatise on the cabbalistic explanation of prayers and *dhikr*, practised in the *Shattāriyya* affiliation. It is probably an extract from a larger book, as appears from the heading :

فصل از رساله مشرب شطار الخ

Bd. v. ff. 117v-150v. For measurements, etc., see No. 1180.

1347.

(مجموعه)

(MAJMU'A).

Oc 7.

Sufic scraps contained in this volume, dating apparently from the second half of the XIIc. AH.

1. (ff. 9-9v). A fragment of a Sufic treatise ; only the two initial pages. Beg.

حمد و ثنای نامتناهی مرپروردگاریرا که استحکام الخ

2. *Risāla-i-chahārdah khānwāda* (ff. 10-13). A short note, incomplete at the end, on the fourteen recognised Sufic affiliations. Beg.

حضرت رسالت پناه محمد رسول الله الخ

3. *Wujūdiyya* (ff. 13v-16v). A darwīsh catechism, on prayers and Coranic verses to be recited at various ceremonies and on different occasions. Beg.

الحمد لله ... سوال اگر ترا پرسند که مسلمانی چند فرض است الخ

4. *Nuqta-i-wahdat wa rumūzāt-i-ishq* (ff. 20-25v ; ff. 17-19 blank). A short treatise, in *Hindustani*, in prose and verse, apparently by Maḥmūd Chishtī, mentioned in the versified introduction. The treatise consists of questions and answers on the usual elementary Sufic matters intended for beginners. Beg.

جو اس نقطه میں ہی نور محمد، الخ

5. (ff. 26–32). Scrappy notes, magical drawings, etc. Several folios are left blank.

6. *Kanzu'l-ḥaqā'iq* (ff. 33–35v). A very short Sufic treatise, by Farīdu'd-Dīn b. Shāh Wajīhi'd-Dīn Sayyid 'Abdi'l-Qādir Adarmī (ادرمي). Many marginal notes. Beg.

حمد بینهایت و ثنائی بیغایت مر آن وجود مطلق را الخ

7. (*Risāla-i-waḥdat-i-wujūd*) (ff. 39v–44v; ff. 36–38 are blank). A theosophic treatise on emanations, etc.; the same as that described under Nos. 1311 (3), 1328 (2) and 1342 (3). Beg. as usual:

الحمد لله ... بدانکه ای عزیز ... صوفیان که قائلین بوحدت وجود اند الخ

Bd. v. S 245 × 135, 180 × 90, ll 17. Or. pap. Ind. nast., diff. hands. Cond. not good. In many places the MS. is injured by repairs.

1348.

(مجموعه)

(MAJMŪ'A).

M 2.

Two short notes of Sufic contents, included in the large anthology, described above, see No. 926, dating from the end of the XIIc. AH.

1. (*Risāla dar rūh*) (ff. 9–11). An allegoric tale, in Sufico-theosophic strain, dealing with the subject of spirit (or soul). The author's name does not appear. Beg.

حمد ببعد احدی را سزاست که ریاض بدن را الخ

2. (ff. 110–113). A bombastic and very vague discussion of some Sufic topics. The author may be the Shamsu'd-Dīn 'Alī, mentioned at the end. Beg.

نیم شبی چون میان یار تمام قد جلوه رعنائی الخ

Bd. v. For measurements, etc., see above, No. 926.

1349.

(مجموعه)

(MAJMŪ'A).

Oc 6.

A collection of Sufic and poetical scraps, dating from the end of the XIIc. AH. (some entries are dated 1184 AH.).

1. *Ramzu'l-muhaqqiqīn* (ff. 1v–54). A treatise on the usual Sufic topics, in 8 *fasls*. The name of the author is not mentioned. Copious glosses on the margins. Beg.

حمد ببعد و ثنائی ببعد مر خدایرا که الخ

2. (*Risāla dar taṣawwuf*) (ff. 54-69). A short treatise on various theosophical matters, in *Hindustani*. Transcribed in 1184 AH. Beg.

الله محمد كى راز رموز كى النخ

3. *Talqīn-i-sharī'at* (ff. 69-71). A short note of Sufic content, by Muḥammad Ibrāhīm. Also transcribed in 1184 AH. Beg.

تلقين شريعت آنست، حضرت شيخ النخ

4. (ff. 74-81, 87, 88v, 96-109). Fragments and scrappy notes of Sufic contents, poetical quotations, etc. in Persian and *Hindustani*.

5. *Sharḥ-i-bāzū-band-i-Amīru'l-mu'minīn 'Alī* (ff. 82v-87). A magic prayer and amulet, to be worn round the arm, ascribed to the authorship of 'Alī, the Imām, with a Persian explanation.

6. *Masā'il-i-Sūfiyya* (ff. 89-95v). Questions concerning various details of Sufic doctrine, put by Ḥusayn, one of the disciples of Shāh Rājū b. Shāh Ṣifatu'l-lah (?) al-Ḥusaynī, to his preceptor. Beg.

الحمد لله اما بعد اين كمترين بندگان النخ

Ff. 109, S 150 × 100, 135 × 80, II 14. Europ. pap. Ind. ugly nast. Cond. tol. good.

1350.

(مجموعه)

(MAJMU'A).

Oa 72.

A collection of Sufic scraps, dating from the XIIc. AH. Different parts of it were transcribed (by different hands) in 1146, 1163, etc., AH.

1. *Kashf-i-jawāhir-i-'amal-i-muḥaqqiqān* (ff. 44v-74v). A treatise on magic and cabbalistic interpretation of various religious practices, prayers, etc., with many tablets, magical formulas, etc. The name of the author is not given. Beg.

الحمد لله بدانكه شغل اسم ذات النخ

2. (*Risāla-i-faqr*) (ff. 111-125v). The usual catechism of the elements of darwish lore, ascribed, as is frequently done, to the authorship of the Imām Ja'far Ṣādiq. Beg.

الحمد لله ... بدانكه (سبب) تصذيف اين رساله آن بود كه النخ

3. *Talāwatu'l-wujūd* (ff. 169-174). A short note of theosophic content, by Muntakhabu'd-Dīn Qādirī. Beg.

الحمد لله اما بعد اين رساله ايسست از شيخ المحققين النخ

On f. 174v there is a note in Arabic, written in Maghribī handwriting.

Bd. v. For measurements, etc., see No. 937.

1351.

(مجموعه)

(MAJMU'Ā).

Oc 2.

Short Sufic treatises included in this volume, dating from the XIIc. AH.

1. (ff. 13v-20v). A short note on prayer, faith, etc., by Quṭbu'd-Dīn Muḥammad b. Ghiyāthi'd-Dīn 'Alī. Beg.

الحمد لله ... باید دانست که چنانچه بذرکین حق الهی

2. *Wajhu'l-lah* (ff. 21v-28). A short treatise, in prose and verse, on various pantheistic matters, dedicated to Shāh Wajihu'd-Dīn 'Abdu'l-Qādir ^{ادمیر}, perhaps the same as in No. 1347 (6). The name of the author is not given. Commentary on the margins, probably forming part of the original work. Beg.

حمد بی نهایت مر آن وجود مطلق را که از جود تجلیات الهی

Bd. v. S 215 x 150, 200 x 105, ll 10-12. Or. pap. Ind. nast. Cond. good.

1352.

(مجموعه)

(MAJMU'Ā).

On 43.

Sufic treatises, included in this volume, dating from the XIIc. AH.

1. (*Risāla-i-rāh-i-Haqq*) (ff. 1v-18v). A treatise on the usual topics of Sufic spiritual training. The author's name is not given. The title as above is found on the fly-leaf. Beg.

الحمد لله بدانکه طالب از شیخ سوال کرد الهی

2. *Kamālu's-sālikīn* (ff. 30v-32v). A fragment of a Sufic treatise chiefly based on the works of Ni'matu'l-lah Walī (see above, Nos. 1239-1240). The name of the compiler is not given, and only the *takhalluṣ* Khādim appears in the poetical passages. Beg.

سپاس قدسی اسس مر ملکی را که آرائش عالم الهی

Bd. v. S 225 x 140, 165 x 90, ll 13. Or. pap. Ind. nast. Cond. tol. good.

1353.

(رساله در بیان ابدال)

(RISĀLA DAR BIYĀN-I-ABDĀL).

E 80.

A treatise on 'invisible men' (*rijāl-i-ghayb*), the 'forty bodies' (*chihil tan*), etc., together with various prayers, in Arabic, explained in Persian, Coranic verses, used as incantations, etc.

The note is very fragmentary and has many lacunas. Probably for this reason there is no mention of the author's name, the title, date of composition, etc. A quite modern copy, dating from the beg. of the XIIIc. AH. Beg. (abruptly?).

ان الذين امنوا و عملوا الصالحات النخ

Ff. 5, S 200 × 145, 165 × 100, ll 12. Or. pap. Ind. vulgar nast. Cond. tol. good.

1354.

(ذکر سیر صالحان)

(DHIKR-I-SIYAR-I-ṢĀLIḤĀN).

E 54.

A short collection of Sufic aphorisms, ascribed to various ancient sages, and gathered from various well known standard Sufic works. Neither the exact title, nor the name of the compiler are given in the text. On the margins the treatise is called *ثمرات الولي*, and ascribed to one Muḥammad Maḥfūz-Khān, but it is impossible to ascertain in how far this is reliable. Copied in the beg. of the XIIIc. AH. Beg.

الحمد لله الولي والصلاة والسلام على رسوله النخ

Ff. 13, S 235 × 140, 215 × 100, ll 23. Or. pap. Ind. nast. Cond. good.

1355.

(مجموعه)

(MAJMU'Ā).

Oa 44.

A scrap book of Sufic contents, dating from the beg. of the XIIIc. AH.

1. (ff. 1v-7). Scrappy notes, fragments, horoscopes, etc.

2. *Jam'u'n-nukāt* (ff. 8-20v; the order of folios is 10, 17-20, 11-16). A treatise on theosophic matters, by Sayyid Qāsim b. Shāh Muḥammad b. Shāh Murtaḍā Qādirī. The date of composition is not given. A reference to the *Tajalliyāt-i-Raḥmānī* (see above, Nos. 1313-1314). Incomplete at the end. Beg.

الحمد لله ... قال الفقير الحقير تراب اقدام اهل الله النخ

3. *Warathatu'l-ḥaqq* (ff. 21-36). Sufico-cabbalistic interpretations of various prayers, etc., by Shāh Ḥāfiz, who belonged to the Shaṭṭārī affiliation. Beg.

الحمد لله الذي نور قلوب العارفين النخ

4. (ff. 37-41). Various scrappy notes, extracts, fragments, etc.

Ff. 41, S 215 × 155, 170 × 110, ll 13. Europ. pap. Ind. vulgar nast. Cond. tol. good.

1356.

(مجموعه)

(MAJMŪ'A).

E 76.

A collection of Sufic scraps, dating from the XIIIc. AH.

1. *Risāla-i-amīrī* (ff. 1-23). A short treatise on Sufico-ethical matters, translated from the Arabic. Unfortunately no details are given as to the names of the author and the translator, or the time of composition. Beg.

الحمد لله ... بدان اسعدك الله ... كتاب عربي بود فارسي کرده شد انهم

2. (ff. 23-31v). A short note on Sufico-magic and cabbalistic matters, without the name of the author and title.

3. (ff. 31v-33). A note on the virtues, which a true *faqīr* must possess.

4. *Risāla-i-Farīdu'd-Dīn Ajūd'hanī* (ff. 33-46). A short Sufico-ethical treatise, containing miscellaneous information, which may be useful to a darwīsh. The authorship is ascribed to Farīdu'd-Dīn Ajūd'hanī, i.e. apparently the famous Chishtī saint surnamed Ganj-i-Shakar, d. in 664/1265. It is difficult to determine whether this statement is correct. Beg.

رساله حضرت شیخ بدان اسعدك الله في الدارين انهم

Ff. 46, S 210 × 145, 155 × 85, ll 15. Europ. pap. Ind. nast. Cond. tol. good.

IX. THE SCIENCES, MENTAL, MORAL AND PHYSICAL.

1. Encyclopædias.

1357.

حکمت ثلاثی

HIKMAT-I-‘ALĀĪ.

H 1.

The famous encyclopædia of the different philosophical disciplines, also called *Dānishnāma-i-‘Alāī*, or *Kitābu’l-‘Alāī*, *Uṣūl wa nukāt-i-‘ulūm-i-khamsa-i-hikmiyya*. etc. The author is the celebrated Avicenna, or Abū ‘Alī ibn Sīnā, d. 428 1037, who dedicated it to ‘Alāu’d-Daula Abū Ja’far Muḥammad b. Dushman-ziyār Ibn Kākūya, who ruled in ‘Irāq 398-433/1007-1041. The work was completed and edited after Avicenna’s death by his disciple, ‘Abdu’l-Wāhid b. Muḥammad Jūzjānī. For details concerning this composition and its author see Browne. Lit. Hist. II, 106-111, 115, GIPh 363, EIO 2218, RS 162, Pr 114. R 433-434, etc. *Ind. libr.* Bh 215. The present copy was transcribed in 1113 AH. Its language is appreciably modernised. It contains only the sections on physics, metaphysics and logic, and so represents the original version of the book, without Jūzjānī’s additions. Beg.

سپاس و ستائش مر خداوند آفریدگار الخ

S 255 x 150, 195 x 95, ll 17. Or. pap. Good Ind. nast. Cond. good.

1358.

نزهت نامه علائی

NUZ’HAT-NĀMA-I-‘ALĀĪ.

G 60.

A fragment of a concise encyclopædia dealing with medicine, horoscopes, amulets, cabbalistic interpretations of the meaning of letters, alchemy, astrology, the preparation of pills and antidotes, etc. The author, Shāh Mardān (or, as in EB 1480, Sahmu’d-Dīn) b. Abi’l-Khayr, wrote probably not long after 475/1082. The work is dedicated to ‘Alāu’d-Daula Garshāsp Ḥisāmu’d-Dīn b. ‘Alī b. Farāmurz (433-443/1041-1051) b. ‘Alāī’d-Daula Muḥammad (398-433/1007-1041), a prince of Ṭabaristān. See GIPh 363, EB 1480, Gotha C. 30-36; cf. R 465-466, Fl II 517. A bad copy, dating from the end of the XIc. or the beg. of the XIIc. AH. It

contains extracts from both *qisms* into which the work is divided, partly reproduced literally, partly in abstract. Beg.

ایزد تعالیٰ از حکم حکمت و قوت قدرت جهان آفرید الخ

Bd. v. Ff. 3v-4v and 36-172, S 200 × 135, 155 × 95, ll 20. Or. pap. Ind. nast., different hands. Cond. tol. good. Notes on the fly-leaves and on the margins.

1359.

مفتاح العلوم

MIFTĀHU'L-'ULŪM.

M 140.

An encyclopædia dealing with religious, philosophical, philological, medical, zoological, astrological, magical, etc., matters. Its title (here found on f. 3) is variously given in different copies as *Jāmi'u'l-'ulūm*, *Jawāmi'u'l-'ulūm*, *Ḥadā'iqu'l-anwār fī ḥaqā'iqi'l-asrār*, etc. It was completed in 574/1179 by Fakhrū'd-Dīn Muḥammad b. 'Umar ar-Rāzī, usually called Fakhr-i-Rāzī, d. 606/1209-1210, and dedicated to Khwārizm Shāh 'Alāu'd-Dīn Takash b. Īl-Arslān b. Atsiz, who reigned in 568-596/1172-1200. See Browne, Lit. Hist., II. 484-485, Brockelmann, Gesch. d. Ar. Lit., v. I, pp. 506-508, GIPh 363; BI II 722, RS 142-143, EB 1481-1482, Pr 92, Leyden C. I, No. 16. The work is divided into 60 *bābs* (their headings are given in EB 1481 and RS 142). Copied in the XIc. AH. Beg.

الحمد لله الذي انشأنا بتصرفه و اثرنا بتصرفه الخ

Ff. (217), S 220 × 125, 150 × 60, ll 17. Or. pap. Old Ind. nast. Cond. tol. good, slightly worm-eaten. Space is reserved on many pages, apparently for drawings, but is everywhere left blank. Many lacunas in the middle of the book.

1360.

نفائس الغنون

NAFĀ'ISU'L-FUNŪN.

M 141.

The well known encyclopædia, dealing with different disciplines. It was composed between 735 and 742/1335-1342, by Muḥammad b. Maḥmūd al-Āmulī, d. after 753/1352, who dedicated it to Amīr Jamālu'd-Dīn Shaykh Abū Ishāq b. Maḥmūd-Shāh, a ruler of Fārs and 'Irāq, 742-754/1341-1353. The work is divided into a *muqaddima* and two *qisms*, each subdivided into several *maqālas* (their lists are given in EIO 2221 and EB 1483), and the full title is *Nafā'isu'l-funūn fī 'arā'isi'l-uyūn*. See GIPh 363-364, BI II 725, EIO 2221-2224, EB 1483-1491, Pr 148. 164-167, 352, R 435-438, Fl I 38-42, etc. Ind. libr. Bh 219-221. Cf. also Mélanges Asiatiques, III, p. 734 and V, p. 261; Wiener Jahrbücher, v. 61, Anzeigeblatt, pp. 2-10, etc. Lith. in Persia. The present copy was transcribed at Lucknow in 2612, i.e. possibly 1226 AH.,

and the transcript was collated. An index is given on ff. 1v-20. Beg. as usual (f. 21v):

حمد و ثنا و شکر بی انتہا حضرت پادشاہی را الخ

Ff. (865), S 360 × 210, 235 × 120, ll 17. Or. pap. Ind. nast. Cond. good. Vignettes.

1361.

The same.

M 2.

The *fifth fann* of the fourth *maqāla* of the first *qism* of the same work, dealing with genealogy (انساب). Copied towards the end of the XIIc. AH., included in a *majmū'a* (see No. 926).

Bd. v. Ff. 1-8v. For measurements, etc., see above, No. 926.

1362.

The same.

M 128.

An index only, probably originally belonging to what might have been a good copy of the same work, dating from the XIIc. AH.

Bd. v. Ff. 1v-16, S 290 × 190, 200 × 100, ll 21. Or. pap. Ind. nast. Cond. good. Vignette

1363.

دانشنامہ جهان

DĀNISH-NĀMA-I-JAHĀN.

H 3.

An encyclopædia of naturalistic disciplines, such as cosmology, meteorology, botany, physiology, anatomy, etc., in 10 *faṣls*, 20 *aṣls*, 4 *natīja* and a *khātima*. The author calls himself Ghiyāthu'd-Dīn 'Alī b. 'Alī Amīrān Ḥusaynī Iṣfahānī (here امجدانی), who wrote probably in the VIIc. or VIIIc. AH. It is dedicated to Abū'l-Fath Sultān Maḥmūd (see f. 3v), but there are no indications as to which dynasty this prince belonged to. See EIO 2173-2174, EB 1456, Pr 372-373, R 439-440, etc. The present copy dates from the end of the XIIc. AH. Beg. (f. 2):

سزاوار ستائش و سپاس مبدعی است کہ باقتضای (باقضای) ذاتی الخ

The first folio is occupied with a fragment of a Sufic treatise dedicated to Nādir-Shāh.

Ff. 167, S 255 × 195, 165 × 90, ll 17. Or. pap. Ind. nast. Cond. good.

1364.

معجم الحكمة

MUJMALU'L-ḤIKMAT.

Ob 12.

A collection of concise treatises dealing with various mathematical and logical disciplines, being an abbreviated Persian paraphrase of the well known encyclopædia *Ikhwānu's-ṣafā*. The present Persian version was prepared in the reign of Timūr (cf. f. 2v), but the compiler does not mention his own name. This volume contains only the first *qism* of the whole work, which comprised also the naturalistic, astronomical and religious disciplines. See EIO 2225, EB 1492, Pr 158-161, Fl I 42, etc. *Ind. libr.* Bh 207; cf. St. No. 33 on p. 121. Transcribed in the XIIc. AH. Beg

سپاس و منت وجودی را که واجب الوجود الخ

S 175 × 110, 120 × 65, ll 17. Or. pap. Ind. nast. Cond. good.

1365.

شاهد صادق

SHĀHAD-I-ŠĀDIQ.

M 109.

A large compendium of information pertaining to the religious, ethical, political, philosophical and naturalistic disciplines, interspersed with religious traditions, proverbs and aphorisms of ancient sages, copious poetical quotations, etc. The author. Muḥammad Šādiq b. Muḥammad Šāliḥ Iṣfahānī Āzādānī, with the *takhalluṣ* Šādiqī, commenced it in 1054/1644. The work is divided into five *bābs* and a *khātima* (the list of their headings is given in EIO 2226). See EIO 2226-2227, Pr 167, R 775, etc. *Ind. libr.* Bh 468; cf. St. No. 14 on p. 52. A portion of it was translated into English, London, 1832 (Or. Transl. Fund). Copied in the XIIc. AH., incomplete at the end. Beg.

الحمد لله تعالى و منه المبتدى و اليه المنتهى الخ

Ff. (744), S 295 × 160, 190 × 85, ll 15. Or. pap. Ind. nast. Cond. good.

1366.

The same.

M 108.

Another copy of the same work, dating from the end of the XIIc. or the beg. of the XIIIc. AH. Beg. as in the preceding copy.

S 315 × 210, 250 × 135, ll 21. Or. pap. Ind. coarse nast. Cond. good. Some folios are misplaced.

1367.

فرهنگ اورنگ شاهي

FARHANG-I-AURANG-SHĀHĪ.

D 254.

A voluminous naturalistic encyclopædia of India, with its full title of *Farhang-i-‘ajā’ibu’l-ḥaqā’iq-i-Aurang-Shāhī* (see f. 2v). The author, Hidāyatu’l-lah b. Muḥammad Muḥsin al-Qurayshī al-Ḥāshimī al-Ja’fārī, dedicated it to Aurangzib. The work, which seems to be very rare, contains a description of the animals, plants, minerals, etc., of India, with many illustrations, some of them being rather good. Copious poetical quotations in Persian and Hindustani. The present copy, dating from the end of the XIc. or the beg. of the XIIc. AH., is fragmentary, folios are badly misplaced, and the text of different sections is confused. There is a complicated system of division into chapters, which would be difficult to reproduce here on account of the misplacements of folios, but the original sequence of the subjects seems to be as follows: insects (f. 16); snakes (and the methods of treatment of snake bites) (f. 46); scorpions, centipedes, etc. (f. 58v); lizards (f. 66); spiders (ff. 67-70, 412v); ants (f. 70); classification of properties of different animals (f. 74); birds (f. 77); plants (ff. 83-290v, 413-537v), to which belongs also the section on agriculture (ff. 291-338): ‘wonders,’ dragons, crocodiles, etc. (f. 338); meteorology (f. 346); aquatic animals, fishes, etc. (f. 349); turtles (f. 407); minerals (f. 540); *tilisms* (f. 546); geology, dealing with hills (f. 554), wells (f. 568), brooks, etc. (f. 597-601). The work is based on many well known earlier treatises on the same matters. Beg.

‘بی حمد تو سر دفتر توقیع کلام’ از لام تو کام دل هر خسته تمام

Ff. 601, S 310 × 190, 190 × 105, ll 28-38. Or. pap. Ind. nast. Cond. not good. Many leaves injured by dampness, worms and repairs.

1368.

مختصر مفید

MUKHTAṢAR-I-MUFĪD.

J 23.

A treatise of encyclopædic character, dealing with cosmography, meteorology, astrology, geography, physiology, demonology, etc. It was composed in 1201 1787 (chronogram غر), by Muḥammad Aslam Bangālī Pandwāī, and based on the standard works on each of the disciplines dealt with here. The treatise is divided into a *maṭlab* (f. 3v, on مرکبات و مجردات), and 20 *fāidas*: 1, on عقول (f. 15v); 2, on اجرام علوی (f. 17); 3, on ملائکه افع (f. 37): 4, on محقق هلال و بدر (f. 38): 5, on صبح و شفق (f. 37v); 6, on

كسوف (f. 39); 7, on تاريخ سال (f. 39v); 8, on فساد كون و فساد (f. 48v); 9, on عناصر اربعة (f. 49); 10, on انسان (f. 163); 11, on نفس انساني (f. 163v); 12, on حواس خمس (f. 169v); 13, on قواى بدائيه (f. 165v); 14, on قواى عقليه (f. 174v); 15, on تكوين (f. 172v); 16, on سن و عمر (f. 175); 17, on انواع اعداد اجناس (f. 183); 18, on انواع اجناس (f. 186); 19, on جن و شياطين (f. 188v); 20, on اسامي علوم (f. 193); 21, on فضائل (f. 194). It is the same work as the one described in Pr 172-173. In that copy the work is divided into 41 *fāidas*, but the 21 additional *fāidas* are simply parts of *fāida* 9 of this transcript. Copied in the beg. of the XIIIc. AH. Beg.

سبحان الله حکمت بالغه خالق ارض و سموات النجم

Ff. (197), S 215 × 150, 165 × 95, ll 15. Or. pap. Ind. nast. Cond. tol. good. Slightly repaired.

2. Philosophy, Ethics and Politics.

1369.

ظفر نامه

ZAFAR-NĀMA.

E 223.

A short fragment from the *Zafar-nāma*, a Persian version of what is said to have been a Pehlevi book on ethics, ascribed to the authorship of the legendary sage Buzurjmihr, the wazīr of Anūshirwān. It was translated by the celebrated Avicenna, or Abū 'Alī b. Sīnā (see above, No. 1357), at the request of the Samanide prince Nūh b. Maṣṣūr (366-387/976-997). See EIO 2151-2152, EB 1241 (43), 1476 (6), 2019. R 52, Fl III 493-494. Edited in C. Schefer's *Chrestomathie Persane*, vol. I, pp. 1-6 (texts) and 3-5 (notes). In the present copy, dating from the end of the XIIc. AH., the language is considerably modernised. Beg.

بدانکه آورده اند که روزی نوشیروان عادل بزرجمهر را که وزیر بود طلب

کرد النجم

Bd. v. For measurements, etc., see No. 1155.

1370.

کنج الکندی

GANJU'L-GANJ (!).

E 75.

The *first volume* of a very interesting and rare work on politics (د: اخلاق پادشاهان), containing a great number of historical

anecdotes, etc. The editor, who does not mention his name, states in his introduction that he found a copy of the work, which was incomplete, the introduction and the first *bāb* having been lost. Seeing, however, that the contents of the book were valuable even in this incomplete form, he wrote a new preface and left the old work to begin with the second *bāb*, as it was. The author of the treatise is called Abū'l-Qāsim Naṣr b. Aḥmad ash-Shādānī an-Nishābūrī (cf. ff. 3, 168v, etc.). He mentions several times that he was at Ghaznī in 503-1109 (ff. 7v, 144, etc.), which was then under Sulṭān Mas'ūd, the Ghaznawide (492-508/1099-1114), often referred to in the text, always as still reigning. The language of the book is really archaic, but in some places probably slightly modernised. The work is divided into six *bābs* (of which the first one has been lost):

- باب دوم، (f. 3v) (در انوار عقل و نثار خرد و زایه‌های راست)
 „ سیوم، (f. 86v) (در اقبال دولت خداوند و لیف‌نعمت)
 „ چهارم، (f. 168v) (در آداب پادشاهی و شرائط جهانداری)
 „ پنجم، (f. 228) (در توقیعات بزرگان و نذرات زیرگان)
 „ ششم، (f. 262) (در آداب وزرا و نوادر اعمال کسری)

The title in its monstrous form appears only in the colophon, and is probably due to the scribe's imagination. The work is not mentioned by Hājji Khalīfa. Cf. St. No. 17 on p. 52. Copied in the XIIe. AH. for one Ḥasan 'Alī. Beg. of the preface:

حمد ببعد و ثنای بی‌عد حکیمی را که مظاهر عالم النخ

Beg. of the second *bāb*, i.e. the original work (f. 3v):

باب دوم کرد آورده شد اندرین باب انوار عقل و نثار خرد النخ

Ff. (342), S 250 × 145, 190 × 90, ll 15. Or. pap. Coarse and vulgar Ind. nast. Cond. good. Slightly worm-eaten.

1371.

(ربیع الاسرار)

(RABĪ'U'L-ASRĀR).

E 74.

An interesting old work on ethics, with some references to cosmological, magical and other matters. It is dedicated to the Atābeg of Yazd, Salghur Shāh (b. Maḥmūd b. Maṣṣūr), who reigned in 629-670/1232-1271. Unfortunately, the present copy is incomplete both at the beginning and the end (although one folio, in a more modern handwriting, is added on each side, containing the beginning as well as the end, both obviously spurious). The name of the author and the exact title also do not appear

here. The title as above is given, in a comparatively old handwriting, on the fly-leaf. The author's name may be Aḥmad b. Muḥammad as-Samarqandī aṣ-Ṣūfī, cf. f. 21 where this name is introduced by the words *مترجم کتاب*. The treatise is based on several early works, and is divided into 82 *bābs*. It contains also many historical anecdotes, and copious poetical quotations, chiefly in Arabic. The language is simple and not much modernised. Probably this particular copy is referred to in St. No. 13 on p. 52. The copy itself dates apparently from the end of the Xc. or the beg. of the XIc. AH. Beg. (as on the spurious initial page) :

حمد بی نهایت و مدح بی غایت آنخدائی را که اله

Beg. of the original portion of the MS. (f. 2) :

..... مظفر الدولة و الدنیاء و الدین جلال الاسلام و المسلمین امیر سلغر

شاه خلد الله ظلال عاطفته و ابد کمال رأفته و اعلى شأنه اله

S 225 × 150, 165 × 100, ll 23. Or. pap. Pers. nast. Cond. tol. good. Slightly injured by dampness and repairs. Many lacunas, folios often misplaced (in the beginning their order must be : 1, lacuna, 2, 4, 5, 3, etc.).

1372.

اخلاق ناصري

AKHLĀQ-I-NĀSIRĪ.

E 9.

The most popular work amongst Persian treatises on ethics. It was composed by the well known astronomer Naṣīru'd-Dīn Muḥammad b. Muḥammad b. al-Ḥasan aṭ-Ṭūsī, d. 672/1274, cf. above, No. 1182. It was dedicated to the governor of Qūhistān, Nāṣīru'd-Dīn b. 'Abdī'r-Raḥīm b. Abī-Manṣūr Muḥtasham. For details concerning the author and his work see Br. Lit. Hist. II, 484-486, GIPh 348, Bl II 730-733, EIO 2155-2172, Br 124, RS 147-148, EB 1435-1443, Pr 49, 304, Ros 290, R 441 sq., 856, Dresden C. No. 343, etc. *Ind. libr.* Bh 208, St. No. 9 on p. 51. Cf. also E. Frissell in *Bombay Transactions*, vol. I, pp. 17-40; Schier, *Specimen editionis*, etc., Dresden, 1841; A. Sprenger, in *ZDMG*, vol. XIII, pp. 539-540; etc. Lith. a great many times in India and Persia. The present copy was transcribed by Mīr 'Abdu's-Salām, in 1050 AH. Beg. as usual :

حمد بی حد و مدح بی عد لائق حضرت عزت اله

Ff. (161), S 230 × 130, 170 × 90, ll 42-30, in three oblique columns. Good. Or. pap. Good Ind. nast. Cond. rather bad, injured by worms, dampness and repairs. Good vignette.

1373.

The same.

E 11.

Another copy of the same work, dated 1094 AH. (the 27th year of Aurangzib's reign). Beg. as in the preceding copy.

Ff. (216), S 230 × 130, 170 × 85, ll 15. Or. pap. Ind. nast. Cond. good. Glosses on the margins.

1374.

The same.

E 4.

Another copy of the same work, dating from the beg. of the XIIc. AH. Incomplete at the end. Beg. slightly different :

شكرنا محصور و حمدنا معدود حضرت واجب الوجود النج

Bd. v. Ff. 20v-91v, S 235 × 140, 170 × 70, ll 20. Or. pap. Ind. nast. Cond. good. Many marginal glosses.

1375.

The same.

E 13.

Another copy of the same work, dated 1174 AH., transcribed by one Najmu'd-Din. Beg. as in No. 1372.

S 190 × 150, 130 × 90, ll 16. Europ. pap. Ind. nast. Cond. tol. good. Slightly injured by repairs.

1376.

The same.

E 9a.

Another copy of the same work, transcribed in 1184 AH. by Nāhir-Khān b. Ḥusayn-Khān. Beg. as in No. 1372.

S 215 × 130, 150 × 80, ll 17. Or. pap. Ind. nast. Cond. good. Copious glosses on the margins.

1377.

The same.

E 10.

Another copy of the same work, transcribed by Sharafu'd-Din towards the end of the XIIc. AH. Beg. as in No. 1372.

S 235 × 130, 180 × 90, ll 17. Or. pap. Ind. shik.-nast. Cond. tol. good.

1378.

The same.

E 12.

Another copy of the same work, dating from the XIIIc. AH., incomplete at the end. Beg. as in No. 1372.

S 210 × 135, 185 × 95, ll 13. Or. pap. Ind. nast. Cond. good. Many lacunas, the order of folios in many places is confused. Marginal glosses.

1379.

اخلاق الاشراف

AKHLĀQU'L-ASHRĀF.

E 4.

A satirical exposition of sins and mistakes against the ethical standard, in numerous anecdotes derived from observation of contemporary life, by Nizāmu'd-Dīn 'Ubaydu'l-lah Zakānī, d. ca. 772/1371. The treatise, which is arranged in seven *faṣls*, was composed in 751/1351 (cf. f. 3). For details concerning the author and his work see Br. Lit. Hist. III, 230-257, GIPh 267, RS 264 (5), Pr No. 14 (69), Fl No. 567 (3), Fleischer, Leipzig C. No. 306, etc. Copied in the XIIc. AH. At the end there are several quatrains from Abū-Sa'īd b. Abī'l-Khayr. Beg.

شكرنا معصوم و حمدنا محدود حضرت واجب الوجود را الخ

Bd. v. Ff. iv-19, S 215 × 140, 155 × 85, ll 15. Or. pap. Ind. nast. Cond. good.

1380.

ذخيرة الملوك

DHAKHĪRATU'L-MULŪK.

E 72.

A treatise on ethics and politics, by Sayyid 'Alī b. Shihābī'd-Dīn Hamadānī, the famous saint and Muhammadan missionary of Kashmir, d. 786/1385. See concerning him and his work GIPh 349, Bl II 760-766, EIO 2176-2179, EB 1451-1453, Pr 17, 321-323, Ros 291, R 447, Fl III 284, Tornberg 290, Dresden C. No. 5, Leyden C. IV 320, etc. *Ind. libr.* Bh 213-214, St. No. 6 on p. 50 and No. 43 on p. 164. The work is divided into ten *bābs* (the list of their headings is given in EIO 2176). Copied by 'Ibādu'l-lah b. Khwāja Faydī in the XIIc. AH. Beg.

حمد بسیار و ثنائی بیشمار مر حضرت ملکی را الخ

Ff. (196), S 235 × 135, 170 × 85, ll 15. Or. pap. Ind. nast. Cond. good. Notes and stray poetical quotations on the last two folios.

1381.

نصائح نظام الملک

NAṢĀ'IH-I-NIZĀMU'L-MULK.

E 209.

Admonitions on the subject of the duties of an administrative official, etc., ascribed to the famous wazīr of several Saljuqide princes, Nizāmu'l-Mulk (d. 485/1092). The author of this work does not mention his own name. He based it on Nizāmu'l-Mulk's own work *Siyaru'l-mulūk* as well as on papers and the oral traditions preserved in his family. The treatise was compiled, apparently in the second half of the ninth century AH., for Amīr Fakhru'd-Daula Ḥasan b. Tājī'd-Dīn Ḥasan, a descendant of Nizāmu'l-Mulk. See GIPh 348, EB 1426-1428, R 446, etc. Cf. *Mélanges Asiatiques*, vol. VI, p. 115, Elliott, *Hist. of India*, v. VI, pp. 485 sq. The present copy dates from the XIIc. AH. Beg.

شرائف تحمیدات پادشاهی را کہ انتساب فخر دین بنظام ملک النج

Ff. (67), S 235 × 135, 170 × 80, II 15. Or. pap. Ind. nast. Cond. rather bad. Injured by dampness and repairs.

1382.

اخلاق جلالی

AKHLĀQ-I-JALĀLĪ.

E 7.

The famous work on ethics, with the full title of *Lawāmi'u'l-ishrāq fī makārimi'l-akhlāq*, by Jalālu'd-Dīn Muḥammad b. As'ad as-Ṣiddiqī ad-Dawānī, d. 908/1502-1503, who dedicated it to the Āq-Qoyunlū prince of 'Irāq, Ḥasan-beg Bahādur (872-882/1467-1477). For details concerning the work and its author see Br. Lit. Hist. III, 442-443, GIPh 348; Bl II 740-741, EIO 2183-2187, EB 1298 (1), 1457-1459, Pr 307, R 442 sq., Aum 62, Mehren 6, etc. *Ind. libr.* Madr 133, St. No. 10 on p. 51. Lith. and printed a great many times in India. Translated into English by W. F. Thompson, London, 1839 (Or. Transl. Fund). Copied in 1020 AH. Beg as usual:

افتتاح کلام بنام واجب الاعتظام سلطانی سزد النج

Ff. (132), S 230 × 140, 140 × 70, II 17. Or. pap. Ind. nast. Cond. good. Copious notes and glosses. Index. Vignette.

1383.

The same.

E 5.

Another copy of the same work, dated 1169 AH. (here 149). Beg. as in the preceding copy.

Ff. (158), S 225 × 125, 160 × 80, II 15. Or. pap. Good Ind. nast. Cond. good. Slightly worm-eaten.

1384.

The same.

E 6.

A small portion of the same work, containing only the beginning. Transcribed in the XIIIc. AH. Beginning as in both preceding copies.

S 285 × 190, 220 × 105, ll 9. Europ. pap. Ind. nast. Cond. good. Glosses.

1385.

حصن الملوك

HIṢNU'L-MULŪK.

D 145.

A treatise on ethics and politics, in three *qisms*. It was composed, as stated in the preface, 39 years after the death of Shāhrukh, i.e. ca. 889/1484, and dedicated to Sultān Ḥusayn Mirzā (873–911/1469–1506). The author does not mention his own name. The work seems to be very rare in Western libraries, but the MSS. of it are fairly common in Turkestan. The present copy dates from about the middle of the Xc. AH. Of the beg. there remains only : شكر و سپاس و ستائش (continuation is damaged by dampness).

Ff. (130), S 185 × 125, 125 × 80, ll 10. Or. pap. Khorasani nast. Cond. good. Index.

1386.

اخلاق محسنی

AKHLĀQ-I-MUḤSINĪ.

E 8.

Another well known work on ethics, dedicated to prince Abū'l-Muḥsin, the son of Sultān Ḥusayn Mirzā. The author is the famous and prolific writer Ḥusayn b. 'Alī Wā'iz al-Kāshifī, d. 910/1505 (cf. above, Nos. 59–60, 290–291, 959–967). The treatise is divided into 40 *fasls* (the list of their headings is given in EIO 2188). For the details concerning the work and its author see Br. Lit. Hist. III, 442–443, GIPh 349; BI II 742–749, EIO 2188–2200, Br 125, EB 1460–1462, Ros 291, R 443, Aum 63, Mehren 6, Dorn C. 257, Krafft 183, etc. *Ind. libr.* Madr 134, St. No. 8 on p. 50. Lith. and printed many times in England, India, Constantinople, etc. Translated into English by H. G. Keene, Hertford, 1851; cf. also G. de Tassy, Notice du traité Persan sur les vertus de Hussein Vaëz, Paris, 1837 (JA, IV, pp. 61–81). Transcribed in 923 AH., by 'Abdu's-Salām Kātib. Therefore this may be one of the earliest known copies of this work (although the date seems to be slightly suspicious). Beg.

حضرت پادشاه علی الاطلاق عزت کلمته و جلالت عظمتہ الخ

S 245 × 160, 150 × 80, ll 17. Or. pap. Very good Indo-Herati nast. Cond. very good. Excellent vignette.

1387.

اخلاق هيايون

AKHLĀQ-I-HUMĀYŪN.

Oa 31.

A short treatise on ethics, comp. in 912/1506-1507 (cf. f. 4v) by Ikhtiyār al-Ḥusaynī (cf. ff. 3v, 25, 35v), who may be identical with the author of *Mukhtārū'l-Ikhtiyār* (see above, No. 1035), a treatise on *fiqh*. It is dedicated to Bābur (cf. f. 4v), and based on various early standard works on the subject, chiefly on the well known treatise on ethics by Ibn Miskawayh (cf. f. 5). The work is divided into three *qānūns*, subdivided into numerous *baḥths*, *qā'idās*, *jadwals*, etc. See Bl II 767, EB 1463, Pr 323-324: (GC I 21). Transcribed in 1187 AH. Beg.

طغری سعادۃ خسروان عالی شان دار الملک الخ

Bd. v. Ff. 1v-38v, S 235 × 145, 165 × 85, ll 17. Or. pap. Ind. nast. Cond. good.

1388.

پند نامہ جهانگیری

PAND-NĀMA-I-JAHĀNGĪRĪ.

E 39.

A short ethico-religious treatise, containing numerous instructive anecdotes, composed in, or shortly after, 1021/1612, which year is referred to in the beginning. The name of the author is not given. It is divided into an *inwān* and 7 *naw's*. Cf. St. No. 15 on p. 52. This treatise seems to be identical in contents with the work, also composed in 1021/1612, styled *Maw'iza-i-Jahāngīrī*, by Mīrzā Muḥammad Bāqir Najm-i-Thānī, with the *takhalluṣ* Bāqir-Khan, see EIO 1535 (1), 2205, etc. The initial words, however, are different. The present copy was transcribed from a very defective original, because many pages are left partly blank. The copyist, Ghulām Muḥammad b. Muḥammad 'Umar Bāpī, wrote it in 1191 AH. Beg.

الحمد لله اما بعد از حمد و سپاس و ستائش حضرت بار تعالی الخ

S 245 × 135, 185 × 85, ll 15. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

1389.

نفايس وجيهي

NAFĀ'IS-I-WAJĪHĪ.

E 210.

A treatise on various ethical and theological matters, divided into numerous short passages, called *nafīsa*, and based on aphorisms and maxims of early saints, Sufis, etc. The author calls himself (f. 4) Wajihu'd-Dīn b. 'Isā Suhrawardī. He wrote apparently some time about 1037/1628 (cf. f. 5v or 7v), but there is

some doubt as to the prince to whom the work is dedicated. He is called (f. 8v) *ابو المظفر شهاب الدين شاه جهان ثاني صاحب قران*. The word *thānī* is used rather ambiguously. If it is directly connected with the name Shāhjahān, the prince in question is Shāhjahān II, who reigned only a few months in 1131/1719. But his surname was *not* Shihābu'd-Dīn. Most probably the prince mentioned here is the first Shāhjahān, who really was surnamed Shihābu'd-Dīn (1037-1069/1628-1659) and the word *ثاني* belongs to the expression *صاحب قران*, being placed in front, instead of at the end as in the more common form of *صاحب قران ثاني*, merely for the sake of the rhyme. Cf. St. No. 74 on p. 43. Transcribed in the XIIc. AH. Beg.

اولاً پیش از شروع فروغ کلک جواهر سلک سربادای مقصود الخ

S 215 × 115, 155 × 65, ll 15. Or. pap. Ind. nast. Cond. not quite good. Slightly worm-eaten and injured by repairs.

1390.

(رساله در حکمت)

(RISĀLA DAR ḤIKMAT).

E 92.

An ethico-theosophic treatise, without a title (which may have been given in the original, but is lost with the initial leaves, missing in this copy). The author is the well known Persian philosopher, Şadru'd-Dīn Muḥammad b. Ibrāhīm b. Yaḥyā Shīrāzī (see f. 3), who died in 1050/1640. See Brockelmann; *Gesch. d. Ar. Lit.*, v. II, p. 413. The copy dates from the end of the XIIc. AH., and is incomplete at the beginning and in the middle.

Ff. (84), S 150 × 95, 95 × 45, ll 12. Eur. pap. Bad Ind. nast. Cond. tol. good.

1391.

اخلاق سیر پادشاهان

AKHLĀQ-I-SIYAR-I-PĀDSHĀHĀN.

E 56.

A treatise on politics, based on legends about the ancient sages and their sayings, with occasional poetical quotations. It was commenced in 1054/1644 (chronogram *انتخاب*) and completed in 1055/1645 (chronogram *اخلاق پادشاهی*), by the order of a prince, whose name is not mentioned and whose titles do not allow us to identify even the dynasty to which he belonged. The author does not mention his own name. Cf. St. No. 11 on p. 51. The treatise is divided into a *muqaddima*, five *faṣls* and a *khātima* (their headings are not written in red, contrary to the general

practice, and therefore it is not easy to find where one ends and the next begins). Copied at Aurangābād in 1192 AH. Beg.

الحمد لله و بعدة نموده میشود که مرّة الاخری النج

Bd v. S 235 × 150, 160 × 95, ll 15. Or. pap. Coarse Ind. nast. Cond. tol. good.

1392.

غاية الامكان فى دراية المكان

GHĀYATU'L-IMKĀN FĪ DARĀYATI'L-MAKĀN. Oa 49.

A philosophical treatise dealing chiefly with the essence and the qualities of God, by Maḥmūd Ushnūī, surnamed Durr-i-yatīm. It is the same work as the one described in EIO 1869 (IV). The time of composition is not given, but it cannot have been composed later than 1057/1647, which year is the date of the India Office copy. The present transcript dates from the XIIc. AH. Beg.

الحمد لله الذي لا آخر لاوليته و لا اول لآخريته النج

Bd v. Ff. 1v-60, S 170 × 110, 100 × 60, ll 11. Or. pap. Ind. nast. Cond. good.

1393.

حياة النفوس

HAYĀTU'N-NUFŪS.

H 2.

The *second* and the *third fanns* of a compilation on (1) physics and (2) metaphysics. The name of the author is not given in this copy, and the work must have been composed before 1076/1666, which is the date of the present transcript, made by Muḥammad Ḥusayn Shāhābādī. The title is given in the colophon. Beg. of the *second fann* :

الحمد لواهب العقل و مفيض الوجود، فن دوم در علم طبيعى و آن
مشمتمل بود بر مقدمه که تقديم آن واجب بود بر اقسام، النج

The *third fann* opens abruptly :

..... در علم الهى و آن مشتمل بر شش قسم بود و مقدمه النج

S 215 × 130, 160 × 75, ll 15. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten.

1394.

(كتاب اخلاق)

(KITĀB-I-AKHLĀQ).

E 56.

A treatise on ethics, chiefly from the religious point of view, with clearly Shi'ite tendencies. The exact title, the author's name and the date of composition are not mentioned. The work

is dedicated to the prince whom the author calls ابو النصر ابو المظفر سلطان فتح الله. The only prince who possessed the name Fathu'l-lah was the 'Imād-Shāh of that name who reigned in 890-910 1484-1504. But on f. 2 the author refers also, in terms of reverence, to a saint, Mir Muhammad Sa'id Jumlatu'l-mulkī (?), جملة الملكى, whose name is closely alike with that of Hāfiz Muḥammad Sa'id b. Karami'l-lah b. Salmān Maḥmūd, who composed in 1102/1690-1691, a treatise on ethics (see EIO 2211) and therefore must have flourished about that time. The copy itself must have been transcribed in 1192 AH., because another treatise in the same *majmū'a*, written by the same hand, is so dated. Cf. St. No. 11 on p. 51. Beg.

ابتدای کلام بنام خداوندی سزا است که ابتدای هر چیز الهی

Bd. v. S 235 x 150, 160 x 95, ll 15. Or. pap. Ind. nast Cond. tol. good.

1395.

ابواب الجنان

ABWĀBU'L-JINĀN.

E 2.

The *first* volume of the treatise on ethics and religious philosophy, by Muḥammad Rafī' Wā'iz Qazwīnī, d. ca. 1105/1694. The work is dedicated to Shāh 'Abbās II (1052-1077/1642-1667) (cf. f. 7). Originally it was divided into eight *bābs*, or volumes, but only two *bābs* are so far known. See GIPh 351, BI II 751-752, EIO 2213, Br 25, RS 152, EB 1472-1474, Pr 312-313, R 826, Aum 61, Fl III 293, etc. *Ind. libr.* Bh 211; (GC II 404). Transcribed at 'Azīmābād, in 1190 AH. (the 17th year of Shāh 'Ālam's reign). Beg. as usual:

بهترین مقالی که سر خیل کاروان فنون محاورات تواند بود الهی

Ff. (342), S 260 x 160, 205 x 110, ll 16. Or. pap. Ind. nast. Cond. tol. good

1396.

The same.

E 3.

Another copy of the *first bāb* of the same work, containing only the first four *majlis*. It dates from the end of the XIIc. or the beginning of the XIIIc. AH. Incomplete at the end.

S 210 x 140, 180 x 90, ll 13. Or. pap. Good Ind. nast. Cond. tol. good.

1397.

(MAJMU'A).

مجموعه کلمات

(مجموعه)

E 217.

A collection of short treatises on ethico-political matters, by 'Abdu'l-Hādī b. 'Abdī'l-Karīm Qādirī Tātī Chanāpatanī Karnātakī,

who flourished towards the end of the XIIc. AH., because some of his works were composed in 1167/1754. Copied towards the end of the XIIc. or the beg. of the XIIIc. AH.

1. *Nasīhat-nāma* (ff. 1v-3). An admonition, dealing with various topics of administration, addressed to the landlords of the Dakk'han and Carnatic, dated 1167/1754. Beg.

این نصیحت نامه است به سبیل موعظت از فقیر عبد الهادی الخ

2. *Yaqzatu'l-mulūk* (ff. 3-3v). A very short admonition, apparently only the beginning of a larger treatise. It deals also with warnings against various political dangers and calamities which the author foresaw for the Carnatic, etc. Beg.

اکبران هر محل و مکان نقرل این نصیحت نامه به حاکمان و پادشاهان الخ

3. *Hidāyat-i-rabbānī dar buniyād-i-saltanat-i-jāwidānī* (ff. 4v-64v). The second *daftar* from the work with this title. It deals with Sufico-political admonitions and warnings to the population of different South-Indian provinces concerning the danger of foreign conquest. There are numerous *firmāns* with explanations, prayers securing victory, etc. On the whole it is rather an interesting document illustrating the state of mind in Southern India just before the advance of the French and British troops. Towards the end there are included in the text: (1) admonitions of Nūshirwān (f. 51); (2) admonitions of 'Abdu'l-lah Anṣārī to Nizāmu'l-Mulk (f. 52v); (3) a theosophic treatise with the title *Risāla dar hidāyat-i-sulūk-i-khāṣṣ* (f. 54); (4) a short *naṣīhat* ascribed to Ghazālī. Beg. of the original treatise:

قال الله تعالى عز وجل ففهمناها سليمان این دیدارچه دفتر دریم

است الخ

4. *Naṣīhatu'l-wuzarā* (ff. 65-65v). A very short note on the duties of wazīrs, dated 1167/1754. Beg.

این چند کلمه نصیحة الوزراء است که فقیر عبد الهادی الخ

Ff. 65, S 230 × 145, 195 × 105, ll 22. Eur. pap. Ind. nast. Cond. good.

1398.

دستور نامه

DASTŪR-NĀMA.

F 21.

A treatise on general principles of ethics and politics, details of the system of administration, forms of official correspondence, etc., composed in 1202/1788 (cf. f. 2) by Ghulām Ḥusayn of Muḥammadpūr (Arkāt), in the reign of Shāh-Ālam (1173-1221/1759-1806). It is divided into six *bābs*:

باب اول، (f. 2v) در بیان شهنشاه و پادشاه و وزرا و اعیان و خدمات ادنی و اعلی که بریاست لازم و واجب است،

باب دوم، (f. 12v) در بیان فرامین و پروانجات و کواغذ معاملات شرعی و غیره که ملزوم بارگاه پادشاه است،

باب سیوم، (f. 23v) در بیان روش و آئین سلاطین روزگار اسلامیة و جمیع مسلمانان،

باب چهارم، (f. 38v) در بیان صداقت آشنایان صادق که خود را در راه محبت نثار کرده اند،

باب پنجم، (f. 67) در بیان حرص و آز پیران که در جمع کردن مال و منال دنیا که وفا را نشاید سعی کردن (کردند؟) و آخر از نامردی حیران و پریشان شدن (شدند؟)،

باب ششم، (f. 78v) در بیان کریمان و جوانمردان که اخلاق حمیده داشتند و در احیای مراتب تواضع و مدارا باخلاق خدا هیچ قصور و دریغ نمی کردند،

Instead of the *khāṭima* there is an appendix (f. 87v):

فائده، آداب و القاب مراسلات که فیما بین پادشاه و امرا و غربا جاری و مروج است،

Many interesting allusions to the political life of India contemporary with the author. Copied in 1203 AH. Beg.

حمد و سپاس بیقیناس مرپادشاهی را سزد که ممالک کون و مکان الن

Ff. (90), S 225 × 130, 155 × 85, ll 13. Or. pap. Ind. nast. Cond. tol. good. Slightly repaired.

1399.

مختصر نصابی محمودی

MUKHTAṢAR-I-NAṢĀ'IH-I-MAḤMŪDĪ.

E 219.

Admonitions on various ethical subjects, ascribed to no one less than the famous Maḥmūd of Ghazna (!). There cannot be the slightest doubt that the work is apocryphal and was, judging from its language, composed at a much more modern time than that of Maḥmūd. It may perhaps be worth study because there may be found incorporated in it various popular conceptions of the ideal ruler, based on folk-lore. Copied in the XIIc. AH. Beg.

الحمد لله ... اما بعد این رساله است ملخص و مختصر از نصائح
محمودي النخ

S 225 x 135, 135 x 70, ll 13. Or pap. Ind. nast. Cond. good.

1400. نصيحت نامه عبد الله انصاري
NAṢĪḤAT-NĀMA-I-‘ABDU’L-LAH ANṢĀRĪ. Oa 13.

A short collection of ethical maxims, claimed to be the admonitions of ‘Abdu’l-lah Anṣārī (d. 481/1088) to the famous Saljūq wazīr Nizāmu’l-Mulk (d. 485/1092). Cf. above, Nos. 1381 and 1397 (3). It is very difficult to pronounce definitely as to the reality of Anṣārī’s authorship. Copied in the XIIc. AH. Beg.

حضرت شينغ عبد الله انصاري رحمه الله عليه در نصيحت النخ

Bd. v. Ff. 13v-19. For measurements, etc., see No. 1086. Scrappy notes and quotations on ff. 18v-19v.

1401. (مجموعه)
(MAJMU‘A). Oc 3.

Two treatises on various topics of ethics. Copied by Muḥammad Khaṭīb Jūdārī (جودري) towards the end of the XIIc. or the beg. of the XIIIc. AH.

1. *Sināju’l-abrār* (or also *Minhāju’l-anwār*) (ff. 1v-54v). A treatise on ethics, in 19 *bābs* (only 18 are contained in this copy), by Maḥram-‘Alī b. Muḥammad b. ‘Alī Iṣfahānī. The date of composition is not given and cannot be discovered without special research. Incomplete at the end. Beg.

الحمد لله بدانکه این مختصر است در علم تذکیر و وعظ النخ

2. *Aḥsanu’l-qīṣaṣ* (ff. 55v-157v). A treatise on ethics, in Sufic strain, divided into 12 *bābs*. The author calls himself Aḥmad b. Aḥmad b. ‘Abbās b. Aḥmad b. Shihāb al-Ḥusaynī an-Naqawī al-Bukhārī, surnamed Mīrān Bhāī, an inhabitant of Faṭḥābād near Deogir. He mentions many works which were his sources, but they are mostly early well known compositions and give no help for the determination of the period in which the author wrote his book. Beg.

حمد متواتر مر حضرت علام الغيوب و غفار الذنوب النخ

Bd. v. Ff. 1v-157v, S 210 x 140, 180 x 90, ll 13. Or. pap. Ind. nast. Cond. good.

1402.

(رساله در اخلاق)

(RISĀLA DAR AKHLĀQ).

E 61.

A treatise on ethics and politics, discussed from a rather strictly theological point of view. There is no mention of its exact title, the author's name, or the date of composition. Only on the fly-leaf it is called *Hilyatu'l-muttaqīn*, but it has nothing in common with the well known work of Majlisī (cf. above, Nos. 1118-1124), bearing this title. The work is divided into 32 *bābs* and a *khātima*, but the present copy, dating from the XIIc. AH., breaks off at the 18th *bāb*. Besides, many pages are left blank, many lacunas. Beg.

الحمد لله الذي غرقت في بحار ذخار هوية حقائق الخ

S 240 × 160, 180 × 95, ll 14. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

1403.

(رساله در معرفت حقوق)

(RISĀLA DAR MA'RIFAT-I-HUQŪQ).

D 288.

A short treatise on the forms of respect and veneration to be paid to God, saints, parents, seniors. etc. The exact title, the name of the author and the date of composition are not mentioned. The copy itself is written by the same hand as another part of the same volume, copied at Gwāliyār in 1146 AH. by Sharafu'd-Dīn. Contains apparently not the complete treatise, but only part of it. Beg.

بدان ای نیک بخت که خدای تعالی خالق و نا مخلوق الخ

Bd. v. Ff. 14-25. For measurements, etc., see No. 263. CFW 1801.

1404.

مقتل نامه

MAQTAL-NĀMA.

E 187.

A treatise on the virtues of the ideal Divine ruler (*pādshāh-i-Raḥmānī*) and the faults of the Satanic ruler (*pādshāh-i-Shayṭānī*), chiefly as applied to local conditions of some provinces of Central India. The author calls himself Naṣīru'd-Dīn b. Shihābi'd-Dīn Zāhid Ajhūd'hanī and mentions that he wrote in the time of Ahmad Shāh Sultān Ahsanābādī. The date of composition is not given, but there is no doubt that the work is of modern origin. Copied in 1158 AH. by Asadu'l-lah Ḥasanī. Beg.

حمد و ثنای بی پایان مر لطیف خبیر خالق را الخ

Ff. 15, S 235 × 125, 160 × 80, ll 15. Or. pap. Ind. nast. Cond. tol. good. Repaired. CFW 1809.

1405.

The same.

E 139.

Another copy of the same work, dating from the beg. of the XIIIc. AH. Its title is given here as *فصله پادشاه رحمانی و پادشاه* شیطانی طرفة العين (?). Ff. 1v-4 are occupied by a short collection of the sayings of Muḥammad, called *Qawl-i-Muḥammad Rasūl-i-lah*. Beg. (on f. 4) as in the preceding copy.

Ff. (32), S 200 × 135, 140 × 70, ll 13. Europ. pap. Ind. nast. Cond. good.

1406.

(رساله در اخلاق)

(RISĀLA DAR AKHLĀQ).

Ac 27.

A collection of ethical and religious aphorisms, anecdotes, etc., each introduced by the words *ای حبیب*. The work seems to be of modern origin. The title, the author's name, and the date of composition are not mentioned. Transcribed in the beg. of the XIIIc. AH. Beg.

الحمد لله ای حبیب از کوش دل بشنو الخ

Bd. v. Ff. 101v-152. For measurements, etc.. see No. 1051.

1407.

زاد آخرت

ZĀD-I-ĀKHIRAT.

E 100.

A treatise on various topics of ethics, chiefly based on early works, especially those of Ghazālī. The language and the general style suggest a rather modern origin (the title may be a chronogram for 1203 AH.). Unfortunately there is no information concerning the author's name and the date of composition. Transcribed in the beg. of the XIIIc. AH. Beg.

الحمد لله ای غافل مسکین الخ

Ff. (110), S 165 × 105, 110 × 70, ll 9. Eur. pap. Ind. vulgar nast. Cond. rather bad. Worm-eaten and repaired.

3. Logic.

1408.

(مجموعه رسائل در منطق)

(MAJMU' A-I-RASĀ'IL DAR MANTIQ).

H 7.

A collection of four treatises on logic, which are most popular as school-books. Transcribed in the XIIc. AH.

1. *Şuğhrā*, or *Risāla-i-şuğhrā dar manṭiq* (ff. 1-2v). A very short treatise on the elements of logic, by Mir Sayyid Sharifu'd-Dīn 'Alī Jurjānī, d. 816 1413-1414. See EIO 2181. Often lith. in Turkestan and elsewhere. The present copy is incomplete at the end. Beg.

هرچه در ذهن در آید اگر خالی از حکم باشد النعم

2. *Kubrā*, or *Risāla-i-kubrā dar manṭiq* (ff. 3-15v). A more detailed treatise on logic for beginners, by the same Sayyid Sharif. See EIO 2180, EB 1455, R 812. cf. R 440 and 1088; (GC II 303). Lith. Lucknow, 1819, and later. Beg.

بدانکه آدمی را قوتیست دراکه که منتقش گردد النعم

3. *Kitāb ul-aysāghūjī* (ff. 19v-23). The well known treatise on logic, in Arabic, by Athīru'd-Dīn Mufaḍḍal b. 'Umar al-Abharī, d. 663/1264. See Brockelmann, *Gesch. d. Ar. Lit.*, vol. I, p. 464. Beg.

نحمد الله على توفيقه و نسأله هداية طريق النعم

4. *Sharḥ ul-aysāghūjī* (ff. 27-36v). A commentary, in Arabic, on the preceding treatise, by Hisāmu'd-Dīn Ḥasan al-Kāṭī, d. 763/1359. See Brockelmann, *ibid.* Beg.

الحمد لله (الله here) الواجب وجوده و الممتنع نظره النعم

Ff. 36, S 325 x 175, 225 x 110, ll 15. Or. pap. Ind. nast. Cond. tol. good. Glosses and notes on the margins.

1409.

شرح تهذيب المنطق

SHARḤ-I-TAHDHĪBU'L-MANṬIQ.

H 6.

A Persian commentary on the well known Arabic school-book on logic, called *Tahdhību'l-manṭiq wa'l-kalām*. The latter (i.e. the original) was composed by Sa'du'd-Dīn Mas'ūd b. 'Umar at-Taftāzānī, d. 791/1389, see Brockelmann, *Gesch. d. Arab. Lit.*, vol. II, p. 215. (GC II 305). The commentator calls himself (f. 2) 'Alī Akbar b. Nūrī'd-Dīn Ḥusayn Ḥasanī Ṭabāṭabāī Nīrūī. He does not mention the date of composition of his work. Transcribed in the XIIc. AH. Beg.

حمد واجب الوجودیست که کلیات و جزئیات دلائل وحدانیت النعم

S 210 x 115, 150 x 70, ll 15. Or. pap. Ind. nast. Cond. tol. good.

1410.

شرح تهذيب المنطق

SHARḤ-I-TAHDHĪBU'L-MANṬIQ.

H 5.

Another Persian commentary on the same *Tahdhīb* (see the preceding No.). The commentator's name and the date of

composition are not mentioned. See EB 1454. The present copy, dating from the beg. of the XIIIc. AH., contains no introduction and opens with the first words of the original text followed by their explanation :

الحمد، حمد در لغت وصفيست بجميل اختياري الخ

S 305 x 185, 210 x 130, II 26. Europ. pap. Ind. nast. Cond. good.

4. Lexicography, Grammar and Prosody.

A. Dictionaries

1. Arabic-Persian.

1411.

نصاب الصبيان

NIŠĀBU'Š-ŠIBYĀN.

F 9.

The well known versified vocabulary of the most common Arabic words, with their Persian equivalents. The author is Abū Naṣr Farāhī, or Farāhānī, with his full name Muḥammad (or Mas'ūd) b. Abī Bakr b. Husayn (the name is differently given in different copies, see EIO 2375). He flourished *ca.* 617/1220. See BI II 961-962, EIO 2375-2381, Br 150, 151 (1), 152, EB 1636-1639, Pr 214 (and 41, 71, 153), R 504, 506, Aum 112, Gotha C. 5, Fl I 112, etc. Cf. also H. Blochmann, Contributions to Persian Lexicography, JASB, v. 37, p. 7. Copied in the XIIc. AH. by 'Abdu'r-Raḥīm. It contains a short prose introduction, beg. (f. 151v) :

الحمد لله قال الشيخ الامام بدر الدين شمس العلماء ...

ابو نصر محمد الفراهي الخ

The versified portion begins as usual (f. 151v) :

همي کوید ابو نصر فراهي ' که بر روی رحمت حق باد و رضوان

Scrappy notes and poetical quotations on ff. 146v-151 and 182-183.

Bd. v. Ff. 146v-183v. For measurements, etc., see No. 350. Copious marginal glosses.

1412.

شرح نصاب الصبيان

SHARḤ-I-NIŠĀBU'Š-ŠIBYĀN.

Ob 11.

A brief commentary on the preceding work, chiefly dealing with matters of prosody. The name of the author and the date

of composition are not mentioned. Cf. St. No. 29 on p. 135. Transcribed in the beg. of the XIIc. AH Beg.

ابتدا میکنم بنام خدای که الخ

Bl v. Fl. 13-27, S 310 x 180 210 x 115, ll 23. Or. pap. Ind. nast. Cond. good.

2 *Persian-Persian*

1413.

اداة الغضالة

ADĀTUL-FUDĀLĀ.

B 1.

A vocabulary of Persian words and phrases met with in the works of the early Persian poets. It was compiled in or about 1222-1419 (as stated in this copy, f. 2v), or 812-1409 (as given in the copies in the British Museum, R 491, and in the Bodleian Library, EB 1716), by Qādi-Khān Badr (i.e. probably Badru'd-Dīn Muḥammad Dihlīwī, surnamed D'hārwal (دهاروال)). It is dedicated to Qadr-Khān b. Dilāwar-Khān, i.e. Alp-Khān (or Hushang) b. Dilāwar, a Ghuride prince of Mālwa (808-838, 1405-1434) (see f. 2v). The work is divided into two parts, *qisms*. The *first* (ff. 3-112v) contains the dictionary, alphabetically arranged according to the first and the last letters of words; and the *second* (ff. 112v-167) consists of a series of phrases, also alphabetically arranged, as much as possible on the same principles. See Bl II 972-973, EB 1716-1717, R 491-492, etc. Cf. St. No. 6 on p. 131. Cf. also H. Blochmann, Contributions to Persian Lexicography, JASB. v. 37, pp. 1-72. The present copy dates from the end of the XIc. or the beg. of the XIIc. AH Beg.

حمد و ثناء باقصی الحد و الغایت ما زانی (ما زان) الوصف الخ

Ff. 167, S 205 x 135, 160 x 85, ll 17. Or. pap. Ind. nast. Cond. not good. Injured by dampness. Vignette.

1414.

فرهنگ ابراهیمی

FARHANG-I-IBRĀHĪMĪ.

B 17.

The rare Persian dictionary, by Ibrāhīm Qiwām Fārūqī, in which the words are arranged according to the first and the last letters. It is also called *Sharaf-nāma* or *Sharaf-nāma-i-Aḥmad Munyarī*, because it is dedicated to the memory of shaykh Sharafu'd-Dīn Aḥmad, b. Yahyā Munyarī, d. 782/1380-1381 (cf. Abōvê Nos. 1295-1298). It was composed under Abū'l-Muẓaffar Bārbak-Shāh of Bengal, 864-879/1459-1474. The dictionary deals only with Persian words, chiefly those found in the works of early poets. See Bl II 974-978, EIO 2457, EB 1718-1719, Pr 195.

R 492, Aum 103, etc. *Ind. libr.* Madr 147-148. Cf. also H. Blochmann, *Contributions*, etc., pp. 7-9; Lagarde, *Persische Studien*, p. 43, No. 36; *Mélanges Asiatiques*, III, p. 494, and IX, pp. 514-515. Copied by Faḍl-ʿAlī Ridawī towards the end of the Xlc. or the beg. of the XIIc. AH. Beg. of the preface (in verse):

بِذَمِّ خَدَاوَنْدِ هَسْتِیْ بَه اَسْت، سَرِ اَغازِ هَر نَامَهٗ رَا کِه هَسْت،

Beg. of the dictionary (f. 2v):

چون بفضلِ الله بعدس و تعالیٰ الخ

Ff. (218), S 270 × 180, 220 × 125, ll 23. Or. pap. Ind. nast. Cond. tol. good

1415.

مَوَیْدِ الْفَضْلَاءِ

MU'AYYIDU'L-FUDALĀ.

B 40.

A Persian dictionary, in which also Arabic and Turkish words are included. They are alphabetically arranged, according to the first and the last letters. It was composed in 925 1519, by Muḥammad b. Lād of Dihlī, and was based on the most reliable authorities, enumerated in the preface (their titles are given in EIO 2459). See Bl II 980-981, EIO 2459-2464, Br 138, EB 1720, Pr 225-227, R 494, Leyden C. V 149. *Ind. libr.* Bh 244, Madr 149-150, St. No. 10 on p. 132. Cf. also C. Salemann, in *Mélanges Asiatiques*, IX, p. 522; Blochmann, *Contributions*, etc., p. 9; Lagarde, *Persische Studien*, p. 55. Copied towards the end of the Xc. AH. Beg.

محَمَّد متوافر و مدائن متکثر الخ

Ff. (490). S 240 × 135, 170 × 105, ll 21. Or. pap. Good Ind. nast., different hands. Cond. tol. good.

1416.

کَشَفُ اللُّغَاتِ وَ الْاِصْطِلَاحَاتِ

KASHFU'L-LUGHĀT WA'L-IṢṬILĀḤĀT.

B 28.

A Persian dictionary, with special reference to religious and Sufic terminology, by 'Abdu'r-Raḥīm b. Aḥmad Sūr, a native of Bihar, and a pupil of the author of the preceding work, Muḥammad b. Lād. It was composed some time about 950 1543. The dictionary is arranged on the same principles as the two preceding works, Nos. 1414 and 1415. See Bl II 982, EIO 2465-2469, Br 139, EB 1721-1724, Pr 224-225, R 495 sq., Aum 107, Mehren 25, Dresden C. No. 347, etc. Cf. St. No. 7 on p. 131: (GC II 422 and 499). See also C. Salemann, *Mélanges Asiatiques*, IX, p. 523; Blochmann, *Contributions*, etc., pp. 9-10; Lagarde, *Persische*

Studien, pp. 50-52. Printed in Calcutta. 1264 AH. Copied in the XIIc. AH. Beg.

الحمد لله أما بعد حمد و صلوة على سيدنا محمد و آله

Ft. (712), S 250 × 160, 190 × 105, ll 19. Or. pap. Ind. nast. (different hand in the beg.). Cond. tol. good. Slightly repaired. Scrappy notes of lexicographical contents at the end.

1417.

The same.

B 29.

Another copy of the same work, also dating from the XIIc. AH., incomplete at the end. Beg. as in the preceding copy.

Ff. (355), S 270 × 160, 210 × 105, ll 26-25. Or. pap. Good Ind. nast. Cond. good. Occasional glosses on the margins.

1418.

The same.

B 30.

Another copy of the same work, also dating from the XIIc. AH. Beg. as in both preceding copies.

S 370 × 210, 250 × 135, ll 23. Or. pap. Good Ind. nast. Cond. good. Bal vignette.

1419.

برهان الایمان

BURHĀNU'L-IMĀN.

B 3.

A concise vocabulary chiefly of Sufic terminology, being apparently only an extract from the preceding work *Kashf ul-lughāt*, which is referred to as the chief authority (cf. f. 3v). Its full title is *Burhānu'l-īmān fī istilāḥāt ahli'l-irfān* (f. 4v). The name of the compiler and the date of composition are not given. Transcribed in the XIIc. AH. by Muḥammad Ibrāhīm Iṣfahānī. Beg.

لایعی آبدار که کوشواره عذوان شاد سخن آید

S 235 × 125, 175 × 80, ll 15. Or. and Europ. pap. Ind. shik. -nast. Cond. tol. good. Notes and glosses on the margins and fly-leaves.

1420.

فرهنگ شیرخانی

FARHANG-I-SHĪRKHANĪ.

B 37.

A dictionary of Persian and Arabic words and phrases in the works of the classical Persian poets, chiefly of Hāfiẓ Shirāzī. It was compiled in the second half of the Xc. AH., or, as stated in

some copies, abridged from a larger dictionary by the same author. *Zubdatu'l-fawā'id*. The latter in its turn was an abbreviation of his still larger work, *Fawā'idu's-sanā'i*. The compiler's name is given as Shīr-Khān, also surnamed Sūr (شیرخان برمزید سور). See EIO 2470-2471, EB 1725-1726, Pr 191, etc. Cf. C. Salemann, *Mélanges Asiatiques*, vol. IX, p. 556. The dictionary is arranged alphabetically according to the first and the last letters of words. Copied towards the end of the XIIc. or the beg. of the XIIIc. AH. Beg.

حمد بی غایت و ثنای بی نهایت مرخاقلی را الخ

S 270 × 125, 185 × 80, ll 15. Or. pap. Ind. good nast. Cond. good.

1421.

فرهنگی جهانگیری

FARHANG-I-JAHĀNGĪRĪ.

B 23.

The well known dictionary of purely Persian words, curiously enough arranged in alphabetical order *first* according to the *second* letter of every word, and, in the second place, according to the *first* letter. An introduction, in twelve *āins*, contains interesting discussions on the subject of the Persian language, its dialects, etc. The author is Jamālū'd-Dīn Husayn Injū b. Fakhri'd-Dīn Hasan Shīrāzī, d. ca. 1030 1321. He completed his work in 1017, 1608-1609, and dedicated it to Jahāngīr. It is based on forty-four works on Persian lexicography, enumerated here on f. 2v. and in their corrected form by C. Salemann, *Mélanges Asiatiques* vol. IX, pp. 537-541. See BI II 984-992, EIO 2481-2493, Br 140-141, RS 168, EB 1734-1746, Pr 192-197 (and 37, No. 7), Ros 298, R 496-498, Aum 105-106, Mehren 24, etc. *Ind. libr.* Bl 246, St No. 1 on p 129: (GC II 420), etc. Cf. also Blochmann, *Contributions*, etc., pp. 12-15; Lagarde, *Persische Studien*, pp. 45-49; JA, 1871, pp. 106-124, etc. Lith. at Lucknow, 1293 AH. Copied in 1102 AH. Beg. as usual:

الحمد لله رب العالمین و بابتها حرف اول نام اوست آن تمیکوید الخ

Ff. (448). S 285 × 170, 215 × 115, ll 23. Or. pap Ind nast. Cond. not quite good. Injured by repairs. Several lacunas and misplacements of folios. Vignette.

1422.

The same.

B 23a.

Another copy of the same work, better than the preceding, but a little more recent, dating from the beg. of the XIIc. AH. Beg. as in No. 1421.

Ff. (535). S 300 × 190, 235 × 115, l 19. Or. pap. Ind. nast. Cond. good.

1423.

The same.

B 22.

Another copy of the same work, transcribed in 1161 AH. by Muhammad Qāsim. Beg. as in the preceding copies.

S 225 x 130, 170 x 80, ll 19. Or. pap. Good Ind. nast. Cond. good.

1424.

مقدمه فرهنگ جهانگیری

MUQADDIMA-I-FARHANG-I-JAHĀNGIRI.

M 83

The *introduction*, in twelve *āīns* to the preceding work, without its initial part, i.e. its preface. Transcribed in 1133 AH. by Ja'far Beg Nāmūrād. An index of the *āīns* and scrappy notes are prefixed. Beg.

این اولین در بیان اطلاق اسم پارس بر ملک ایران است

Fl. (31). S 210 x 145, 160 x 100, ll 15. Europ. pap. Ind. nast. Cond. tol. good.

1425.

مجمع لغت خانگی

MAJMA'U'L-LUGHĀT-I-KHĀNĪ.

B 36.

A Persian dictionary, composed at Dihlī, in the 16th year of Shāhjahān's reign, or 1053/1643, by Nīmatn'ī-lah al-Ḥasanī ash-Shīrāzī, with the *takhalluṣ* Washī, and dedicated to Naywāb Mukarramat (مکرمات) Khān. It is arranged, as usual, in alphabetical order, according to the first and the last letters of the words. The dictionary seems to be rather rare and little known, but apparently contains little that is new. Copied in the XIIc AH. Beg.

بر غرض از بیان دانش و بیفش خصوصاً بر دانندگان من لغت است

Fl. 454, S 260 x 160, 190 x 80, ll 18. Or. pap. Ind. nast. Cond. tol. good. Note on the fly-leaf: Capt. S. Boddam, Calcutta, May 1st, 1787.

1426.

برهان قاطع

BURHĀN-I-QĀṬI.

B 6.

A well known Persian dictionary, arranged in the European manner. It was composed at the request of 'Abdu'l-lah Quṭb-Shāh (1020-1083/1611-1672), and completed in ~~1062~~ 1652, by Muhammad Ḥusayn b. Khalaf at-Tabrizī, with the *takhalluṣ* Burhān. The work is divided into 29 *gustārs*. See BI II 999 -

1003, EIO 2495-2503, Br 144-145. R 500. Aum 107-108, Dorn C. 435, etc. *Ind. libr.* Bh 247, St. No. 4 on p. 130. Cf. also *Mélanges Asiatiques*, VI, p. 96: Blochmann. *Contributions*, etc., pp. 18-20. Lagarde, *Persische Studien*, pp. 24-26. Published in Calcutta, 1818, by Captain Roebuck, re-edited 1822. 1834. The present copy is one of the oldest extant, being transcribed in 1075 AH. from the author's original, as stated in the colophon, by Mir Taqī b. Bāqir Māzandarānī. Beg. as usual:

لی رآه نمایی بهر زبان در انوار، بردان و کرسطوسی و تانکری و ا'

Ff. (516), S 355 × 190, 260 × 115, ll 30. Or. pap. Ind. nast. Cond. good. Many glosses on the margins.

1427.

The same.

B 8.

Another copy of the same work, dating from the end of the XIIc. AH. Beg. as in the preceding copy.

Ff. (624), S 345 × 235, 245 × 130, ll 25. Or. pap. Ind. nast. Cond. good.

1428.

The same.

B 5.

Another copy of the same work, transcribed by Muḥammad Amīn-Beg b. Murād-Beg Ḥaydari, in 1211 AH. Beg. as in No. 1426.

S 360 × 220, 250 × 130, ll 35. Or. pap. Good Ind. nast. Cond. hopeless, the paper is entirely perished and falls to pieces at touch. Vignette.

1429.

The same.

B 7.

Another copy of the same work, transcribed and collated with its original in 1221 AH. Beg. as usual, see No. 1426.

Ff. 793, S 350 × 225, 260 × 135, ll 19. Eur. pap. Good Ind. nast. Cond. tol. good, but paper is perishing. CFW the 20th September 1815. Notes in English, some dated 1817.

1430.

The same.

B 10.

Another copy of the same work, dated 1224 AH. (?) Beg. as in No. 1426.

S 375 × 220, 260 × 130, ll 23. Or. pap. Ind. shikasta-nast. Cond. good. Vignette.

1431.

فرهنگ رشیدی

FARHANG-I-RASHĪDĪ.

B 24.

A Persian dictionary, being a critically revised and corrected version of the contents of *Farhang-i-Jahāngīrī* (see above, Nos. 1421-1424) and of *Majma'ul-furs* (see EIO 2478-2480). The author, 'Abdu'r-Rashīd b. 'Abdī'l-Ghafūr al-Husaynī al-Madanī at-Tatawī, completed it in 1064/1654. It is arranged alphabetically according to the European system. See Bl II 1094 EIO 2504-2511, Br 146, EB 1753, Pr 198-199, R 500-501, etc. *Ind. libr.* St. No. 3 on p. 139. Cf. also C. Salemann, *Mélanges Asiatiques*, vol. IX, p. 546; Blochmann, *Contributions etc.*, pp. 20-24. Lagarde, *Persische Studien*, p. 19. Published in the *Bibliotheca Indica*, 1875. Copied in the 4th year of Aurangzīb's reign, i.e. 1072 AH. Beg. as usual:

سُبْحَانَكَ يَا رَبُّ الْعَالَمِينَ وَبِحَوْلِكَ نَسْتَعِينُ وَبِعِزَّتِكَ نَسْتَعِيزُ

S 3.5 x 16.5, 280 x 135, ll 23. Or. pap. Incl. nast. Cond. tol. good. Slightly worm-eaten.

1432.

The same.

B 25.

Another copy of the same work transcribed and collated in 1088 AH. It is quite fortuitously divided into two volumes, although there is no division in the text. Beg. as in the preceding copy.

2 vols. Fl. (572), S 210 x 130, 180 x 100, ll 15. Or. pap. Good Incl. nast. Cond. tol. good.

1433.

اشهر اللغات

ASHHARU'L-LUGHAT.

B 2.

A large dictionary of Persian and Arabic words explained in Persian, arranged alphabetically, according to the first and the last letters of the words. It is based on the standard works enumerated on ff. 2-2v. The author, Ghulām Ahmad Bhik'han (بيگمن) Siddiqī Hān-awī, completed his work in 1082/1671 (chronogram on f. 3v: عَجَبْتَ نَسَخَهُ دُرُودِ قَلْبِي), and dedicated it to Aurangzīb (f. 2). The work is apparently rare and little known. Transcribed in the 37th year of Aurangzīb's reign, i.e. 1105 AH.,

by 'Abdu'r-Rasūl and his sons Aḥmad, Raḥmatu'l-lah, and Gul-Muḥammad. Beg.

حمد بنی حد و ثنای بنی عد مر خالق الخلق را که وجود بشر را انجم

S 275 × 190, 195 × 110, ll 21. Or. pap. Good Ind. nast. Cond. good. But the paper is perishing. Bad vignette.

1434.

سراج اللغات

SIRĀJU'L-LUGHĀT.

B 16

The rare vocabulary of the difficult expressions found in the works of the *ancient* poets, by Sirāju'd-Dīn 'Alī-Khān with the *takhalluṣ* Ārzū, d. 1169-1756, completed in 1147-1734-1735. It is based on many standard works, and forms a commentary on *Burhān-i-qāṭi* (see above, Nos. 1426-1430), and *Farhang-i-Rashīdī* (see above, Nos. 1431-1432). It is arranged alphabetically, on the European principle. See EIO 2513, cf. C. Salemann *Mélanges Asiatiques*, IX, p. 556; Blochmann, *Contributions*, etc., pp. 25-28. Copied at 'Azīmābād, in 1227-1812. The scribe's name is illegible. It is quite fortuitously divided into two volumes, but there is no division in the text. Beg.

بهترین لغات حمد صانعی است که انجم

2 vols. S 430 × 295, 290 × 165, ll 29. Or. pap. Ind. nast. Cond. good.

1435.

جراغ هدایت

CHIRĀGH-I-HIDĀYAT.

B 13.

A dictionary of rare words and difficult phrases, used by *modern* poets. It belongs to the pen of the same Sirāj-'Alī-Khān Ārzū, who is the author of the preceding work. It is the *second volume*, or *daftar* of the *Sirāju'l-lughāt*, although is also regarded as an independent work having its own title, and deals chiefly with words not found in the earlier dictionaries. See EIO 2514, Br 147 (1), Pr 190, R 501-502; (GC II 417), etc. Cf. also C. Salemann, *Mélanges Asiatiques*, IX, p. 556; Blochmann, *Contributions*, etc., pp. 25-28; Lagarde, *Persische Studien*, p. 35; etc. Lith. Cawnpore, 1874. Copied towards the end of the XIXc. AH. Beg.

اما بعد حمد وافع جميع لغات و صلوات انجم

S 295 × 130, 165 × 90, ll 15. Cr. pap. Ind. nast. Cond. good.

1436.

The same.

B 11

Another copy of the same work, dating from the end of the XIIc. AH. Beg. as in the preceding copy.

Ff. (171), S 245 × 150, 165 × 81, ll 17. Or. pap. Ind. nast., different hands. Cond. good. Glosses on the margins.

1437.

منتخب بهار عجم

MUNTAKHAB-I-BIHĀR-I-AJAM.

B 12.

One of the several abridged versions of the famous large Persian dictionary, which was composed in 1162-1749 by Tikehand with the *takhallus* Bahār, see EB 1756, R 502, etc. The present abbreviated edition was completed in 1182-1768. The name of the abbreviator is not explicitly mentioned, but it is not improbable that this version was prepared by the author himself (his name is given on f. lv. in the preface). The dictionary deals with various rare expressions, found in the works of ancient and modern Persian poets. Transcribed in the end of the XIIc. AH. Beg.

بهار آفرینی که کلمبرک زبان ادسین را استعداد بکفیت سخن النخ

Ff. (617), S 305 × 210, 255 × 150, ll 20. Or. pap. Ind. nast. Cond. good.

1438.

مدینه الاعطلاح

MADĪNATU'L-IṢṬILĀḤ.

B 38.

A vocabulary of difficult words and phrases found in the works of the modern Persian poets, especially those who wrote in India. It was compiled in 1191-1777 (cf. f. 6), by Najmu'd-Dīn 'Alī b. Muḥammad Murād Ḥusaynī Riḍawī Mashhadī, of Darbhanga (cf. f. 4). The work has a *muqaddima* and 4 *nāhiyyas* for introduction. The *nāhiyyas* deal with: 1, words in general (f. 6); 2, grammar and composition of words (f. 14); 3, pronouns (f. 19); 4, poetical figures (f. 21-25). The dictionary itself is arranged according to the first and the last letters of words. Copied in the XIIc. AH., incomplete at the end. Beg.

کرچه این زبان بساط مدینه توحید بی پایان النخ

Ff. (181), S 230 × 135, 180 × 90, ll 16. Or. pap. Good Ind. nast. Cond. good.

1439.

فوائد صبیان

FAWĀ'ID-I-ŞİBYĀN.

B 27.

A school vocabulary of common Persian, Arabic and Turkish words, compiled by Awliyā Maḥmūd. It appears to be of recent origin. The dictionary is arranged according to the first and the last letters of the words. See EIO 2516, Pr 199-200, Aum 112. See also C. Salemann, *Mélanges Asiatiques*, v. IX, p. 561. Copied in 1212 AH. Beg.

ستایش و دیدش خدای را که طوائف طبقات النعم

Ff. (297), S 220 × 160, 160 × 85, ll 15. Or. pap. Ind. nast. Cond. good

1440.

فرهنگ تیر و شکر

FARHANG-I-SHĪR-U SHAKAR.

B 26.

A school vocabulary of common Persian and Arabic words. It was composed by Gangā Bishan, who does not mention the date of his work. Copied in the beg. of the XIIIc. AH. (it may be an autograph). Beg.

بعد ستایش دارایی که فرهنگ جهان النعم

Ff. (132), S 205 × 140 180 × 95, ll 16. Or. pap. Ind. nast. Cond. good. Glosses.

1441.

(رساله در لغات فارسی)

(RISĀLA DAR LUGHĀT-I-FĀRSI).

B 45.

A short vocabulary of Persian words. The original title, the name of the author and the date of composition are not given. The copy is quite modern, dating probably from the beg. of the XIIIc. AH. Beg.

بعد حمد خالق کون و مکان و آفریننده زمین و زمان النعم

S 185 × 120, 130 × 75, ll 9. Or. pap. Ind. nast. Cond. hopelessly bad. Ink is faded: worm-eaten.

1442.

(رساله در لغات)

(RISĀLA DAR LUGHĀT).

B 46.

A dictionary of Persian words, probably of quite recent origin. It is rather fragmentary; there is no proper beginning, or, at least, any note giving some information as to its origin. It is bound in two vols., marked v. II and v. III, and called, on the

cover. 'Persian philological (*sic*!) Dictionary, by Moulvi Syed Keramat Ali Motavalli.' The volume, marked III, contains some discussions on Persian grammar, and an alphabetical dictionary dealing with the section ت-ا. The second (marked II) contains the remainder of the dictionary. At the end of III there are, besides, several lists of words arranged under subjects. The copy seems to be the original draft of the work: it is unfinished, with many blank leaves left in the middle, in various sections. Transcribed in the XIIIc. AH.

2 vols. S 320 x 205, 240 x 140, ll 17. Eur. pap. Bad Ind. nast. Cond. tol. good. Slightly worm-eaten. Paper is decaying in some places.

3. *Dictionaries of various Indian languages and Persian.*

1443.

معيار الفرس

MI-YĀRU'L-FARAS.

M 138.

A very short versified vocabulary explaining various Indian terms, connected with horses, and especially omens based on observations of their skin and coat. The present copy, dating from the XIIc. AH., is incomplete at the end, and it is impossible to say how much is lost. Probably due to this incompleteness there is no mention of the author's name or the date of composition. Beg.

بعد حمد خالق و رزاق و نعمت مصطفیٰ

سعد و بحسب شرفوس را کوش کن ای طالب

Ff 9, S 295 x 120, 160 x 60, ll 12. Or. pap. Ind. nast. Cond. rather bad.

1444.

لغات تلنگی

لغات تلنگی

LUGHĀT-I-TILINGĪ.

M 130. ✓

A dictionary of the Tilingī or Telugu language, with Persian equivalents. It is apparently the same work as the one described in EIO 2529. The words are given in Arabic writing. The name of the author and the exact date of composition are not given, but the dictionary must have been compiled before 1116 AH. (the 48th year of Aurangzib's reign) which is the date of the present copy. Beg. as in EIO 2529:

بعد از حمدی بی مقفها و درود مبرا النعم

S 230 x 130, 190 x 75, ll 11. Or. pap. Ind. nast. Cond. good.

1445.

لغات پنجابی

LUGHĀT-I-PANJĀBĪ.

B 35.

A dictionary of the Panjābī language, with Hindī and Persian equivalents. The Panjābī words are given in Gurmuk'hī characters and the Hindī ones in the ordinary Nagari (in red ink). A short preface in Hindustani. The author, Kāshī Rāj K'hatrī Lāhūrī, compiled it in 1815 AD. and dedicated to *نادر میرا صاحب*. Copied apparently about the same date, i.e. in the beg. of the XIIIc. AH. Beg. of the preface :

بعد از شکر گذاری حضرت باری اور مدح نواب معلی الخ

Pages 756, S. 160 x 250 (*biyāḍ*-like form), ll 3. Europ. pap. Ind. nast. Cond. good

1446.

لغات ہندی

LUGHĀT-I-HINDĪ.

M 43.

A list of Persian words with their equivalents in Hindī (in ordinary Nagari characters). The arrangement seems to be rather chaotic; the words are probably grouped under subjects. Copied in the XIIIc. AH.

S 25 x 175, 15-18 words on a page. Or. pap. Ind. modern nast. Cond. good

B. Grammars.

1. Arabic Grammar.

1447.

شرح کافید

SHARḤ-I-KĀFIYYA.

C 17.

One of the most popular school-books on Arabic grammar, of which many thousands of MSS. are still in use all over the East. It is a Persian commentary on the Arabic treatise, called *Kāfiyya*, or *Al-kāfiyya fī'n-naḥw*, which was composed by Abū 'Anīr w Jamālu'd-Dīn 'Uthmān b. 'Umar b. Abī Bakr b. Yūnus, surnamed Ibnū'l-Ḥajīb, d. 646/1249. The name of the commentator is not mentioned, although in some copies the authorship of this work is ascribed to Mīr Sayyid Sharīf Jurjānī, d. 816/1413-1414. See BI II 930, EIO 2434. Cf. St. No. 2 on p. 125. Copied in the XIIc. AH. It begins, without an introduction, with the initial words of the original treatise :

الكلمة لفظ وضع لمعني مفرد الخ

The commentary begins :

معني كلمة در اصل لغت الخ

S 265 x 195, 215 x 130, ll 15. Or. pap. Ind. nast. Cond. good. Notes and glosses on the margins.

1448.

کفایۃ المبتدیین

KIFĀYATU'L-MUBTADI'ĪN.

C 21.

A Persian commentary on *Kitābu't-taṣrīf*, an Arabic treatise on Arabic grammar. The author of the original work is 'Izzu'd-Dīn Yahyā b. Muḥammad (Ibrāhīm) az-Zanjānī (d. 655/1257, see Brockelmann, *Gesch. d. Ar. Lit.*, vol. I, p. 283). The commentator calls himself (f. 2) Abū Yazīd b. 'Imād b. Abī Yazīd Luṭfu'l-lah. The date of composition is not given. Cf. Br 175 and 177 (1). Transcribed in 1189 AH. by Ghulām Muhyī'd-Dīn. Beg.

باسمک دستعین و بحمدک مبتدیی یا من شرفنا بدولة ملازمة الخ

Beg. of the original treatise (f. 2v) :

اعلم ان التصريف في اللغة التغير الخ

Fr. (299), S 215 x 110, 165 x 80, ll 11. Or. pap. Ind. nast. Cond. good.

1449.

شرح الفیه

SHARH-I-ALFIYYA.

C 13.

A Persian commentary on a versified Arabic treatise on Arabic grammar, called *Al-alfiyya*, or *Al-khulāṣat fī'n-nahw*. This original treatise was composed by Jamālu'd-Dīn Abū 'Abdī'l-lah Muḥammad b. 'Abdī'l-lah aṭ-Ṭāī, surnamed Ibn-Mālik, d. 672/1273-1274. The author of the Persian commentary is Muḥammad 'Alī b. Āqā Bābā-i-Shikānī. The period in which he wrote remains unknown. See EIO 2436, cf. Br 173, etc. *Ind. libr.* Blh 259. Lith. many times in Persia. The present copy was transcribed in 1115 AH. Beg.

"حمد لله اما بعد بروضه صابغة اصحاب سخن بنی"

S 210 x 135, 150 x 80, ll 17. Or. pap. Good Ind. nast. Cond. good

1450.

کتاب جدولی

KITAB-I-JADWALI.

C 2.

A treatise on Arabic grammar, dealing with various forms of regular and irregular verbs. In different copies it is variously called *Dastūrū'l-mubtadā*, *Sharf-i-af'āl*, etc. The author's name is not given, and the date of composition is also unknown. According to the commentary, described further on in this Catalogue. No. 1452, the author was called Muḥammad Bihānī. If the commentary in question has really been dedicated to Firūz-Shāh, the original treatise must have been composed before the end of the

✓

VIIIc AH. See EIO 2425-2427. R 525, etc. Cf. St. No. 9 on p. 125. Copied probably in 1188 AH, as other works included in the same *majmū'a*. Beg.

الحمد لله ... اعلم ... که این کتبیدست در بین صرف افعال الخ

Bd v. S 320 × 165, 260 × 110, ll 18. Europ. pap. Ind. nast. Cond. good.

1451.

The same.

C 3.

Another copy of the same work, dating from the end of the XIIc. AH. Beg as in the preceding copy. Fol. 1 contains the end of another treatise.

S 205 × 150, 170 × 110, ll 13. Europ. pap. Ind. nast. Cond. good.

1452.

شرح جدولی

SHARH-I-JADWALĪ.

(C 14.

A commentary on the preceding work. As already mentioned in No. 1450, the authorship of the *Jadwalī* is ascribed to Muḥammad Bihānī (see f. 5). The prince, to whom the commentary is dedicated, may be Fīrūz-Shāh (if this expression is not merely an honorific epithet), as given on f. 5v :

..... شرحی بعبارات ساده و بدین کشاده پرداختم و برای مفاد
و مبدعات دیداجه آنرا بافتاب همایون خلیفه ربع مسکون موشح و مزین ساخته
(نظم)

آن خسروی که از بی آسائش اقامه ملک جهان بملکش بروردگار کرد،
فیروز شد که فاعده ملک س-روزی، بر نهج سیرت خلفا ستوار کرد،

The commentary is arranged in questions and answers. The name of the commentator is not mentioned. Many lacunas, ff. 33v-36v are left blank. Transcribed in the XIIc. AH. Beg.

سپاس و ستائش برامن آسائش مرالهی و پادشاهی را الخ

S 215 × 115, 140 × 65, ll 13. Or. pap. Ind. nast. Cond. good.

1453.

صرف میر

SARF-I-MĪR.

C 18.

A concise treatise on Arabic grammar, by Mīr Sayyid Sharīf Jurjānī, d. 816/1413-1414, a most popular school-book. See Bl II

931 (4), EIO 2406-2411, Br 176 (5), EB 1653-1656, Pr 180, 181, 186, R 522, etc. *Ind. libr.* Bh 260 (2), St. No. 1 on p. 125. Cf. also Notices et Extraits, X, pp. 4-12. Often lithographed in various countries. The present copy was transcribed at Azīmābād, probably towards the end of the XIIc. or the beg. of the XIIIc. AH. Copious glosses. Beg.

الحمد لله بدان اسعدك الله تعالى که کلمات لغت عرب بر سه
گونه است النسخ

S 235 x 140, 190 x 90, II 13. Or. pap. Ind. shikasta nast. Cond. good.

1454.

The same.

C 28

Another copy of the same work. It was written so as to leave place between the lines for a commentary, but only on a few initial pages some interlinear and marginal notes and glosses have been filled in, and the remainder is left empty. The copy itself is incomplete. Transcribed towards the end of the XIIc. AH. Beg. abruptly, without a doxology:

بدانکه کلماتی که در زبان عرب است النسخ

Bd. v. Ff. 24v-37, S 185 x 120, 145 x 80, II 10. Or. pap. Good Persian nast. Cond. good. Note: Purchased in Ispahan, July 25th 1811.

1455.

The same.

C 10.

Another copy of apparently the same treatise, dated 1112 AH. It is almost entirely illegible, because on many pages the ink has faded under the influence of dampness, some pages being blank.

Ff. 16, S 160 x 85, 105 x 50, II 9. Or. pap. Ind. nast. Cond. hopelessly bad.

1456.

شرح صرف میر

SHARH-I-ŞARF-I-MIR.

C 16.

A commentary on the preceding work, by Nūr(u'd-Dīn) Muḥammad Fuzūn (or Furūn ?) b. Faṭḥi'l-lah Lāhūrī, who flourished in the reign of Aurangzīb, to whom the work is dedicated (cf. f. 3). Copied in the XIIc. AH. Beg.

نحمد يا من يبدى الصحة والسقام و ليس في الحقيفة لغيرة النسخ

Ff. (89), S 215 x 115, 165 x 75, II 15. Or. pap. Ind. nast. Cond. bad. Injured by repairs.

1457.

نحو مير

NAHW-I-MĪR.

C 25.

A short treatise on the usual topics of Arabic grammar. The exact title, the name of the author and the date of composition are not mentioned in the present copy, but it seems to be the same work as the one described in Br 178 (2) and EB 1364 (1), 1668. If this identification is correct, the authorship must be ascribed to the same Mir Sayyid Sharīf Jurjānī, see Nos. 1453-1456. Copied towards the end of the XIIc. or the beg. of the XIIIc. AH. Beg.

الحمد لله بدانکه این مختصریست مضبوط در نحو النجم

Ff 13, S 525 × 180, 260 × 130, ll 16. Or. pap. Ind. bad shikasta, in many places without diacritical dots, different hands. Cond. tol. good.

1458.

زبدة الصرف

ZUBDATU'Š-ŠARF.

C 11.

Another school-book on Arabic grammar, sometimes also called *Zubdat fi 'ilmi'š-šarf*, chiefly dealing with the conjugation of the irregular verbs. It was composed by Zāhīr b. Maḥmūd b. Maṣ'ūd al-'Alawī. The date of composition is not known. See EIO 2411 (4), 2412 (4), 2413 (3), 2420, Br 176 (4), EB 1657, R 524; cf. St. No. 6 on p. 125, etc. Transcribed in the beg. of the XIIIc. AH. Beg.

الحمد لله الموعوف بالتصريف و المنعوب بالتحقيق النجم

Ff 6, S 310 × 170, 240 × 115, ll 16. Or. pap. Ind. coarse nast. Cond. good. CFW 1825.

1459.

The same.

C 29.

Another copy of the same work, incomplete at the end, dating from the beg. of the XIIIc. AH. Beg. as in the preceding copy.

Bd. v. Ff. (57-63), S 180 × 130, 130 × 65, ll 9. Or. pap. Ind. nast. Cond. good.

1460.

شرح زبدة التصريف

SHARH-I-ZUBDATU'T-TAŞRĪF.

C 15.

A commentary on the preceding work by Muḥammad, or Muḥammad-Naqī (as given in the colophon) Darwish-i-Qādirī. See EIO 2422, etc. Copied in 1188 AH. Beg.

الحمد لله الذي هو الرحيم والرحمن النجم

Ff. (46), S 215 × 115, 140 × 65, ll 13. Or. pap. Ind. nast. Cond. tol. good.

1461.

(رساله در نحو)

(RISĀLA DAR NAHW).

C 28.

A short treatise on Arabic grammar, also without any indication of the proper title, author's name, or date of composition. Copied towards the end of the XIIc. AH. Beg.

بدان وثقك الله كه در علم نحو بحث ميكنند الخ

Bd. v. Ff. (1-23). For measurements, etc., see above, No. 1454.

1462.

شرح میزان في علم الصرف

SHARḤ-I-MĪZĀN FĪ 'ILMĪ'S-ṢARF.

Ob 11.

A commentary on a treatise dealing with Arabic conjugation. The names of the author and the commentator are not mentioned, neither the date of composition. Copied towards the middle of the XIIc. AH. In the heading the title is given here as *Kitābu'l-Mīzān*. Beg.

الحمد لله حمد رب العالمين كويد اين دنيا شود الخ

Bd. v. Ff. 28v-41. For measurements, etc., see No. 1412.

1463.

(رساله اوزان و میزان)

(RISĀLA-I-AWZĀN WA MĪZĀN).

C 23.

A short treatise on Arabic grammar, dealing chiefly with verbal forms. No indication of the exact title, author's name or the date of composition. Copied in the XIIc. AH. Beg.

الحمد لله ... بدان ... كه جمله الفاظ از زوى وزن بردو نوعست الخ

Bd. v. Ff. 20-33v (f. 20 must be placed after f. 30), S 205 × 145, 185 × 115, ll 9. Europ. pap. Ind. nast. Cond. good.

1464.

(رساله در صرف)

(RISĀLA DAR ṢARF).

Ob 11.

1. (ff. 41-44). A treatise on Arabic grammar, chiefly dealing with the conjugation of verbs. The exact title, the name of the author and the date of composition are not mentioned. The treatise seems to be incomplete at the end. Copied in the XIIc. AH. Beg.

الحمد لله ... بدان ... كه جمله افعال اذا وقع الماضي في محل الدعاء الخ

2. (ff. 44v-53). A commentary, apparently on the preceding treatise. No indication as to the name of the author, etc. Beg.

خدائی که مهربانست بخشیده است و بخشاینده است خلق را الخ

Bd. v. Ff. 41-53. For measurements, etc., see No. 1412.

1465.

(نسخه منشعب)

(NUSKHA-I-MUNSHA'IBA).

C 28.

A treatise on Arabic grammar, apparently identical with that described in EIO 2412 (2). Br 176 (2), etc. The name of the author, etc., are not given. Copied towards the end of the XIIc. AR. Beg.

الحمد لله ... بدان ... که همه افعال بر در نوعست ثلاثی
و رباعی الخ

Bd. v. Ff. 8-20v, S 205 x 145, 180 x 95, ll 20. Or. pap. Ind. coarse nast. Cond. not quite good.

1466.

دستور المبتهی

DASTŪRU'L-MUBTADI'.

C 4

A treatise on Arabic irregular verbs, by Ṣafī b. Naṣr, who compiled it for his son, Abū'l-Makārim Isma'īl. See EIO 2428, Pr 38, R 524, etc. Ind. libr. Bh 260 (1). Copied at 'Azīmābād, 1182 AH., by Mīr Madlīhab 'Alī. Beg.

الحمد لله الذي يصرف الاحوال و يخفف الاثقال و يكشف العلل الخ

S 235 x 140, 190 x 90, ll 13. Or. pap. Ind. nast. Cond. tol. good.

1467.

(مجموعه)

(MAJMU' A).

Oa 18.

Two treatises on Arabic grammar. Transcribed in 1174 AH. by Jamāl Muḥammad, in Ḥaydarābād.

1. *Mukhtaṣar-i-Khāṣiyyatu'l-abwāb* (ff. 1-20v). A short condensed version of a treatise on Arabic grammar, called *Khāṣiyyatu'l-abwāb*. The name of the author of the original work and that of the compiler of this abridged edition, etc., are not mentioned. Beg.

الحمد لله ... بدان در وقتك الله تعانى علماً فانما و فهماً كاملاً كه جمله
خدمت بابها الخ

2. *Kifāyatū'l-mubtadi'* (ff. 21v-52v). A treatise on Arabic grammar. The name of the author and the date of composition are not mentioned. Beg.

الحمد لله بدان که کفایة المبتدی در علم صرف و در علم
بحر و مستثنی است ان

Ff. 52, S 170 × 115, 120 × 70, ll 11 Or. pap. Ind. nast Cond rather bad
Injured by dampness.

1468.

(مجموعه)

(MAJMU'A).

Oa 41.

A collection containing two short treatises on grammar. Transcribed in 1182 AH., at 'Azīmābād, by Sayyid Bashārat-'Alī.

1. (*Risāla dar šarf*) (ff. 2-5). A short treatise on Arabic grammar, without title and author's name. It begins abruptly.

اما ثلاثی مزید فیه که مباحث است بریاضی در دو کونه است ان

(f. 1v contains some scrappy notes).

2. *ʿAjā'ibu'l-lughāt* (ff. 17-25). A treatise on various forms of Arabic verbs and nouns (the title is given in the colophon). The name of the author is not mentioned. Beg.

جه لفظ است فولین ای نامور ان

Bd. v. S 235 × 135, 185 × 95, ll 13 Or. pap. Bad Ind. nast, Cond. tol. good.

1469.

میزان فی علم الصرف

MĪZÂN FĪ ʿILMĪ'S-ŠARF.

C 24.

A treatise on the usual topics of Arabic grammar, also briefly called *Mizān*. The name of the author and the date of composition remain unknown. See Bl II 931 (1), EIO 2415-2417, Br 176 (1), EB 1664 (1), R 524, etc. Copied towards the end of the XIIc. or the beg. of the XIIIc. AH. Beg.

الحمد لله بدان که جمله افعال متصرفه بر چهار نوع است
منتهی و مضارع ان

Ff. 26, S 195 × 105, 160 × 75, ll 6. Or. pap. Ind. nast. Cond. good.

1470.

The same.

Oa 39.

Another copy of the same work, dating from the beg. of the XIIIc. AH. The beginning slightly differs in wording, but afterwards the text coincides with that of No. 1469. Beg.

الحمد لله بدان که جملهٔ افعال بر چهار گونه است ماضی
و مستقبل النخ

Bd. v. Ff. 37-48, S 205 x 150, 155 x 10, ll 11. Or. pap. Ind. nast. Cond. tol. good. Copious marginal and interlinear glosses.

2. *Persian Grammar.*

1471.

(رسالة صرف فارسی)

(RISĀLA-I-ŞARF-I-FĀRSĪ).

Oa 16.

A treatise on Persian grammar and prosody. apparently the same as the one described in EIO 2522. The exact title, the name of the author, etc., are not known. The work must have been composed before 1154 AH., as the present copy was transcribed in that year (the 24th of Muḥammad Shāh's reign). Beg.

الحمد لله اما بعد چند کلمهٔ فارسی در خیر عبارت می آرد النخ

Bd. v. Ff. 1v-6, S 220 x 135, 185 x 100, ll 14. Or. pap. Ind. nast. Cond. tol. good.

1472.

The same.

C 9.

Another copy of the same work, dating from the XIIc. AH. Beg. as in the preceding copy.

Ff. 7, S 190 x 110, 160 x 80, ll 11-14. Or. pap. Ind. nast. Cond. bad.

1473.

(رسالة آمدن)

(RISĀLA-I-ĀMADAN).

C 23.

The well known list of Persian irregular verbs with their principal forms. Copied in the beg. of the XIIIc. AH. Beg.

سر می رام ، آمدن ، آمد ، بیداد النخ

Bd. v. Ff. 1v-5v, S 205 x 145, 185 x 115, ll 9. Europ. pap. Ind. nast. Cond. good.

1474.

The same.

Oc 2.

Another copy of the same list, slightly different from the preceding one. Hindustani equivalents added under the lines. Copied towards the end of the XIIc. AH. Beg.

آمدن ، میاید النخ

Bd. v. Ff. 30v-33v. For measurements, etc., see No. 1351.

1475.

(رسالة آموختن)

(RISĀLA-I-ĀMŪKHTAN).

C 1.

Another list of Persian irregular verbs with more details than in the preceding two lists. Hindustani interlinear equivalents (in red ink). Transcribed in 1223 of the Mawlūdī era, by a subject of Ṭipū. Muḥammad Rustam. Beg.

آموختن ، آموخت ، آموخته بود الخ

S 215 x 150, 150 x 100, ll 7. Europ. pap. Ind. nast. Cond. good.

1476.

(رسالة کردن)

(RISĀLA-I-KARDAN).

Oa 39.

A short list of Persian verbs (with interlinear Hindustani equivalents), and a few grammatical notes. Apparently incomplete, of a fragmentary character. Copied in the beg. of the XIIIc AH. Beg.

کردن ، کردنی ، کرده است الخ

Bd. v. Ff. 49-53v. For measurements, etc., see No. 1470.

1477.

قواعد لغات فرس

QAWĀ'ID-I-LUGHĀT-I-FURS.

C 29.

A Persian grammar, based on various standard works, such as the introduction to the *Farhang-i-Rashīdī* (see above, Nos. 1431-1432), etc. The author, 'Abdu'l-Wāsi' Hānsawī, lived towards the end of the XIIc. AH. Cf. R 998, 1096, etc. The present copy dates from the beginning of the XIIIc. AH. Beg.

رب اغفر وارحم و انت خير الراحمين الخ

Bd. v. Ff. 1-10, S 180 x 130, 130 x 65, ll 9. Or. pap. Ind. nast. Cond. good.

1478.

تكملة وهابي

TAKMILA-I-WAHHĀBĪ.

E 77.

A treatise on Persian grammar, composed in 1187/1773-1774, (chronogram in the colophon : *بود خوش بدان نام عبد الوهاب*), by Ghulām Ahmad Ṣiddīqī b. 'Abdi'l-lah b. Ibrāhīm Ujjaynī, who dedicated his work to Nawwāb 'Abdu'l-Wahhāb-Khān Nuṣrat-

Jang. The treatise is divided into a *muqaddima* and 23 *bāhs*. Copied towards the end of the XIIc. AH. Beg.

سپس و ستانسی میرا حدی را که وجود الهم

Ff. 47. S 185 x 150, 150 x 100, ll 13. Europ. pap. Vulzar Ind. nast. Cond. good.

1479.

تکفة العجم

TUHFATU'L-AJAM.

I 2.

A treatise on Persian grammar, commenced in 1212/1797-1798 and completed in 1213/1798-1799, dedicated to John Herbert Harrington (cf. f. 11v). The author calls himself Ḥusayn Shāh, with the *takhalluṣ* Ḥaḡiqat (f. 10v). The work is divided into one *pīshkash*, five *tuhfas*, and a *khātima*. Copied in 1223 AH. by Muḥammad Muḥsin. The first eight folios are occupied by an index, and the treatise begins on f. 9:

أرسلتمی سخن بکمد سخن آفریننی ست که رعنا نکار الهم

S 220 x 155, 165 x 85, ll 13. Or. pap. Ind. nast. Cond. good.

1480.

تکفیق الثونین

TAḤQĪQU'L-QAWĀNĪN.

C 1a.

A Persian grammar, composed by Muḥammad Faṣīḥu'd-Dīn, with the *takhalluṣ* Faṣāḥat, 1262/1844 (chronogram *زبدة الضوابط*, etc.), as stated in the concluding lines. It is divided into two *taghrīrs*, and based on various standard works, such as the treatise by 'Abdu'l-Wāsi' (see above, No. 1477), etc. Copied in 1273 AH., by Muḥammad Mūsā. Beg.

الحمد لله اما بعد حمد و علموة پوشیده مبداء که ابن رساله ایست

مسمی بتکفیق القوانین الهم

S 225 x 175, 170 x 95, ll 13. Europ. pap. Modern Ind. nast. Cond. good. Presented by Nawwāb 'Azīz Jang, Ḥaydarābād, 13 Dec. 1915.

C. Prosody and Poetics.

1481.

انیس الشعراء

ANĪSU'SH-SHU'ARĀ.

Oa 22.

Two fragmentary treatises on prosody and the theory of poetical composition. The general style of both seems to be the same: they are copied by the same hand and written on the same

kind of paper. Although the first part contains only the *end* of a treatise, and the second half is only the *beginning* of another one, while the catch words do not coincide, it yet seems as if both form one work but are wrongly bound, and that some folios in the middle have been lost. The title as given above, is found in the colophon of what is the first fragment, on f. 30v. The name of the author is given in its proper place in the beginning of what forms the second fragment, as 'Abdu'r-Rahīm b. Ma'rūf, who divided his book into three *fasls*, with numerous subdivisions. The date of composition is not given, but the treatise must have been composed before 852-1448 which is given as the date of transcription in the colophon on f. 30v. The work is not mentioned by Ḥājji Khalifa. Beg. of the first fragment (f. 1) :

..... فاعلموا علما بان هذا مخصص فباشد الله

Beg. of the second fragment (f. 32v) :

حمد بی حد و ثننی بی تد حضرت پادشاهی با که انجم

Ff 41, S 195×140 140×85, ll 15. Or. pap. Khoras. nast. Cond. bad. Dirty, repaired

1482.

دستور النظم

DASTŪRU'N-NAẒM.

M 80.

A treatise on Persian prosody and the methods of versification, composed in 1140-1727-1728 by Muḥammad Wālih b. Mir Muḥammad Bāqir Mūsawī (f. 3). It is divided into a *muqaddima* and *four bābs* (not *three* as in EIO 2119). See EIO 2119, R 859, etc. Copied in 1191 AH. at Jaypūr. Beg.

برجسته مصرعی که از انکیفی و سانی چون سر و بخت انجم

Ff. (43), S 170×105, 125×65, ll 11. Or. pap. Ind. nast. Cond. bad. Paper is decayed and the repairs have rendered many pages illegible.

1483.

(رساله در عروض فارسی)

(RISĀLA DAR 'ARŪ'I-I-FĀRSĪ).

C 29.

A short treatise on Persian prosody and the methods of versification, apparently extracted from a larger work on similar subjects. It contains only the *third* (f. 11) and the *fourth* (f. 47) *gulzārs*. The title of that original work is not given. Copied in the beg. of the XIIIc. AH. On ff. 52-56v there are serappy

notes, chiefly on Hindustani grammar. Beg. of the *third gulzār* (f. 11):

کلزار سیوم مشتمل بر دو کل، کل اول در ابتدای شعرو اقسام آن، کل
دوم در عروض النسخ

Beg. of the *fourth gulzār* (f. 47):

کلزار چهارم متضمن بر سه کل، کل اول در تشبیه، کل دوم در استعارة،
کل سیوم در فوائد النسخ

Bd. v. Ff. 11-56v. For measurements, etc., see No. 1477.

5. Astronomy, Astrology, Mathematics, etc.

1484.

بیست باب

BĪST BĀB.

H 4.

The famous treatise on the astrolabe, by Naṣīrū'd-Dīn Tūsī, see above, Nos. 1182, 1372-1378. It is divided into 20 *bābs*, and its full title is *Bīst bāb dar ma'rīfat-i-astrulāb*. See EIO 2254 (2), RS 155 (2), EB 1503-1505, Pr 69, R 153, Mehren 9, Gotha C No. 38, Dorn C. 112, 309, etc. *Ind. libr.* Bh 225. Copied in 1212 AH. by Muḥammad Mīrzā Ṣafawī for the Governor-General سر جان شور برنفت, i.e. Sir John Shore Teignmouth (1792-1797). Beg.

اما بعد این مختصر بیست در معرفت اسطرلاب النسخ

Ff. (33), S 135 × 70. 95 × 35, ll 14. Or. pap. Ind. calligr. nast. Cond. good. Slightly worm eaten Occasional glosses.

1485.

زیمج جدید سلطانی

ZĪJ-I-JADĪD-I-SULTĀNĪ.

J 24.

The well known edition of the astronomical tables of Ulugh-Beg, the grandson of Tīmūr (852-853/1448-1449). It is the second, or revised version of his original work, and was compiled by him with the assistance of Ṣalāḥu'd-Dīn Mūsā, surnamed Qādī-zāda Rūmī, Ghiyāthu'd-Dīn Jamshīd, and 'Alī b. Muḥammad Qūshehī (d. 879/1474-1475). The present edition is divided into four *maqālas* (their headings are given in EIO 2233). See Bl II 785-788, EIO 2233-2236, EB 1515-1518, Pr 358, R 156, etc. *Ind. libr.* Bh 227, Madr 166-167, St. No. 3 on p. 102. Edited by Sédillot, Paris, 1847; translated into French by the same, Paris, 1853. There are also several older printed editions, such as those by J. Greaves, London, 1650: T. Hyde, Oxford, 1665; etc. The

present copy is incomplete at the end, and rather badly written
Transcribed in the XIIc. AH. Beg. as usual :

تبارک الذي جعل في السماء بروجاً و جعل فيها سراجاً النخ

Bd. v. Ff. 50v-221v, S 295 × 160, 190 × 100, ll 20. Or. pap. Ind. nast. Cond. rather bad. A few very mediocre paintings illustrating the various constellations.

1486.

The same.

J 15.

A revised edition of the same work, here called, in the heading, *Sharḥ-i-Zīj-i-amīr-i-kabīr Ulughbeg*. The editor, Maḥzar b. Muḥammad Qāri' b. Bahāi'd-Dīn 'Alī, mentions in the preface that he revised the work of Ulughbeg at Shīrāz, in 961-968/1554-1561 (f. 2v). Copied in the beg. of the XIc. AH. Beg.

سنددت و سپاس بی اندازه و فیاس پادشاهی را النخ

Ff. (284), S 230 × 190, 190 × 130, ll 20. Or. pap. Ind. nast. Cond. not quite good
Injured by dampness.

1487.

شرح زریچ جدید سلطانی

SHARḤ-I-ZIJ-I-JADĪD-I-SULTĀNĪ.

J 18.

A commentary on Ulughbeg's tables, composed in 929/1523 by (Nizāmu'd-Dīn) 'Abdu'l-'Alī b. Muḥammad b. Husayn al-Birjandī (*not* Barjandī, and *not* Birjindī, as spelt in various catalogues). It contains a commentary on the whole text of the *Zīj* (but not on its tables). See EIO 2237-2239, EB 1520, R 457, etc. Cf. St. No. 4 on p. 103. Cf. also *Mélanges Asiatiques*, v. V, p. 252. Copied towards the end of the XIc. or the beg. of the XIIc. AH. Beg.

اجناس حمد و سپاس معرا از توهم و تلافی النخ

Ff. (384), S 380 × 235, 245 × 130, ll 17. Or. pap. Good bold Ind. nast Cond good. Bad vignette.

1488.

The same.

J 19.

Another copy of the same work, transcribed in 1120 AH. (?) (the figures are not clear), by Muḥammad Isma'īl. Beg. as in the preceding copy.

S 230 × 145, 175 × 90, ll 21. Or. pap. Good Ind. nast. Cond. tol. good. Slightly worm-eaten.

1489.

رساله در هیئت

RISĀLA DAR HAY'AT.

J 11.

The well known treatise on astronomy by the same 'Alī Qūshchī, as mentioned under No. 1485. His full name was 'Alāu'd-Dīn 'Alī b. Muḥammad. The work is divided into a *muqaddima*, two *maqālas* and a *khātima*. See Bl II 789, EIO 2240-2241, EB 1534-1538, Pr 351, R 458, Aum 137, Mehren 9, Dorn C, 303, Krafft 139, etc. Copied in 1225 AH. (? almost illegible, erased). Beg.

الحمد لله ... اعلم بعد این کتاب مشتمل است بر مقدمه الخ

Ff. (24), S 200 × 155, 150 × 105, ll 21. Europ. pap. Ind. nast. Cond. good.

1490.

رساله در معرفت تقویم

RISĀLA DAR MA'RIFAT-I-TAQWĪM.

J 13.

A treatise on eras, the principles of computation of almanacs etc., by the same Nizāmu'd-Dīn 'Abdu'l-'Alī b. Muḥammad al-Birjandī, as the one mentioned under No. 1487. It was completed in 883 1478, and divided into 20 *bābs*. See EIO 2246, EB 1539-1540, R 452-453, Aum 138, etc. Copied in 1068 AH. Beg.

اعلم بعد این مختصریست در معرفت تقویم الخ

Ff. 12, S 200 × 140, 155 × 85, ll 19. Europ. pap. Ind. nast. Cond. good. Slightly worm-eaten.

1491.

خلاصه تقویم

KHULĀṢA-I-TAQWĪM.

G 60.

A short fragment of contents similar to those of the preceding treatise, originally divided into 33 *faṣls*. It is fragmentary and the author's name, the date of composition, etc., are not mentioned. Beg.

این مختصریست در معرفت تقویم مشتمل بر ۳۳ فصل، و این کتاب را خلاصه تقویم گویند الخ

Bd v. Ff. 172v-175. For measurements, etc. see No. 1358.

1492.

(مجموعه)

(MAJMU'Ā).

J 24.

A collection of astronomical and astrological treatises of different authors. Copied in 962 AH.

1. (*Risāla dar aḥkām-i-darajāt*) (ff. 1v-20). A treatise on astrology, explaining the methods of foretelling the future of men born under different constellations. The name of the author is mutilated, and only the word Bābuli is clearly legible. The title and the date of composition do not appear. The headings, for which space is reserved, probably intended to be written in red ink, are not filled in. Copied in 962 AH. Beg.

الحمد لله ... چنین گوید عارف (sic) این رساله منک احکما ... بابلی انج

2. (*Risāla dar taṭwīl*) (ff. 21v-36). A treatise on the influence of the various constellations upon the fates of men. The headings are also not filled in, as in the preceding work. Copied in 962 AH. Beg. abruptly:

... دین بود که عزیز النفس و کرامی و نیک بخت و فراخ روزی بود انج

3. (*Risāla dar burūj*) (ff. 37v-47). Another treatise on predictions of various events from the positions of the constellations, etc. The headings are also left unwritten: no mention of the author's name, date of composition, etc. Beg. also abruptly:

... و فصل شای دو زده برج که طالع سال بر کدام برج انج

4. (ff. 47v-48). A short note of astronomical contents dealing with the measurement of distances. Beg.

بطایوس (sic) حکیم زده کرده است بارینج قطب انج

5. (t. 49v). An astrological table.

Bd. v. Ff. 4-49v. For measurements, etc., see No. 1485

1493.

جوامع احکام النجوم

JAWĀMI' AḤKĀMI'N-NUJŪM.

J 4.

A treatise on astrology, dealing with various heavenly and meteorological omens, compiled, as stated in the preface, from 257 (?) different works. The present copy is incomplete at the beginning, and probably on account of this defect it does not contain the name of the author. According to Ḥājji Khalīfa, v. II, p. 636, No. 4243, the name of the compiler was Abū'l-Ḥasan 'Alī b. Zayd al-Bayhaqī. The date of composition is not given, but it seems probable that it was 977-1569-1570, which appears at the end as the date of completion of *tahrīr*. The copy dates in appearance from the XIIc. AH., and therefore the year 977 AH. must be either that of completion of the work itself or the date of the earlier copy from which the present one was transcribed. The

work is divided into 10 *faṣls*. The copyist calls himself Mazharu d-Dīn Muḥammad ash-Sharīf al-Ḥāfiẓ al-Qādirī. Beg. abruptly :

و این کتاب را جوامع احکام النجوم نام کردم الخ

Bd. v. S 250 × 145, 210 × 100, 1¹ 27. Or. pap. Ind. nast. Cond. good. A note by H. Beveridge, dated 22-XI-1893, concerning the contents of the book.

1494.

(مجموعه)

(MAJMŪ'A).

J 4.

Three short treatises on astronomical matters, by 'Abdu'r-Raḥīm b. Šāliḥ Muḥammad b. Nāṣiri'd-Dīn Šiddiqī Fakhri, who dedicated his treatises to Khalīlu'l-lah Ibrāhīm 'Ādil-Shāh (987-1035/1579-1626).

1. *Ghāyatu't-taḥarri*. A short treatise on the correct methods of the determination of the direction of Mekka (*qibla*). Beg.

حمد مرعلیمی را که در (آیه) کریمه هذا خلق الله الخ

2. *Minhāju't-tahqīq*. A short treatise, in Arabic, on the astrolabe, with directions as to its use. Beg.

الحمد لله الواحد الصمد بلا نهاية العدد الخ

3. (*Risāla dar astrulāb*). A treatise on the astrolabe, again in Persian, also dedicated to the same prince. It is a criticism, with corrections, of a commentary on the well known treatise *Bist bāb* (see No. 1484). The name of the author of this commentary is not mentioned (the work may be the *Sharḥ* by Nizāmu'd-Dīn Birjandī, cf. above, No. 1487). Beg.

دانی زمانی و مکانها همه او است بیذاتی عیانها الخ

Bd. v. For measurements, etc., see No. 1493.

1495.

تاریخ جدید اکبر شاهي

TA'RĪKH-I-JADĪD-I-AKBAR SHĀHĪ.

Oa 3.

An extract from the *second faṣl* of this work. Its authorship is attributed to 'Abdu'l-Majid b. Muḥammad Qutbu'd-Dīn Munajjim-i-Akbar Shāhī. It deals with the constellations which influence every month, the propitious days and hours, etc. Copied in the XIIIc. AH. Beg.

هو الفیاض، از فصل دوم من رساله تاریخ جدید اکبر شاهي تصنیف
عبدالمجید بن محمد قطب الدین منجم اکبر شاهي در بیان دانستن آنکه
مئه هر روزی در کدام برج است الخ

Bd. v. Ff. 13v-20v. For measurements, etc., see No. 1157.

1496.

(مجموعۃ حروف ابجد)

(MAJMU' A-I-HURUF-I-ABJAD).

J 3.

A large volume, apparently dating from the beg. of the XIc. AH., containing not a single line of connected text (except for a few scrappy notes on the fly-leaves). The pages are uniformly divided into $28 \times 28 = 784$ squares filled with what seem to be permutations of four algebraic signs, here in the form of Arabic letters, in the order of *abjad*:

ا ب ا ا ا ب ا ب ا ب ا ج ا ب ا د ا ب ا ه ا خ

If so, the total number of folios must have been 392, but the copy is incomplete. It is impossible to suggest any satisfactory explanation as to the purpose of this voluminous production. It may have some mathematical, or perhaps magical object.

S 320 x 245, 235 x 225, ll 28. Or. pap. Ind. nast. Cond. good.

1497.

بدائع الفنون

BADĀ' I-UL-FUNŪN.

K 1.

A treatise on arithmetic, based on the Sanskrit work *Līlāvatī*, composed in 1074/1664 (the third year of Aurangzib's reign, see f. 3v), at Etawa, by Midnimal (? میدنیمل), son of D'harmdās Narāyan b. Kalyānmal Kāyat'h Sakta (f. 3). See EIO 2259. Copied in the XIIc. AH. Beg.

جهان جهان نیایش واحد القہاری کہ بیک نکتہ الخ

Ff. (46), S 205 x 105, 175 x 70, ll 17-18-20. Or. pap. Bad Ind. shikasta. Cond. tol good.

1498.

حکم الرياضی

HIKAMU'R-RIYĀDĪ.

J 17.

A large treatise on mathematics and astronomy, commenced in 1120/1708-1709 (the title is a chronogram for this date, see f. 8v), and completed in 1130/1718-1719. It is a commentary on an earlier treatise on astronomy, in Arabic, called *Kitāb-i-Chagh-mīnī* or, with its full title, *Al-mulakkhkhas fi'l-hay'at* (see f. 26v), and it was composed by Maḥmūd b. Muḥammad b. 'Umar al-Jaghmīnī al-Khwārazmī (cf. f. 25), d. 618/1221, see Brockelmann. Gesch. d. Arab. Lit., v. I, p. 473. The author of the present, Persian, work calls himself (f. 8) Muḥammad Zamān b. Muḥam-

mad Šādiq b. Abī Yazīd Anbālījī Dihlawī. His introduction (ff. 1v-23v) is written in bombastic Arabic, although the bulk of the work is Persian. See on other Persian commentaries of the same work EB 1524. Cf. St. No. 20 on p. 105. Copied in 1133 AH. by Muḥammad Kāzīm b. Muḥammad Qāsim. Beg.

‘حسن العينة التي تصورها الناظرة عرائس الكلام الخ

Ff. (157). S 420 × 300, 300 × 205, ll 9. Or. pap. Ind. nast. Cond. good. Bad vignette. Note: Boddam, Calcutta, May 1st 1787.

1499.

جدول اختیارات

JADWAL-I-IKHTIYĀRĀT.

J 2.

Astrological tables, showing the position of the moon, the influences of various constellations at every day, hour, etc. There is no introduction; the exact title, the name of the author, etc., are not mentioned. Cf. St. No. 7 on p. 103. The work seems to be fragmentary. Copied apparently in the XIIc. AH. It opens with the first table, which has the heading:

جدول اخذیات فمر د: بروج دوازده گانه

Ff. 17. S 245 × 155, 210 × 135. ll 21. Or. pap. Ind. nast. Cond. good.

1500.

(مجموعه)

(MAJMU'Ā).

Ob 3.

A collection of astronomical and astrological treatises, copied apparently towards the end of the XIIc. AH.

1. *Kifāyatū't-ta'lim* (?) (ff. 1v-45). A treatise on astronomy, very incomplete. The beginning was transcribed from a defective original, and space was left, probably with an intention to fill in the lacunas afterwards. It ends abruptly, and it is difficult to say how much is lost. The title, as above, is given just in the beginning. The author's name is also defective: Abū'l-Maḥāmid (probably to be read Abū'l-Hāmid) Muḥammad b. Mas'ūd.....nawī. The work is divided into numerous sections, each differently called *jins*, *naw*, *sinj*, *fasl*, etc. Beg.

بدانکه علم ابن کتاب علم نجوم کفایة التعليم وقت التنجیم الخ

2. '*Aql-i-dūyūm dar aṣṭulāb* (ff. 47v-56v). A portion of a treatise on various astronomical, mathematical and other subjects, with the title '*Uqūl-i-ashara*, composed in 1084 1673 by Muḥammad Barārī Ummī, son of Muḥammad Jamshīd b. Jabbārī-Khān

b. Majnūn-Khān Qāqshāl, the same as the author of the *Mujmal-i-mufasssal*, a work on history, described above. No. 43 in this Catalogue. See EB 1495, Pr 168, Fl I 43. *Ind. libr.* Bh 222: (GC I 667). This extract contains only the second *aqḡ*, on the astrolabe, beg.

دانا (و) آگاه دانش که اسطرلاب نام یونانی است الخ

3. *Risālat fi'l-amal bi'r-rub'* (ff. 57-62). A very short treatise, in Arabic, on the handling of the quadrant. (f. R 827. Divided into 10 very short *bābs*. Beg.

الحمد لله ... فمده رساله فی العمل بالربع الخ

4. *Ṣad bāb dar astrulāb* (ff. 63v-132v). A treatise on the astrolabe and the methods of its proper use, in 100 *bābs*. The name of the author, the exact title of the work and the date of its composition are not given. Beg.

الحمد لله ... اما بعد این مختصریست مشتمل بر صد باب، باب اول

در بیان معنی اسطرلاب و اسماء اجزاء آن و این باب در فصل است الخ

Ff. 132, S 165 × 95, 130 × 55, II 18. Or. pap. Ind. nast. Cond. not good. Paper is decaying, especially where the folios are joined together, so that many of them have become loose

1501.

(رساله در طالع)

(RISĀLA DAR TAWĀLĪ).

G 60.

A very short treatise on foretelling the future in connection with the position of the constellations at the hour of birth, etc. The author's name and the exact title of the work are not mentioned. Copied in the XIIc. AH. Beg.

بعد از حمد خدا و صلوات بر نبی این کتابیست در بیان حقیقت

حال هر کس از مورد وزن و طالع ایشان الخ

Many marginal notes, of astrological and medical contents. At the end there are lists of secret scripts, amulets, prayers for successful journeys, in Arabic, with Persian explanations, and other scrappy matters.

Bd. v. Ff. 175v-193v. For measurements, etc. see No. 1353.

1502.

(مجموعه طالعنامه)

(MAJMU' A-I-TĀLĪ-NĀMA).

J 10.

A collection of horoscopes, copied towards the end of the XIIc. or the beg. of the XIIIc. AH.

1. (ff. 1v-4v and 17v-22). Several horoscopes of different persons, containing dates of 1186, 1187, 1190 AH., etc. Beg

از نسخه تحویل و شرح 'نهای سأل سی و پنجم' الخ

2. (ff. 7v-16v; ff. 5-6v are left blank). A detailed horoscope of 'Abdu'l-lah b. Hasan 'Alī Iṣfahānī, born in 1153 AH. at Iṣfahān. There are many additional notes and tables. Beg.

الحمد لله الذي لم يلد ولم يولد الخ

Ff. 22, S 205 × 150, 160 × 100, ll 16. Europ. pap. Ind. nast. Cond. good.

1503.

(مجموعه طالعنامه)

(MAJMU' A-I-TĀLĪ-NĀMA).

J 7.

Another collection of horoscopes, similar to the preceding No., dating also from the beg. of the XIIIc. AH.

1. (ff. 1v-16). The same horoscope as (2) in the preceding copy.

2. (ff. 19v-37). Another version of the same, much more detailed, with further additions. Beg.

الحمد لله و الصلوة على محمد و آله الخ

Ff. 37, S 205 × 150, 135 × 95, ll 17. Europ. pap. Ind. shik.-nast. Cond. good. Ff. 16v-19 are left blank.

1504.

رساله در تحقیق سند

RISĀLA DAR TAḤQĪQ-I-SANA.

M 89.

A short treatise on eras, solar and lunar, calculations of dates, etc. It was composed in the beg. of the XIIIc. AH., by Muḥammad Najmu'd-Dīn, surnamed Qāḍī'l-quḍāt, cf. above, No. 1061. The copy bears his seal, containing the date 1202 AH., and is dated itself 1210/1796, or 1202 of the Bangāla era, or 1203 of the Faṣlī era. It was transcribed by one Faṣīḥu'd-Dīn, at Calcutta, for the same Governor-General Sir John Shore (شور) Teignmouth (cf. above, No. 1484). Beg.

حامداً و عسلاً، اما بعد میگوید ببدء کمترین الخ

Bd. v. Ff. 1v-10v, S 240 × 150, 170 × 90, ll 13. Or. pap. Ind. nast. Cond. good.

1505.

(فهرست ثمر سال)

(FIHRIST-I-THAMAR-I-SĀL).

J 6.

A treatise on foretelling the crops of various fruits, etc., from the positions of the constellations in the beginning of the year

1225 of the Mawlūdī era. Many additional entries, notes, etc., on magic subjects, on the phases of the moon, etc. The compiler's name is not mentioned. Copied in the beg. of the XIIIc. AH. (probably in the same 1225 of the Mawlūdī era). Beg.

حمد حق نعت نبی وصف حیدر را کفم مهرست ثمر سال ساز انج

Ff. 49, S. 190 x 120, 150 x 90, ll 11. Europ. pap. Ind. nast Cond. good

1506.

زبرجد

ZABARJAD.

J 14.

A treatise, in prose and verse, divided into 45 *qisms*, dealing chiefly with different astrological matters, but also giving a large number of various magical formulas, etc. It was composed for Ṭīpū, nawwāb of Mysore, by Zaynu'l-Ābidīn Shustarī, the author of *Faṭḥu'l-mujāhidīn*, etc. Copied in the beg. of XIIIc. AH. Beg.

حمد حق نعت نبی و وصف حیدر را کفم اما بعد بر برای دانش

آرای النج

Ff. (128), S. 210 x 150, 160 x 100, ll 12. Or. coloured paper. Vulgar Ind. nast. Cond. tol. good.

1507.

قواعد شناختن بروج

QAWĀ'ID-I-SHINAKHTAN-I-BURŪJ.

J 12.

A fragment of a treatise dealing with the methods of finding the constellations and planets. The name of the author is not given. Copied towards the beg. of the XIIIc. AH. Beg.

قواعد شناختن بروج و منازل النج

Ff. 7, S. 150 x 100, 120 x 70, ll 10 Europ. pap. Ind. nast. Cond. good. CFW 1825.

6. Magic, interpretation of dreams, methods of divination, etc.

1. Interpretation of dreams.

1508.

کامل التعبیر

KĀMILU'T-TA'BĪR.

M 131.

A large work on the interpretation of dreams, which may be of great interest for the study of the folklore of the Muhammadan peoples. The author, Abū'l-Faḍl Ḥusayn b. Ibrāhīm b. Muḥam-

mad Tiflīsī, dedicated his work to a local prince in Asia Minor. Qlich-Arslān b. Mas'ūd, 569-588/1173-1192. See EIO 2276, EB 1571(3), Mehren 45, etc. Cf. St. No. 12 on p. 98: (GC II 201). Cf. also Bland's paper on the Science of Ta'bīr, JRAS, vol. XVI. pp. 124, 155. The authorities, on which the work is based, are enumerated in EIO 2276. The treatise is divided into 16 *fasls*. for the list of their headings see EIO *ibid*. Copied in 1177 AH. A detailed index in prefixed, on ff. 1v-21v (ff. 22-24 are blank). The introduction, with the first 15 *fasls*, occupies ff. 25v-56v, and the chief portion of the book, ff. 56v-444v, consists of an alphabetical list of subjects of dreams together with their detailed explanations. Beg. abruptly:

..... و نام این کتاب کلمس التعبیر فہدہ زیرا کہ درین علم الخ

Ff. 444, S 240 × 135, 180 × 90, ll 13. Or. pap. Ind. nast. Cond. good.

1509.

تعبیر سلطانی

TA'BĪR-I-SULTĀNĪ.

M 46.

Another large work on the interpretation of dreams, based on many standard works, amongst them the one described under the preceding No. It was composed in 763/1362 by Isma'il b. Nizāmi'l-Mulk, Qāḍī of Abarqūh (near Iṣfahān), who dedicated it to Shāh Shujā' Muẓaffarī (760-786/1359-1384). Sultān Uways Jalāir (757-776/1356-1374) is also referred to. The work is divided into 10 *fasls*, which form the introduction. The book itself is arranged alphabetically, as the preceding work. See EIO 2277, EB 1571, etc. Cf. St. No. 10 on p. 97. The present copy dates from the Xc. AH., and is slightly incomplete at the end. Beg.

الحمد لله الذي خص خواص الانام بمبشرات الاحلام الخ

Ff. (333), S 245 × 155, 175 × 95, ll 21. Or. pap. Pers. nast. Cond. good.

1510.

The same.

M 45.

Another copy of the same work, dated 1177 AH. Beg. as in the preceding copy.

S 365 × 215, 275 × 140, ll 22. Or. pap. Ind. nast. Cond. good.

1511.

(كتاب الرؤيا)

(KITĀBU'R-RU'YĀ).

M 94.

A treatise on the theory of the 'art of dreaming,' i.e. to see, in dreams what is required. The author's name, the exact title

etc., are not mentioned. In the beginning the compiler states only that he composed this work for the instruction of his son Nūr. Copied in the XIc. AH. Beg.

کتاب الرؤیہ، د. اصل مصدر است بمعنی رؤیت الخ

S 215 x 120, 160 x 70, ll 16. Or. pap. Ind. nast. Cond. good. CFW 1832.

2. *Divination by 'fāl' and 'istikhāra.'*

1512.

فالنعام

FĀL-NĀMA.

E 15.

A treatise on divination by the Coran. The author's name is not mentioned. The treatise must have been composed not later than the XIc. AH., because the copy dates from that time. It contains instructions as to the secret meanings of the Arabic letters and methods to predict the future by them. Beg. (f. 17v):

والنعام قرآن مجید کلام شیخ ابو سعید ابو خدیج کفایت کہ الخ

On ff. 38v-46v there are many notes and poetical quotations, some of them rendered almost illegible by dampness. Fol. 55v contains the beginning of a *Fāl-nāma*, probably a version of the present work. On ff. 56v-57v there is a very short extract in Arabic, with the heading *فأل من مذہبی*.

Bd. v. Ff. 38v-57v. For measurements, etc., see No. 1216.

1513.

(مجموعہ)

(MAJMU'Ā).

M 112

Two treatises on divination, transcribed in the XIc. AH.

1. *Fāl-nāma* (ff. 1v-32). A treatise on the mystical meanings of some Arabic letters and their combinations, for the purpose of fortune-telling. The authorship is ascribed to Ja'far Ṣādiq and Alexander the Great, cf. EIO 2264, etc. Beg.

الحمد لله بدانکہ این نامہ را یوکل جمع کردہ عافان و حکمان (sic)

و پیران الخ

2. *Fāl-i-angusht nihādan* (ff. 33v-52v). On divination by putting fingers upon a special magical tablet on which the names of the prophets have been written. The author gives instructions as to the details of the act, and also explains the influence of various prophets on the future. Beg.

فأل انگشت نہادن، ہرکہ خواهد کہ شرح حال خود بداند باید کہ الخ

Ff. 52. S 205 x 130, 135 x 65, ll 12. Or. pap. Ind. nast. Cond. tol. good. Slightly repaired.

1514.

(فال قرآن)

(FĀL-I-QUR'ĀN).

M 112a.

Another treatise on divination by the Coran, also ascribed to the authorship of Imām Ja'far Ṣādiq, and said to have been sent by one of the Abbaside Khalifs to Maḥmūd of Ghazna (f. 2). It consists of various tables, lists of special verses, prayers ascribed to the authorship of different Shi'ite Imāms, etc., all explained in Persian. Some passages are in cipher. Copied in the XIIe. AH. Beg.

الحمد لله بدانکه این فال قرآن بغایت مجرب است و معتمد الن

Ff. 23, S 220 × 120, 170 × 80, ll 17. Or. pap. Ind. nast. Cond. tol. good.

1515.

(مجموعه)

(MAJMU'A).

Oc 4.

Some treatises on divination, contained in this scrap-book, dating from the end of the XIIc., or the beg. of the XIIIc. AH.

1. (*Fāl-nāma*) (ff. 1v-11). A treatise, in prose and verse, on the magical meanings of the Arabic letters in the Coran, from the point of view of their allusions to the future, by Munawwar Maḥmūd Adib. Beg.

چنین آمده است در اخبار که چون مردم را مهمی پیش آید الن

2. Fol. 11v-12 are blank. On f. 12v a note and a poetical quotation.

3. *Khāṣṣiyat-i-sūra-i-idh jā'a naṣru'l-lahi* (ff. 13-14v). A short note on the interpretation of a Coranic verse (CX. 1), a few poetical quotations, etc.

Bd. Ff. 1v-14v, S 240 × 130, 165 × 85, ll 13. Or. pap. Ind. nast. Cond. tol. good.

3. Divination by 'raml.'

1516.

کشف الشجرة

KASHFU'SH-SHAJARA.

J 20.

A treatise on divination by the figures of *raml*, composed in 913/1507 (chronogram کشف شجرى, see f. 3), by Maḥmūd b. Isma'il, with the *takhalluṣ* Kautharī. It is dedicated to Muḥammad Shaybānī (906-916/1500-1510). The treatise is divided into a *muqaddima*, four *bābs* and a *khātima*, and is based on an earlier work, *Shajara-i-raml* of Muḥammad b. 'Abdī'l-lah b. 'Uthmān

Zinātī Maghribī, as stated in the preface. Cf. St. No. 13 on p. 98. Copied in 1114 AH. Beg.

الحمد للخالق الخلاق والشكر لكاشف الدقائق النخ

Ff. (53), S 225 × 125, 165 × 80, ll 21. Or. pap. Ind. nast. Cond. good.

1517.

شجره پر ثمره

SHAJARA-I-PUR THAMARA.

J 16.

Another treatise on divination by *raml*, based on the apocryphic book of Daniel. The copy is incomplete at the beginning and probably only on account of this defect the author's name and the exact date of composition are not found. Copied in the end of the Xc. AH. Beg.

..... تا عندوقجه غزان بقفل بمفاتيح امر حقيقي النخ

Ff. (157), S 230 × 130, 175 × 100, ll 15. Or. pap. Ind. nast. Cond. tol. good. Slightly injured by dampness.

1518.

(مجموعه رسائل رمل)

(MAJMU' A-I-RASĀ'IL-I-RAML).

J 9.

Two treatises on *raml*. The first transcribed in 1114 AH. The second was apparently also copied about that time.

1. *Risāla-i-Surkhāb dar 'ilm-i-raml* (ff. 1v-34v). A treatise on *raml*, based on the book of Daniel. The author calls himself merely Surkhāb. It is apparently the same work as the one described in EIO 2268, although it seems to be shorter than the latter. Cf. St. No. 14 on p. 98. At the end there are several notes and tables of a magical nature. Beg. (as in EIO 2268) :

حمد اكمل و شكر اجمل بعدد ذرات رمل النخ

2. *Kanzu'l-ghayb* (ff. 35v-44v). Another short treatise on *raml*, also based on the book of Daniel (and several other authorities). The author calls himself Sa'du'd-Dīn Mas'ūd b. Aḥmad Nishāpūrī. It contains many tables. Copied by 'Abdu'l-Qādir b. Jamālī'd-Dīn Muḥammad. Beg.

تبارك اسمك يا مصور الصور و الاشكال النخ

Ff. 44, S 230 × 120, 165 × 80, ll 21. Or. pap. Ind. nast. Cond. good.

1519.

(مجموعه رسائل رمل)

(MAJMU' A-I-RASĀ'IL-I-RAML).

J 8.

Two treatises, one on the science of *raml* and the other on propitious days, copied in 1163 AH., or the third (sic) year of Ahmad Shāh.

1. *Risāla dar 'ilm-i-nuqāt bi-dā'ira-i-ubulāḥ* (ff. 1v-16v). A treatise on divination by *raml*, based on 'reliable books.' The name of the compiler is not given. Beg.

'الحمد لله این رساله ایست در علم رمل که از اکثر کتب معتبره النسخ

2. *Misbāḥu'l-anfās* (ff. 17v-28). A short treatise on lucky hours, days, etc. The author's name is not given. Beg.

حمد و تثنی بیحد بدان آفریدگاری که ذرات ممکنات النسخ

Bd. v. Ff. 1-28, S 250 × 145, 210 × 95, ll 19. Or. pap. Bad Ind. shikasta. Cond. good.

4. *Physiognomy (qiyāfa)*.

1520.

(رساله در قیافه)

(RISĀLA DAR QIYĀFA).

M 99.

A treatise on physiognomy, the authorship of which is attributed to Imām Ja'far Ṣādiq. The present copy is dated 1124 AH., but this date is rather suspicious, and the transcript seems to be of more recent origin. Beg.

'الحمد لله اما بعد این رساله قیافه منقول از امام جعفر النسخ

Ff. 8, S 200 × 150, 160 × 105, ll 11. Europ. pap. Ind. nast. Cond. tol. good

1521.

(رساله در قیافه)

(RISĀLA DAR QIYĀFA).

M 100.

Another short treatise on the same matters, different from the preceding one, incomplete at the end. The name of the author, etc., are not given here. Copied in the XIIc. AH. Beg.

علم این علم را عالم الغیب نتوان گفت النسخ

Ff. 4, S 200 × 120, 155 × 75, ll 13. Or. pap. Ind. shikasta-nast. Cond. tol. good.

1522.

(رساله در قیافه)

(RISĀLA DAR QIYĀFA).

Oa 11.

Again a short treatise on the same *qiyāfa*, also without any

indication of the name of the author, the date of composition, etc.
Copied towards the end of the XIIc. AH. Beg.

علم فراست که آن عبادت است از معرفت اخلاق دنیوی النجم

Bd. v. ff. 10v-17. For measurements, etc., see No. 908.

1523.

رساله در احکام اختلاجات اعضا

RISĀLA DAR AḤKĀM-I-IKHTILĀJĀT-I-AḌĀ.

M 46.

A short versified exposition of the methods of fortune telling by the observation of various spontaneous movements of different parts of the human body, such as the pulsation (جستن) of the arteries, etc. It is the same work as the one described in Aum 136, where it is called *Ikhtilāj-nāma*. The name of the author does not appear: he states that this treatise was originally in prose, and that he has given it its versified form. At the end of the work he gives an absurdly early date of composition, 385/995 (perhaps for 685/1286):

سبصد (ششصد؟) و یزدی بود با هشتاد، که ز طبع من این سخن ها زاد،

(The date may, however, belong to the original treatise). It is noteworthy that both copies, the present and the next one, are appended to the copies of *Ta'bīr-i-Sulṭānī* (see above, Nos. 1509 and 1510). There is, however, no apparent connection between the two works. In the case of this particular copy it appears that it was transcribed by a more modern hand than the text of the *Ta'bīr* (No. 1509) in the same volume in which it is included. Copied towards the beg. of the XIIc. AH. Beg.

حمد و شکر و سپاس یزدانرا، آفرینند تا تن و جانرا،

Bd. v. For measurement, etc., see No. 1509.

1524.

The same.

M 45.

Another copy of the same work, dating from the end of the XIIc. AH. It does not have the heading as in the preceding copy. Transcribed by a different hand and on different paper, more modern than those of the text of the *Ta'bīr*, to which it is appended. Beg. as in the preceding copy.

Bd. v. For measurements, etc., see No. 1510.

5. *Alchemy, sorcery, amulets, incantations, etc.*

1525.

سكر العيون

SIHRU'L-'UYŪN.

- M 96.

A treatise on alchemy and magic, partly written in special magical script (some of these passages, in the beginning of the book, are deciphered in interlinear glosses). The work, as stated in the preface, is an amplified translation of the Arabic treatise with the same title, of Abū 'Abdī'l-lāh al-Maghribī (f. 1v), also known as the *Lubāb* of Ibnu'l-Hājj, with additions from the '*Uyūnu'l-ḥaqā'iq wa idāḥu't-tarā'iq*' by Abū'l-Qāsim Aḥmad as-Simawī (of the VIc. AH., see Brockelmann, *Gesch. d. Ar. Lit.*, v. I, p. 497), etc. The present work was undertaken at the request of Amīr Sayyid Qāsim, much eulogised here. The author's name and the date of composition are not given. The present transcript is incomplete at the end, but in another copy, in the Imperial Library (see Bh 238), the date of composition is given as 907/1501. Transcribed in the XIIIc. AH. Beg.

حضرت فاسم العطيات عالم الخفيات له الحمد النج

S 310 × 175, 230 × 125, ll 21. Europ. pap. Ind. nast. Cond. good.

1526.

(مجموعه)

(MAJMU' A).

G 35.

Short fragments of a legendary character dealing with demonology and magical practices. Copied in 45, may be 1045 AH., in Haydarābād.

1. *Pand-i-Luqmān* (ff. 43-56v). Wise sayings of the legendary sage Luqmān, dealing with various magical practices, the recognition of propitious hours, etc. Cf. EIO 2217, EB 1241 (44), etc. Beg.

الحمد لله ... این چند پند دلبندست که لقمان حکیم النج

2. *Tālī'-nāma-i-mardān wa zanān wa diw-nāma* (ff. 57-60v). A legend about King Solomon who made a sort of census of all *diws*, and assigned them to various luminaries and constellations; explanations of their influences upon the fate of persons born under their signs, etc. Beg.

الحمد لله مهتر سلیمان پیغمبر دخترى داشت النج

Bd. v. Ff. 43-60v, S 320 × 195, 240 × 125, ll 23. Or. pap. Ind. nast. Cond. good.

1527.

تحفة الغرائب

TUḤFATU'L-GHARĀ'IB.

Oa 30.

A treatise on various magical practices as well as on the methods to paralyse the effects of sorcery, the evil eye, witchcraft, haunting spirits, etc. The author calls himself Muḥammad b. Aḥmad ad-Da'usī (here الدري) az-Zawwārī (not clearly written, may be also as-Sabzawārī or as-Sarwārī ?), who based it on an early book, also in Persian, by Aḥmad b. Muḥammad b. Ibrāhīm Tamīmī (found by him, as he narrates, in the house of an Arab while performing the pilgrimage to Mekka). Another copy in Bh 241 (3). The work described in R 871 under the same title seems to be different from the present one. Divided into 12 *bābs*. Copied in the XIIc. AH., by one Amānu'l-lah. Beg.

حمد بيدد و سپاس بی عدد نثار بارگاه ملک احد النخ

Bd. v. Ff. 126v-143v. For measurements, etc., see No. 1261.

1528.

(مجموعه ادعیه)

(MAJMU'A-I-AD'IYA).

M 82.

A collection of prayers, amulets, incantations, etc., with various explanations in Sufic and Shi'itic strain, in Persian and Hindustani. Towards the end there is a *Rūz-nāma* in Hindustani, also of magical contents. The name of the compiler does not appear. Copied in the beg. of the XIIIc. AH. Beg. ✓

اسناد دعای عجائب الاستغفار، در خبر چندين آمده است که رسول النخ

S 205 x 150, 170 x 95, ll 13. Europ. pap. Ind. nast. Cond. good.

7. Medicine and cognate disciplines.

1529.

نور العيون

NŪRU'L-'UYŪN.

G 63.

A rare and early work on the maladies of eye, composed in 480/1088 by Abū Rūḥ Muḥammad b. Maṣṣūr b. Abī 'Abdī'l-lah b. Maṣṣūr al-Jurjānī, surnamed Zarrīn-Dast. He dedicated his work to the Saljuqide prince Sultān Malik-Shāh (465-485/1072-1092). The treatise is divided into 10 *maqālas*, subdivided in their turn into numerous sub-sections, in the form of questions and answers. The full title is *Nūru'l-'uyūn fī amrādī'l-'ayn wa asbābihā wa 'ilājātihā*. It is chiefly based on the works of the

early Arab writer Hunayn ibn Ishāq, d. 260 873 (see Brockelmann, *Gesch. d. Ar. Lit.*, v. I, p. 205), but there are occasionally references to other early authors. In the present copy the language still preserves many archaisms, although apparently some modernising has taken place, and it does not, therefore, represent exactly the original Pārsī Darī, i.e. the language in which the author wrote his book, as he mentions in the introduction. See GIPh 367, EB 1575, etc. Transcribed probably in the beg. of the XIc. AH. The date is injured and only سنة أربع remains. Beg.

الحمد لله چنین (damaged) محمد بن منصور بن أبي

عبد الله الجرجاني النخ

Ff. (284), S 245 × 165, 175 × 115, ll 15. Or. pap. Indo-Khorasani nast., different hands. Cond. tol. good.

1530.

ذخیره خوارزم شاهي

DHAKHĪRA-I-KHWĀRIZM-SHĀHI.

G 20.

The famous compendium of medical science in all its branches, by Zaynu'd-Dīn Abū Ibrāhīm Isma'īl b. Ḥasan (or Ḥusayn) b. Muḥammad b. Aḥmad al-Ḥusaynī al-Jurjānī, d. 531 or 535/1137-1141. It was composed in 504 1110-1111, and dedicated to the first Khwārizm-Shāh, Quṭbu'd-Dīn Muḥammad (490-522 1097-1128), who is here called Arslān Tegīn (written نمکین *sic*!) Abū'l-Faṭḥ Muḥammad. The work is divided into nine *bakhsḥs*, to which afterwards a *tatimma* was added. The present copy contains only nine books: 1, on f. 1v; 2, on f. 67v; 3, on f. 126v; 4, on f. 254; 5, on f. 283v; 6, on f. 350v; 7, (there is probably a lacuna at its beginning); 8, on f. 692v; 9, on f. 703v. For details concerning the work and its author see Br. Lit. Hist., II, 299, 346; GIPh 367; Wüstenfeld, *Arabische Aerzte*, p. 95, No. 165; Leclerc, *Histoire de la Médecine Arabe*, II, p. 18; Bl II 820-827, 880 (2), EIO 2280-2284, Br 127, EB 1576-1578, Pr 574-576, R 466-467, De Jong, *Cat. Codd. Or. Bibl. Acad. Regiae*, p. 228, note 2, Krafft 147, etc. Cf. St. No. 1 on p. 106; (GC II 297 and 298). Transcribed by different copyists towards the end of the XIIc. or beg. of the XIIIc. AH. One of them, in the colophon of the 7th book, calls himself Ubaydu'l-lah Khwāja Ibrāhīm b. Abī Ṭālib Ḥusaynī: he wrote it in Calcutta in 1225 AH. The copy is apparently lightly incomplete at the end Beg.

اما بعد چون تقدیر ایزد تعالی چنان بود که انیم

Ff. (850), S 330 × 235, 225 × 145, ll 21. Or. pap. Ind nast Cond. good. Several lacunas in the middle of the book

1531.

The same.

G 21.

The first book of the same work, transcribed in the XIIc. AH. Beg.

الحمد لله حمد اسكرين و الصلوة على سيد المرسلين و انه الخ

Ff. (114), S 250 x 155, 290 x 115, ll 20. Or. pap. Good Ind. nast., different hands. Cond. good.

1532.

خف علائي

KHUFF-I-ALĀI.

G 16.

A much condensed version of the preceding work, prepared for the purpose of being carried as a pocket-book (in one's riding boots). It was compiled by the author of the original treatise, Isma'il Jurjānī, and dedicated to Bahā'u'd-Dīn Muhammad 'Alā'u'd-Dīn . . . Qizil Arslān Waliyyu'l-'ahd Abū'l-Muẓaffar (Atsiz, as added in other copies) b. Muḥammad b. Khwārizm Shāh Ḥisām Amīru'l-mu'minīn. This Atsiz reigned in 522-551/1128-1156. The work is divided into two *bakhshs*, subdivided into many *bābs*. See Bl II 828, R 475; cf. St. No. 2 on p. 106. Transcribed in the XIIc. AH. Beg.

الحمد لله چنین (کوید) مصنف این کذاب اسمعیل بن حسن

المحسینی الخ

Ff. (64), S 240 x 135, 180 x 95, ll 17. Or. pap. Ind. nast. Cond. good. CFW 1825. Scrappy notes on the fly-leaves.

1533.

یادگار

YĀDGĀR.

G 64.

Another medical treatise of a similar condensed type, by the same Isma'il Jurjānī, divided into 5 *bakhshs*. Cf. R 467, etc. St. No. 3 on p. 197. Copied towards the end of the XIc. or the beg. of the XIIc. AH. This transcript is incomplete at the end. Beg.

الحمد لله اما بیاورد دانست که عزایت همه آنست الخ

Ff. (29), S 315 x 195, 235 x 125, ll 23. Or. pap. Ind. nast. Cond. good. In the second half of the copy the headings are omitted, although space has been reserved for them.

1534.

The same.

G 65.

Another copy of the same work, dating from the end of the XIIc. AH., slightly incomplete in the middle. Beg. differs slightly from that in the preceding copy :

الحمد لله سيد امام اسمعيل بن حسن النعم

S 230 x 135, 170 x 80, II 19. Or. pap. Ind. nast., different hands. Cond. tol. good. Scrappy notes on the fly leaves.

1535.

راحة الانسان

RĀḤATU'L-INSĀN.

G 22.

A rare work on medicine, composed in 778/1376 by 'Abdu'l-Qawī (?) b. Shihāb(i'd-Dīn), surnamed Diyā. He dedicated it to Firūz-Shāh, the Toghluqide (752-790 1351-1388). The work is divided into 3 *bābs* which altogether contain 74 *faṣls*. The book is very interesting for the student of the folk-lore and the life of mediæval Muhammadan India, because, in addition to the usual medical counsels and prescriptions, it gives a great number of magical formulas, amulets, incantations, and often mentions the influence of supernatural beings, etc. Cf. St. No. 7 on p. 107. Copied in the end of the XIc. or the beg. of the XIIc. AH. Slightly incomplete at the end, where the order of folios is mixed up. Beg.

ناميات هر ختم انبيا كه طبيب حاذق مريضان النعم

Bd. v. Ff. Iv-89v, S 265 x 145, 195 x 90, II 17. Or. pap. Good Ind. nast. Cond. good.

1536.

کفایة منصوري

KIFĀYA-I-MANŞŪRĪ.

G 45.

A compendium of medical science, by Manşūr b. Muḥammad b. Aḥmad b. Yūsuf b. Faqīh Ilyās, who dedicated it to Sultān Zaynu'l-'Ābidīn of Kashmīr (826-877/1423-1472). It is divided into two *fanns*, the first being divided into two *qisms* and the second into two *maqālas* (the headings are given in EIO 2297). This work is also known under the title of *Kifāya-i-mujāhidiyya*. See BI II 848-851, EIO 2297-2301, EB 1587, R 470, Leyden C. III 276, etc. Cf. St. No. 4 on p. 107; (GC I 831). Lith. Lucknow, 1290 AH. Transcribed in 1134 AH. Beg.

شکرو سپاس مر خالقى را که در خلقت انسان النعم

At the end there is a short appendix of medical contents, with the heading :

در باب مرضهای مذکور سرتا قدم

Bd. v. S 260 x 160, 185 x 105 ll 15. Or. pap. Good Ind. nast. Cond. good.

1537.

The same.

G 67.

Another copy of the same work, slightly incomplete at the beginning and the end, dating from the beg. of the XIIc. AH. Beg. abruptly :

... رب العالمين و تحف نعيات و صلاة صلوات الله

Ff. 408. S 250 x 150, 150 x 85, ll 11. Or. pap. Ind. nast. Cond. good.

1538.

The same.

G 46.

Another copy of the same work, dating from the beg. of the XIIc. AH. Beg. as in No. 1536, but instead of شكر و سپاس the first words are حمد و سپاس .

S 240 x 155, 180 x 95, ll 15. Or. pap. Good Ind. nast. Cond. good.

1539.

تحفة خاني

TUHFA-I-KHĀNĪ.

G 11.

An exposition of medical science, by Maḥmūd b. Muḥammad Ḥabdi'l-lah b. Ḥabdi'l-lah b. Maḥmūd (Nūrī'l-lah). He studied medicine under eminent doctors at Shīrāz where he arrived in 902/1496-1497. He dedicated his book to Sulṭān Sa'īd Bahādur-Khān, whom H. Ethé thinks to be identical with the ruler of Kāshghar with the same name, 920-939/1514-1533. See EIO 2303; cf. R 165, and St. No. 8 on p. 108. The book is divided into four *bābs* and one *faṣl* (the headings are given in EIO 2303). The present copy, dating from the end of the XIIc. AH., is incomplete and contains only one-half of the whole work, namely the first *bāb*, complete, and the second *bāb*, slightly defective at the end. Beg.

الحمد لله الذي خلق الانسان في احسن تقويم

S 295 x 210, 230 x 120, ll 21. Europ. and Or. pap. Ind. nast. Cond. good.

1540.

معادن الشفای سکندر شاهي

MA'DANU'SH-SHIFĀ-I-SIKANDAR-SHĀHĪ.

G 55.

An exposition of medical science, chiefly based on Indian works, composed in 918 1512-1513 by Būwa (or Būd'h ? or, as in other copies, Bhūwa) b. Khawāss-Khān. He dedicated his work to Sikandar-Shāh b. Bahlūl-Shāh Lūdī (7894-923 1489-1517). It is divided into a *muqaddima* and three *bābs*, subdivided into numerous *faṣls*, and it is often called *Tibb-i-Sikandarī*. See EIO 2305. Br 129, EB 1592, R 471-472. Mehren 10, etc. Cf. St. No. 9 on p. 108: (GC II 288). Cf. also Dietz, *Analecta Medica* p. 171; Haas, ZDMG, vol. 30, pp. 630-642 (some extracts published in Persian with a translation). Copied in 1167 AH. Beg.

حمد مبر خدای را که حکمت بالغه و قدرت کامله انهم

Ff (636), S 235 × 170, 225 × 135, ll 22. Or. pap. Vulgar Ind. nast. different hands, Cond. good. Notes on the fly-leaves at the beginning and end of the volume. An index and a scrappy list of drugs at the end.

1541.

رساله ینبوع فی علم الطب

RISĀLA-I-YANBŪ' FĪ 'ILM'I-T-TIBB.

G 25.

A treatise on medicine, identical in its contents, arrangement and initial lines with the work described in EIO 2314 and R 474. In this copy, however, the name of the author, the title and the date of composition are not given. According to the notes in the catalogues mentioned above, the compiler was 'Inādu'd-Dīn Muḥammad b. Mas'ūd Shīrāzī, who flourished about the middle of the Xc. AH. The work is divided into 19 *faṣls*, of which the first 18 deal with the general principles of medicine and the nature of the diseases of various parts of the human body. The 19th *faṣl* is divided into two *qisms*, subdivided into a great number of smaller sections, and contains, firstly, a description of the properties of different kinds of food stuffs, and, secondly, a detailed description of drugs, with their curative properties. The present copy dates apparently from the XIc. AH. Beg.

الحمد لله بدانکه آدمي مرکبست ازین جسد محسوس الخ

S 320 × 195, 235 × 120, ll 23. Or. pap. Good Indo-Khorasani nast. (apparently the same hand as in Nos. 1533, 1581, 1583, etc.). Cond. good.

1542.

(رساله چوب چینی)

(RISĀLA-I-CHŪB-I-CHĪNĪ).

Na 99.

A short extract from the treatise on the properties and curative powers of china-root, composed in 934/1528, by the same

'Imādu'd-Dīn Maḥmūd b. Mas'ūd Shīrāzī who is the author of the preceding work. See BI II 882 (8). EIO 2313. EB 1597, R 844. Mehren 44. Leipzig C 513. etc. The present copy, dating from the end of the XIc. AH., is slightly damaged at the beginning and opens abruptly with:

... بسبب تحقیق الحق ... اما بعد چندی کوید معذور این رساله الخ

Bd. v. ff. 364-365. For measurements, etc., see No. 924.

1543.

(رسائل یوسفی)

(RASĀ'IL-' YŪSUFĪ).

Oa 65.

Six medical treatises, some in prose and others versified by Yūsuf b. Muḥammad b. Yūsuf at-Tabīb Harātī, with the *takhalluṣ* Yūsufī. He flourished in the first half of the Xc. AH. and was employed in the service of the Timurides Bābur and Humāyūn (932-963/1526-1556). This Yūsufī has already been referred to as the author of the *Badā'ir ul-inshā* (see No. 349). Copied in the XIIc. AH.

1. *Fawā'id ul-akhyār* (ff. 1v-20v). A versified treatise on hygiene and therapeutics, giving various medical counsels in the form of *qit'as*. Composed in 913 1508 (chronogram فوائد اخیار). See Rosen No. 126 (1). Beg.

بدین چونکه گفتی سپاس و درود که در فن طب است این فطعیا

Between ff. 7 and 8 three folios are inserted by mistake occupied by scrappy notes.

2. *Risāla-i-ma'kūl wa mashrūb* (ff. 21-28). A short treatise, also versified, giving various rules concerning food. It was composed in 906 1500 (chronogram خوش). Beg.

زبان را چو در اول این کلام ز حمد و تحکیت رساندی بکام

3. *Sitta-i-ḥurūriyya* (ff. 26-33v). A short treatise, in prose, on the principles of hygiene. Composed in 944 1537-1538. Beg.

الحمد لله المنعم الحيوة (sic) النفوس و صحة الاجسام الخ

4. *Dalā'il ul-n-nabḍ* (ff. 34-42). A treatise on diagnosis by the pulse, composed in 942 1535-1536. This date is expressed in a versified chronogram:

تا شود نبض سال تاریخش ده ز عدد کم کن و بسو افزای

Beg. of the treatise:

الحمد لله النافع الحكيم العالم و الصلوة الخ

5. *Dalā'ilu'l-baul* (ff. 42v-51v). A similar treatise on the diagnosis of diseases from the observation of the properties of the urine. Composed in the same year 942/1535-1536 (chronogram). Beg. (قاروره و چهار صد و سي فزا بران).

بعد از سپاس حکيم مطلق جل ذکره انعم

6. *Jāmi'u'l-fawā'id* (ff. 52-123v). A somewhat larger, although still rather condensed, treatise on the diseases of all parts of the human body. It was composed as an amplified version of the earlier work of the same author, *Ilāju'l-amrād* (versified), at Herat in 917/1511-1512 (some copies give 910/1504-1505). See EIO 2304, EB 1591, R 475, 1089, Krafft 148, Fleischer, Leipzig C. 511, Leyden C. III 279-280. Cf. also *Mélanges Asiatiques*, v. V, p. 261. Beg.

حمد نا محدود حکيمی را که بفانوان حکمت انعم

Ff. 123, S 205 x 145, 160 x 95, ll 14. Or. pap. Ind. nast. Cond. tol. good. Copious marginal notes and glosses. Scrappy notes on the fly-leaves

1544.

سنه ضروريه

SITTA-I-DURŪRIYYA.

G 22.

Another copy of the same short treatise with this title in the preceding volume (3). Transcribed in the XIIc. AH. Beg. as in the preceding copy.

Bd. v Ff. 164v-167v. For measurements, etc., see No. 1535. Scrappy notes at the end.

1545.

مقدمه دستور العلاج

MUQADDIMA-I-DASTŪRU'L-ILĀJ.

G 57.

The introduction to the well known compendium of medical science, *Dastūru'l-ilāj*, by Sultān 'Alī Tabīb Khurāsānī. The work is dedicated to the Shaybanide prince Abū Sa'id b. Kūchkūnji-Khān (936-940/1530-1533). It was written after the completion of the main part of the *Dastūru'l-ilāj*, which was dedicated to the father of Abū Sa'id, Kūchkūnji (916-936/1510-1530). The *muqaddima* deals chiefly with the general principles of medicine and hygiene, and is divided into 16 *bābs*. See Bl II 881 (1), 886, 887 (3), EIO 2307, EB 1593, Pr 580-581, R 473, Leyden C. III 277, etc. Cf. St. No. 5 on p. 107. Lith. in Dihli. Transcribed in the XIIc. AH. Beg.

جواهر حمد و ثنا خداي را عز و جل که حکيم حانقست انعم

Ff. (77), S 230 x 150, 180 x 100, ll 17. Or. pap. Ind. nast. Cond. very good. An index is prefixed.

1546.

The same.

G 58.

Another copy of the same work, dating from the end of the XIIc. or the beg. of the XIIIc. AH. Beg. as in the preceding copy.

Bd v. S 300 x 200, 205 x 115, ll 21. Europ. pap. Ind. nast. Cond. good.

1547.

قوابل دین شفایی

QARĀBĀDĪN-I-SHIFĀI.

G 41.

A well known and detailed pharmacopœia, by Muẓaffar b. Muḥammad al-Ḥusaynī ash-Shifāi of Kāshān, d. 963/1556. The work contains an alphabetical list of various drugs, with a detailed description of their curative properties. It is also known under the titles of *Tibb-i-Shifāi*, or *Qarābādīn dar tibb*. See Bl II 854. 882 (9), EIO 2310-2312, EB 1594, R 474, Aumer 135, Mehren 15, De Jong, Cat. Codd. Or. Acad. Reg., p. 232. There is a very old (1681) Latin translation of it, by Father Ange de St. Joseph of Toulouse. Transcribed towards the end of the XIIc. or the beg. of the XIIIc. AH. Beg.

الحمد لله الحكيم العليم و الصلوة و السلام الخ

S 230 x 140, 140 x 95, ll 13. Or. pap. Vulgar and bad Ind. nast. Cond. tol. good.

1548.

The same.

G 42.

Another copy of the same work, also dating from the end of the XIIc., or the beg. of the XIIIc. AH. Beg. as in the preceding copy. At the end there is an appendix on weights, which may be the same as the one mentioned in EIO 2310. The latter is based on the treatise by Mīr Muḥammad Mu'min Astrābādī, a Persian poet who flourished some time about 987, 1579 (Spr 42). Beg. of this additional treatise (on ff. 177-178), rather abrupt:

بدانستن اوزان چند مشهور است مثلا مطابق رساله اوزان مير محمد

مؤمن استرابادي الخ

Fr. (178), S 220 x 170, 155 x 85, ll 14. Europ. pap. Ind. nast. Cond. good. Marginal notes and glosses.

1549.

خلاصة بنيائي

KHULĀṢA-I-BANYĀĪ.

G 10.

A treatise on medicine, based on Indian works, composed in 996/1588, by Banyā (? not quite legible) b. Ḥasan Ḥakīm Ḥasanī. The work was originally divided into 78 *faṣls*, but in the present copy only 74 of them are given. Transcribed (on the margins of the *Tuhfatu'l-mu'minīn*, see No. 1565) in 1146 AH. at Ḥasnāpūr (حسنابور), by Misr (مصر) Siyām Prashād, son of Misr Bindarban Beg.

اما بعد چنين كويد خدام اهل طب بنيا ابن حسن حكيم حسني النخ

Bd. v. S 225 × 141, 160 × 75, ll 17 and marginal column. Or. pap. Ind. shik.-nast. Cond. good.

1550.

مفردات نامي

MUFRIDĀT-I-NĀMĪ.

G 56.

A concise treatise on the treatment of various diseases, by Muḥammad Ma'ṣūm b. Sayyid Ṣafāi al-Ḥusaynī at-Tirmīdhī Bhakarī (here البكيري), with the *takhalluṣ* Nāmī, the author of a work on the history of Sind (see above, No. 185 on p. 58 in this Catalogue). He died in 1015/1607. The work is also called *Mufridāt-i-Ma'ṣūmī*, and is divided into 25 *bābs*. See the references given under No. 185; cf. also St. No. 13 on p. 109. Transcribed in 1182 AH. Beg.

حمد خداوند كو كس (?) بدر كبريا هست برابر هم شاه و فقير و كذا النخ

On the last six folios (ff. 36-41) there are some medical prescriptions, etc., beginning abruptly, without any introduction. The names of the drugs, described here, which it was apparently the intention to write in red ink, are omitted.

Ff. (41), S 230 × 165, 155 × 105, ll 21. Or. pap. Small Ind. nast. Cond. good

1551.

ميزان الطبائع قطب شاهي

MĪZĀNU'T-TABĀ'Ī-I-QUṬB-SHĀHĪ.

Oa 69

An extract from a treatise on the general principles of medicine, the four temperaments, the rules of hygiene, etc., originally divided into four sections called *ṣughrā*, *kubrā*, *natīja* and *lāzima* (here only the first of them is given). The author calls himself Taqiyyu'd-Dīn Muḥammad b. Ṣadri'd-Dīn 'Alī; he dedicated his

work to Muḥammad Qutb-Shāh (989-1020 1581-1611). Cf. St. No. 29 on p. 111. Copied towards the end of the XIIc. or the beg. of the XIIIc. AH., included in a *majmū'a*. Beg.

زیب دیباچه هر رساله بستادش صانعی حکیم رواست الخ

Bd. v. Ff. 275v-298, S 295 x 200, 220 x 135, ll 16. Or. pap. Bad Ind. nast. Cond. tol. good.

1552.

ترجمه بزرگ السات

TARJUMA-I-BUR'U'S-SĀ'AT.

G 35.

A Persian version of the famous Arabic treatise on medicine, of Abū Bakr Muḥammad b. Zakariyā ar-Rāzī, d. 311 or 320/923 or 932, see Brockelmann, *Gesch. d. Arab. Lit.*, vol. I, pp. 233-234 Cf. Bl II 884(2). The translator, who does not mention his own name, states that he has undertaken his work by the order of Muḥammad Qutb-Shāh, i.e. the same prince as referred to under the preceding No. The present copy contains only an insignificant portion of the whole work. Transcribed in the XIc. AH. Beg.

حمد بیحد و ثنای بیحد در حق قدیمی که نکته دان الخ

Bd. v. Ff. 60-63, S 320 x 195, 240 x 125, ll 23. Or. pap. Indo-Khorasani nast. (the same hand as in Nos. 1533, 1541, 1583). Cond. good.

1553.

اختیارات قاسمی

IKHTIYĀRĀT-I-QĀSIMĪ.

G 2.

A detailed work on the treatment of various diseases, based on Indian sources. The author is the well known historian Firishṭa (see above, Nos. 135-139 in this Catalogue), with his full name Muḥammad Qāsim Hindū-Shāh Astrābādī, d. shortly after 1033. 1624. The present treatise is sometimes also called *Dastūrū'l-utabbā*, and is divided into a *muqaddima* and 3 *maqālas*, giving the usual general principles of medicine, and descriptions of diseases, simple drugs and compound medicaments. See EIO 2318-2324. RS 160, EB 1601, Pr 580, Mehren II, etc. Transcribed in the XIIc. AH. Beg.

حمد میر خدایرا که بر حکم و ما ارسلناک ال رحمة للعالمین الخ

S 215 x 140, 150 x 75, ll 15. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten.

1554.

ام العلاج

UMMU'L-ILĀJ.

G 4.

A treatise on purgatives, composed in 1036/1627 (see f. 3v) by Amānu'l-lah b. Firūz-Jang b. Mahābat-Khān Sipahsālār b.

Ghayūr-Beg, surnamed *Khāna-zād-Khān* (f. 3v), who dedicated it to Jahāngir. The work is divided into six *bābs*. See BI II, 887 (6), R 794. Transcribed towards the end of the XIIc. AH. Beg.

جان داری که مزاج تجردی را از نسد نقصان انعم

Ff. (53), S 305 × 185. 220 × 120. ll 15. Or. pap. Ind. shikasta-nast. Cond. good. An index is appended.

1555.

الفاظ الادوية

ALFAZU'L-ADWIYA.

G 3.

A detailed description of different drugs, of which the names are arranged in alphabetical order. The author, Nūru'd-Dīn Muḥammad b. 'Abdī'l-lah b. 'Aynī'l-Mulk Shirāzī, composed it in 1038 1628-1629, and dedicated it to Shāhjahān. As an introduction there is prefixed a dictionary of drugs in four *fāidas*, and at the end a *khātima* is added on the six most useful medicines. See EIO 2325-2327, EB 1603-1604, etc. Lith. in Dehli and Madras, 1265 AH. The present copy, dated 1213 AH., is incomplete at the beginning and opens abruptly:

..... کاذب مطلق ط ب تفتیق الکاف النعم

S 250 × 170, 195 × 105. ll 19. Or. pap. Ind. nast. Cond. good.

1556.

طب دارا شکوهي

TIBB-I-DĀRĀ-SHIKŪHĪ.

G 33.

A treatise on the general principles of medicine and the treatment of different diseases by the same Nūru'd-Dīn Muḥammad who is the author of the preceding work. It is dedicated to prince Dārā-Shikūh, son of Shāhjahān, d. 1069 1659. The work has also another title '*Ilājāt-i-Dārā-Shikūhī*'. The present copy, dating from the XIIc. AH., contains only the *second* volume of the work, comprising the 8th *guftār*. See BI II 857-859. It begins with:

گفتار هشتم علجات دارا شکوهي در استکمام و فصد و حجامت النعم

The colophon contains interesting details:

تمام شد وقتی که حضرت خلافت پناهي ظل الهي شاه جهان پادشاه صديقمان ثاني فتح ديار بدخشان فرمود مظهر و منصور شدند، در همون (sic) اثنای تأليف اين طب مرتب و طيار شده بود النعم

Ff. (409), S 330 × 200, 260 × 130, ll 27. Or. pap. Ind. nast. Cond. good. A detailed index is prefixed.

1557.

قربادین معصومی

QARĀBĀDĪN-I-MA'ṢŪMĪ.

G 58.

A pharmacopœia, composed in 1059/1649 by Ma'ṣūm b. Mu'ini'd-Dīn ash-Shūshtarī ash-Shirāzī. It is divided into a *muqaddima*, containing a general introduction, and nine *maqālas*, giving descriptions of drugs. Copied in 1129 AH. Beg.

نمکیدی که لسان مددگان مسبکای صواعق افلاک النخ

At the end there is an appendix on venereal diseases, with the title *Nuskha-i-kūft wa aqsām-i-ātishak*. The name of the author is not mentioned: he is perhaps the same as the author of the preceding work. Beg.

الحمد لله المكمود في كل فعالة و الصلوة النخ

Bd. v. For measurements, etc., see above, No. 1546.

1558.

فوائد الفوائد

FAWĀ'IDU'L-FU'ĀD.

G 39.

A treatise on the methods of treatment of different diseases, composed in 1066/1656 by Shaykh Ṭāhir, who gives no particulars about himself. It is divided into 49 *faṣls*. The present copy, dating from the XIIc. AH., is incomplete at the end. Beg.

حمدنا محدود حکیمی را که بفائون حمت النخ

Ff. (157), S 180 × 130, 145 × 80, ll 11. Or. pap. Vulg. Ind. nast. Cond. not quite good. Injured by repairs. Many marginal glosses and notes.

1559.

ترجمه حیوة الحيوان

TARJUMA-I-ḤAYĀTU'L-ḤAYWĀN.

D 159.

A Persian version of the Arabic treatise on the curative properties of the flesh, etc., of different animals, by Kamāl'n'd-Dīn Muḥammad b. Mūsā Damirī (d. 808/1405-1406, see Brockelmann, *Gesch. d. Arab. Litt.*, v. II, p. 138). The translator gives his own name as Muḥammad Taqī b. Khwāja Muḥammad Tabrizī. He dedicated his work to Muḥammad Ibrāhīm b. Ṣadri'd-Dīn Muḥammad, in the reign of the Safawide prince 'Abbās the Second (1052-1077/1642-1666). It gives an alphabetical list of the names of animals together with notes on the medical properties of parts of

their bodies. See EIO 2796, EB 1862, R 842, etc. Transcribed in 1079 AH. Beg.

حمد بیحد ، ثنای بیحد خداوندی را سزاست النخ

S 250 × 135, 165 × 80, ll 15. Or. pap. Ind. nast. Cond. tol. good. Copious notes, in Arabic and Persian, scrappy poetical quotation, etc., at the end.

1560.

ریاض الکریم

RIYĀD-I-‘ĀLAMGĪRĪ.

G 29.

A detailed treatise on the general principles of hygiene and medicine, as well as on the methods of treatment of different diseases. The author, who calls himself (f. 3v) Muḥammad Riḍā b. Abī'l-Faḍl Sulaymān Shīrāzī, composed the *first riyāḍ* between 1080/1670 and 1090/1679 (the *second riyāḍ* was completed in 1096/1685), and dedicated it to Aurangzib. The present copy contains only the *first* part (*riyāḍ*), which is divided into four *chamans*. See EIO 2337–2338, etc. Transcribed towards the end of the XIIc. or the beg. of the XIIIc. AH. Beg.

خداوند حمد شانیست جل شأنه که بآیات جلیل النخ

S 240 × 155, 190 × 110, ll 13. Europ. pap. Ind. nast. Cond. tol. good.

1561.

The same.

G 30.

The *second riyāḍ* of the same work, incomplete at the end. It is divided into 12 *manẓars*, the headings of which are given in EIO 2338. Transcribed in the XIIc. AH. Beg.

الهم لا نصر غیرک فی کل الارادات النخ

Ff. (84), S 220 × 110, 160 × 80, ll 15. Or. pap. Ind. nast. Cond. not good. Injured by repairs.

1562.

تحفة المؤمنین

TUHFATU'L-MU'MINĪN.

G 9.

The well known work on the methods of treatment of diseases and containing the description of different drugs, based on many standard Arabic and Indian medical treatises. The author, Muḥammad Mu'min b. Mīr Muḥammad Zamān Tankabunī Daylamī, dedicated it to the Safawide prince Sulaymān-Shāh (1077–1105/1666–1694). The work is divided into two parts (the headings are given

in EIO 2328). See Bl II 861-863, EIO 2328-2335, EB 1605-1608, Pt 584-587, R 477. Aumer 134-135, Mehren 13, Leyden C. III 280, etc. Cf. St. No. 10 on p. 108: (GC I 155 and II 295-296). Lith. in Persia. Copied by Muḥammad Ṣāliḥ in 1130 AH. Beg.

سبحانک اللهم یا فدوس و یا طیب النفوس النخ

Ff. (402), S 235 x 140, 175 x 105, ll 20. Or. pap. Persian nast Cond. not quite good Some folios injured by repairs.

1563.

The same.

G 8.

Another copy of the same work, transcribed in 1134 AH. by Muḥammad b. Faṣīḥ Muḥammad. Beg. as in the preceding copy.

S 260 x 175, 205 x 115, ll 27. Or. pap. Ind. nast. Cond. not good. Marginal notes.

1564.

The same.

G 7.

Another copy of the same work, transcribed in 1214 AH. Beg. as in No. 1562.

S 345 x 210, 260 x 145, ll 20. Or. pap. Ind. nast. Cond. good.

1565.

The same.

G 10.

The *second* part of the same work, transcribed in the XIIc. AH. Beg.

قسم اول از دستورات جامع موسوم بتحفة المؤمنین النخ

Bd. v. S 225 x 140, 160 x 75, ll 17. Or. pap. Ind. shikasta-nast. Cond. good

1566.

The same.

Oa 33.

A short extract from the same work, included in a *majmū'a*, dated 1182 AH. Beg.

تشخیص رابع در مداوی سموم النخ

Bd. v. Ff. 35v-58, S 205 x 115, 145 x 70, ll 17. Or. pap. Ind. nast. Cond. tol. good.

1567.

طب اکبری

TİBB-I-AKBARĪ.

G 32.

The well known work on the treatment of diseases, being an amplified Persian version of the Arabic work with the title *Sharḥ-i-*

asbāb wa 'ilāmāt (or *Mamzūjū'l-asbāb wa'l-'ilāmāt*). The latter was composed in 827/1424, and dedicated to prince Ulughbeg (cf. above, No. 1485), by Nafīs b. 'Iwāḍ Kirmānī, and forms a commentary on a still earlier work, also in Arabic, called *Asbāb wa 'ilāmāt*, composed by Najībū'd-Dīn Abū Ḥāmid Muḥammad b. 'Alī Samarqandī, d. 619/1222. This Arabic treatise was translated into Persian and considerably amplified from various standard works on the subject in 1112/1700-1701, by the prolific writer Muḥammad Akbar b. Mīr Ḥājji Muḥammad Muqīm Arzānī, and dedicated by him to Aurangzib. The work is often also styled *Ṭibb-i-akbar*, or even *Ṭibbū'l-akbar*. It is divided into 27 *bābs* and a *khātima* (their headings are given in EIO 2339). See EIO 2339-2340, Pr 576-578, R 478, Fleisher, Dresden Cat. No. 345. Cf. St. No 18 on p. 110. Printed and lithographed many times in India, and also in Persia (Tehran, 1275 AH.). Transcribed in 1159 AH., in Sūrāt. Beg. as usual:

صحتیحتترین کلامی که مشام ناطقه دانش آئین را انعم

Ff. (566). S 270 × 160, 215 × 115, ll 17. Or. pap. Ind. nast. Cond. not good. Injured by dampness. In the beginning the upper corners of the leaves are torn away

1568.

The same.

G 32a.

Another copy of the same work, dating from the beginning of the XIIIc. AH. Beg. as in the preceding copy.

Ff. 486, S 220 × 170, 170 × 120, ll 17. Europ. pap. Ind. nast. Cond. rather bad. Presented to the collection by the Nawwāb 'Aziz Jang of Ḥaydarābād, 13th December 1915

1569.

KHAYRU'T-TAJĀRIB.

خير التجارب

G 18.

A condensed version of the preceding work, with some new additions, compiled by the author himself and arranged in 22 *bābs*. See EIO 2341, 2345 (2), Pr 579, Mehren Nos. 27 (2), 28. Transcribed in the XIIc. AH. Beg.

خير التجارب مستمابر (sic) بیست و دو باب، باب اول در امراض سر النعم

On ff. 134v-148v there is an appendix (cf. EIO 2341), which in some copies constitutes the 23rd and 24th *bābs*. It has the heading.

در منافع حسب انتفاء و حفظ انصحة (انصيحة here) از خلاصة

خير التجارب

Ff. 148, S 205 × 145, 170 × 120, ll 15. Or. pap. Bad and vulgar Ind. nast. Cond. rather bad. Injured by worms, dampness and repairs

1570.

The same.

G 49.

Another copy of the same work dated 1215 AH. Beg abruptly :

بسم الله الرحمن الرحيم

S 220 x 175, 180 x 120, II 15. Or. pap. Vulgar Ind. nast. , different hands. Cond. tol. good. Copious notes at the end.

1571.

معجزات اکبري

MUJARRABAT-I-AKBARI.

G 49

A detailed description of compound medicines with instructions as to their use, by the same Muhammad Akbar Arzānī, who is the author of the preceding works (Nos. 1567-1570). It is divided into a *muqaddima* and numerous short *bābs*. See EIO 2342-2343, R 480, Mehren 11. Lith. Bombay, 1276 AH. : Lucknow, 1280 AH. Collated (probably immediately after completion of the transcription) in 1139 AH. Beg.

بسم الله الرحمن الرحيم

Ff (99), S 230 x 150, 180 x 115, II 18. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. Index. Many notes on the margins and on the fly-leaves.

1572.

The same.

G 48.

Another copy of the same work, dating from the XIIIc. AH. Beg. as in the preceding copy.

S 235 x 175, 195 x 135, II 16. Europ. pap. Bad Ind. shikasta-nast., different hands. Cond. bad. The paper is perished. Notes on the margins and at the end.

1573.

قربادین قادری

QARĀBĀDĪN-I-QĀDIRĪ.

G 43.

Another treatise, extremely popular in the East, by the same Muhammad Akbar Arzānī. Like the preceding work, this one also contains the description of the properties of various compound drugs and advice as to their use in the treatment of different diseases. The work was composed between 1126 1714 and 1130 1718, and is divided into 22 *bābs*. See EIO 2344 R 480, etc.

Ind. libr. Madr 168, cf. St. No. 20 on p. 110; (GC II 290). Lith. several times in India. Copied in 1184 AH. Beg.

ثَنَى كَه شَايَانِ جَنَابِ مَسْتَطَابِ حَضْرَتِ اَلْهَى تَعَالَى سَبِّ اَلْحَمْدِ

S 295 x 200, 230 x 140, ll 23. Europ. pap. Ind. nast. Cond. good. CFW 1825.

1574.

مِيزَانُ الطَّبِّ

MĪZĀNU'Ṭ-TIBB.

G 59.

A short treatise on the theoretical principles of medicine, again by the same Muḥammad Akbar Arzānī (cf. Nos. 1567-1573). See EB 1612, R 479, etc. Cf. St. No. 29 on p. 111. The present copy, which is incomplete at the end, dates from the end of the XIIc. or the beg. of the XIIIc. AH. Beg.

اَلْحَمْدُ لِلّٰهِ اَمَّا بَعْدُ اَلْجَانِي مُحَمَّدُ اَكْبَرُ مِيكُويدُ كَه اَلْحَمْدِ

S 200 x 140, 145 x 90, ll 13. Europ. pap. Ind. nast. Cond. tol. good. Worm-eaten.

1575.

صَحْةُ الْاَمْرَاضِ

ṢIḤḤATU'L-AMRĀḌ.

G 31.

Gujarat
A treatise on the methods of treatment of different diseases, composed in 1139-1727, or the seventh year of the reign of Muḥammad Shāh, by an inhabitant of Gujrāt, Pīr Muḥammad. The work is divided into seven *bakhshs*, each subdivided into many smaller sections (a detailed index is given on ff. 3-23). Transcribed in 1173 AH. Beg.

اِبْتَدَا مِيكَنَمُ بِنَامِ حَكِيْمِي كَه حَكْمَتِ بِالْغَةِ اَشْ اَبْ رَا اَلْحَمْدِ

Ft. (309), S 205 x 145, 150 x 70, ll 15. Europ. pap. Ind. nast. Cond. tol. good. Slightly injured by dampness and repairs. Notes on the fly-leaves.

1576.

قَرَابَادِيْنُ سَكَنْدَرِيْهِ

QARĀBĀDĪN-I-SIKANDARIYYA.

G 40.

A detailed pharmacopœia, composed by a Greek from Constantinople, Ḥakīm Sikandar b. Ḥakīm Isma'īl, the author of several medical treatises in Persian. He completed it in 1162/1749 and dedicated it to Aḥmad Shāh of Dehli (1161-1167/1748-1754), cf. f. 2. It is also called *Qarābādīn-i-Suryānī*. Concerning the author and his other works cf. EIO 2358, EB 1613, etc. Transcribed in 1181 AH. Beg.

نَرْكِيْبُ كَلَانِي كَه دَر تَاثِيْرِ نَفْسِ مَحْبُوْبِ نَقَاْطِ وَاَقْرَاصِ حُرُوْفِ اَلْحَمْدِ

Bd. v. S 305 x 205, 235 x 160, ll 21. Europ. pap. Vulgar Ind. nast., different hands, Cond. not good. Injured by dampness.

1577.

(رساله در طب)

(RISĀLA DAR ṬIBB).

M 28.

A collection of recipes, medical counsels, descriptions of various kinds of *ma'jūns*, etc. The *ma'jūns* frequently bear the name of some nobleman for whom they were invented, and this circumstance allows us to determine approximately the period in which the book was compiled. Amongst numerous other persons, mention is made of Muḥammad Shāh and 'Abdū'r-Razzāq-Khān (or Shāh-nawāz-Khān), who died in 1171 1757, with the epithet *marḥūm*. This proves that the work could not have been composed earlier than the end of the XIIc. AH. (from which time the present copy dates). The name of the author and the exact title do not appear here Beg.

فصل در بیان دوز سر النخ

Bd. v. Ft. (120-134) For measurements, etc., see No. 537.

1578.

(ترجمه روز نامه)

(TARJUMA-I-RŪZ-NĀMA).

G 12.

A translation of a diary of the prescription of various medicines for different diseases, kept in a hospital under European management, in the times of the East India Company. The Persian version is rather a free paraphrase. The exact dates of the original as well as of the translation are not mentioned. The name of the compiler also is not given. Transcribed in the beg. of the XIIc. AH. Beg.

این ترجمه کتاب فرنک است که آنچه در نوشته شده اینجا هم معروف

میکردد النخ

S 215 x 145, 160 x 105 ll 9. Europ. pap. Modern Ind. nast. Cond. good. CFW 1825

1579.

بحر المنفع

BAHRU'L-MANĀFI.

G 5.

A huge treatise on the methods of treatment of diseases, composed in 1209 of the Mawlūdī era, and dedicated to Ṭipū of Mysore, by Diyā b. Khwājagī, as he is called in the colophon. It is divided into 5 *qisms*. The work is an interesting and typical specimen of the spirit of obscurantism and superstition, prevalent at the court of Ṭipū. The work offers as cures chiefly magical

formulas, amulets, magic prayers, etc. Transcribed in the beg. of the XIIIc. AH. Beg.

حمد صانعي که بني نوع بشر را از سائر کائنات النعم

Ff. (466). S 300 × 205, 210 × 140, ll 21. Or. pap. Ind. nast. Cond. good.

*Treatises of uncertain date and collections of short extracts
from different medical works.*

1580.

جاماس نامه

JĀMĀS-NĀMA.

G 61.

A treatise on the general principles of hygiene, the treatment of diseases, and simple and compound medicaments, ascribed to the authorship of the legendary sage, Ḥakīm Jāmās. It is one of the numerous versions of what probably was an early treatise on medicine, which under No. 1582 is said to be an Arabic version, by Avicenna, of Aristoteles' tract on medical science, called *Kitābū'l-asbāb* (cf. also above, No. 1567). The work is divided into four *maqālas*, the *first* in 17 *bābs*, on the general principles of medicine, در علم نظر: the *second*, in 59 *bābs*, on different classes of diseases (f. 20); the *third* (f. 44v) on simple drugs; and the *fourth* (f. 55v), on compound medicines. This division is exactly repeated in the next two versions, so that even the number of *bābs* in each *maqāla* is the same. This treatise has nothing to do with the work with the same title, described in R 461 (which deals with astrology). Transcribed towards the end of the XIIc. AH. The copy is incomplete in the beginning and in the middle (several lacunas). Beg.

حمد و سپاس ممالك الملکی را که عون عنایتش النعم بعده کوید

مؤلف این نسخه جاماس حکیم هر کس را که ازین علم النعم

Bd. v. Ff. (1v-67), S 235 × 145, 170 × 85, ll 13. Or. pap. Ind. nast. Cond. not good. Slightly injured by worms and repairs.

1581.

ذیائیه

GHIYĀTHIYYA.

G 35.

Another version of apparently the same work, as the preceding one (see No. 1580), with exactly the same arrangement of the matter. It is, however, different in wording, and its author calls himself Muḥammad Ilyās. In the colophon his full name is given as Najmu'd-Dīn Maḥmūd b. Ilyās ash-Shīrāzī. There is no indication as to the date of composition. See BI II 860, 884 (1), 888 (1).

The present copy is dated the '45th year,' which may be 1045 A.H., judging from the general appearance of the book. Beg.

الحمد لله ... ما بعد چنین گوید اضعف خلق و اضعف انسان محمد
ایس "نخ"

B1 v, ff 1-42v, S 320 x 195, 240 x 125, ll 23 Or. pap. Ind. nast. with traces of Khorasani influence. Cond. good. The handwriting, the size and the paper of this MS. is the same as that of Nos. 1533, 1541 and 1583, so that it is not impossible that they originally formed one *maḥmū'a*, which afterwards was split up into different portions, bound separately.

1582.

(مختصر در طب)

(MUKHTAṢAR DAR ṬIBB).

G 45.

Another version of the same work. It differs from the preceding version only in the wording. As mentioned above (see No. 1580) the authorship of its original is attributed to Aristoteles and his treatise is said to have been translated into Arabic by Avicenna. The author, who is most probably identical with the compiler of the preceding work, calls himself Mahmūd b. Ilyās. No indications as to the date of composition. Transcribed probably in 1134 A.H., as the other entries in the same *maḥmū'a*, written by the same hand. Beg.

سپس بپسند خداوندی را که ذات او بهیچ ذات نمند اما بعد
درین مدت که دعا کوی مخلص محمود بن الیاس کتابی به پارسی ترکیب
کرده از انتخابات و مجربات شرح اسباب اسطاطالیس که شیخ اریس از
نعت یونانی بلغت تازی تصنیف فرموده بود و این داعی ضعیف بلغت
فارسی تألیف نموده انخ

B1 v S 260 x 160, 185 x 105, ll 15. Or. pap. Calligraphical Ind. nast. Cond. good.

1583.

معجب الشفاء

MUJARRABU'SH-SHIFĀ.

G 50.

An exposition of medical science, based on Indian sources. It was originally written in Hindī by Ahmad b. Muḥammad Multānī, an inhabitant of Gujrat, as stated in the introduction, but afterwards translated into Persian by someone, who does not

mention his name. The work is divided into 41 *bābs*. Transcribed probably in the XIc. AH. (cf. No. 1581). Beg.

الحمد لله اما بعد این طب صحیح لطیف از تألیف احمد بن
احمد ملتانی ساکن کجرات بزبان هندی لغت جمع کرده اند الخ

Ff. 27, S 320 x 190, 230 x 125, II 23. Or. pap. Ind. nast with traces of Khorasani influence. Cond. good.

1584.

فرهنگ طب

FARHANG-I-ṬIBB.

G 22.

An alphabetical list of drugs, with their Persian and Arabic names. Hindustani equivalents are also added in interlinear glosses. There is no introduction, and there are no details as to the author, or the date of composition. The copy apparently dates from the end of the XIc. or the beg. of the XIIc. AH. Beg. abruptly:

ب الف، اترج شقنقر الخ

Bd. v. Ff. 151v-155v, 158-163v. For measurements, etc., see No. 1535.

1585.

(مجموعه)

(MAJMU' A).

G 60.

A collection of fragmentary extracts, chiefly dealing with description of various drugs, simple and compound, aphrodisiacs, etc. It was probably a note-book which someone filled with these notes, sometime in the end of the XIc. or the beg. of the XIIc. AH. Several larger extracts, possessing independent interest, have already been described under Nos. 1358, 1491, 1501.

1. Short notes of astrological and medical contents (ff. 1v-3).
2. An extract from a medico-magical treatise, dealing chiefly with aphrodisiacs and various ointments (*marham*) (ff. 5v-18).

Beg.

الحمد لله اما بعد این مجمع از فوائد اشیا و قوت باه و غیره الخ

3. A short note on the influence of the constellations of the Zodiac upon the fates of those born under each of them. It is a part of the *Diw-nāma* of King Solomon (who chained different diws to each constellation). At the end a note on the preparation of some drugs (ff. 18-24). Beg.

ب، در دیوانه حضرت سلیمان که مسلمانان ازین نوشته شفا یابند الخ

4. *Muntakhab az kitāb-i-nawāmīs* (ff. 24v-30). An extract from a medico-magical treatise, giving various prescriptions. Beg.

بعد از حمد باری تعالی این منتخب از کتب نوامیس که
مشمول رسائل است اینج

5. *Tālīnūs-i-firdaus* (ff. 30v-35v). A short extract of cal-balistic contents. The authorship is ascribed to Aristoteles. Incomplete at the end. Beg.

"الحمد لله ... ما بعد بدانکه این کتاب را طالیذوس فردوس خوانند اینج

6. A fragmentary collection of prescriptions for the preparation of different chemicals, the manufacture of imitations of precious stones, etc. (ff. 198-216).

Bd. v. S 200 × 125, 150 × 90, ll 16 (approximately). Or. pap. Ind. nast. Cond. good.

1586.

(مجموعه)

(MAJMU'Ā).

G 45.

A collection of short medical treatises and extracts, transcribed in 1134 AH., because some other entries in the volume are so dated, and the volume is written all through by the same hand.

1. (*Risāla-i-fāzahr*). A short note on the bezoar stone. The authorship is ascribed to Muḥammad Bāqir. Beg.

رساله عن بطليموس مرتبته جالینوس از محمد باقر اینج

2. *Fakhara-i-ākhir az ṭibbu'r-Ridā*. A short extract from a work attributed to the authorship of the Shi'ite Imām 'Alī b. Mūsā ar-Ridā. Beg.

فخره آخر از طب الرضی است علوة الله عليه و آله اینج

3. *Dar bāb-i-'ilāj-i-maradhā-i-madhkūr wa sar tā qadam*. A short collection of medical counsels. The authorship is also ascribed to Imām Ridā. At the end a note of medical content, one page long. Beg. of the treatise:

در باب امراض سر مطلق مداع خواه سببش خاطی اینج

Bd. v. S 260 × 160, 185 × 105, ll 15. Or. pap. Calligr. Ind. nast. Cond. good.

1587.

جامع الثوائین طب هندي

JĀMI'U'L-QAWĀNĪN-I-ṬIBB-I-HINDĪ.

G 66.

A compendium of Indian medicine, arranged in a *muqaddima*, two *fanns*, and a *khātima*. There is no indication as to the date

of composition, or the name of the author. The copy itself is dated 639 AH., but this is an impudent fraud, because obviously it cannot have been written earlier than the XIIc. AH. Beg.

دل را شکر کداری داورندۀ منفعتہای النج

Ff. (246), S 250 x 160, 180 x 110, ll 23. Or. pap. Ind. nast. Cond. rather bad. Injured by dampness and especially by repairs. Marginal glosses and notes.

1588.

(رسالہ در طب)

(RISĀLA DAR ṬIBB).

G 23.

A treatise on the treatment of diseases together with a detailed explanation of the curative properties of different drugs, arranged in four *maqālas*. The author who calls himself Uways al-Laṭīfī al-Ardabīlī, does not give the date of composition of his work or its exact title. Only very early works appear as his authorities and therefore it is difficult to determine the date of the treatise. See EIO 2359 (where the headings of the *maqālas* are given). Like the India Office copy, the present one contains an appendix at the end, dealing with some special medicines. Transcribed in the XIIc. AH. Beg.

حمد و سپاس خالق را کہ بقدرت کاملہ ابدان انسانرا انج

Ff. (112), S 230 x 145, 185 x 90, ll 19. Or. pap. Ind. peculiar nast. Cond. tol. good.

1589.

(منتخب کتاب طب)

(MUNTAKHAB-I-KITĀB-I-ṬIBB).

G 24.

A fragment of a large treatise on medicine, dealing with the description of simple and compound drugs, in their effect on various diseases. There is no indication as to the exact title of the original work, and as to the name of the author. Transcribed in the XIIc. AH. The copy is incomplete both in the beginning and end.

S 305 x 170, 205 x 100, ll 19. Or. pap. Ind. nast. Cond. good.

1590.

معالجات اسکندریہ

MU'ĀLIJĀT-I-ISKANDARIYYA.

G 40.

A treatise on drugs described in alphabetical order. Its contents are much alike to those of the work described in EIO 2363. But the latter pharmacopœia belongs to the authorship of Dilir Jang, and was composed in 1194/1780. The present one must

have been completed before 1181 AH., in which year it was transcribed by Ghulām Husayn Sharif. Beg.

ایچ جائوزی است بسکل کرم پرداز النخ

Bd. v. For measurements, etc., see above. No. 1576. Notes and glosses on the margins and fly-leaves.

1591.

(مجموعه)

(MAJMU'Ā).

Oa 33.

A collection of extracts from different medical works. Copied in 1182 AH. Many marginal notes and glosses.

1. *Zubdatu'l-ḥikam* (ff. 1-26v). A short treatise on the principles of hygiene, the methods of treatment of diseases, etc., arranged in four *maqālas*, by Shamsu'd-Dīn b. Nūrī'd-Dīn Ṭabīb. Beg.

سپاس بقیاس حضرت پروردگار، برجل جلاله النخ

2. (*Risāla dar khawāṣṣ-i-ḥaywān*) (ff. 28v-34v). A short treatise dealing with the curative properties of the flesh, etc., of various animals. The work, divided into 43 *bābs* (here only 41 are found), is said in the preface to have been originally composed by Galen, and to have been translated in 324/936 by the order of Naṣīr (i.e. Naṣr II) b. Aḥmad, the Samanide prince (301-331/914-943). Beg.

این رساله جالینوس حکیم بجهت والی خراسان نصیر بن سلطان احمد النخ

Bd. v. Ff. 1-34v, S 205 x 115, 145 x 70, ll 17. Or. pap. Ind. nast. Cond. tol. good.

1592.

(مجموعه)

(MAJMU'Ā).

M 33.

A collection of scrappy notes, chiefly of medical contents. Some parts were transcribed in 1187 AH.

1. Medical prescriptions, notes on some drugs, etc. (ff. 1-19v).

2. Another series of medical counsels, some effective prayers, etc. Some of these entries are in Hindustani (ff. 20-31v).

3. *Bihār-i-dānish* (ff. 53-61v). The beginning of the well known collection of moral anecdotes, compiled in 1061/1651 by 'Ināyatu'l-lah Kanbū, see above. Nos. 302-303. Beg. as in No. 302.

Bd. v. S 105 x 215 (*biyāḍ*), Europ. pap. Vulgar Ind. nast. Cond. tol. good. Almost half of this note-book is left blank.

1593.

(فرهنگ ادویه)

(FARHANG-I-ADWIYA).

G 34.

A list of plants, fruits, minerals, etc., alphabetically arranged, describing their curative properties. The name of the author and the exact title are not mentioned. Transcribed in the XIIc. AH. Beg. abruptly:

در ذکر توایل و ابابیر و اشجار و اثمار الخ

S 240 × 155, 170 × 105, ll 13. Or. pap. Ind. nast. Cond. good.

1594.

(تفویم الادویه)

(TAQWĪMU'L-ADWIYA).

G 13.

Descriptions of the properties of drugs, the diseases for which they are to be used, etc., in tabular form. The work is incomplete at the beginning and end. Probably owing to this the exact title, the name of the author and the date of composition are not to be found. Transcribed in the XIIc. AH.

Ff. (197), S 315 × 230, 245 × 170. Or. pap. Ind. nast. Cond. good.

1595.

(رساله در طب)

(RISĀLA DAR ṬIBB).

G 38.

A fragment of the *second fann* of a book on medicine (on the fly-leaf ascribed to the authorship of Ḥakīm 'Alī Yār-Khān). This second *fann* was originally divided into 22 *bābs*, but the fragment contains only 11 of them. Transcribed in the XIIc. AH. Beg.

فن دوم در امراض مختصه بعضو الخ

S 240 × 140, 190 × 96, ll 21. Or. pap. Ind. nast. Cond. good.

1596.

آئینه سکندری

ĀĪNA-I-SIKANDARĪ.

G 1.

A large treatise on various classes of diseases, their cures, etc., by Sikandar Āmulī, who does not make any allusion as to the time in which he wrote (the work seems to be of modern origin). It is divided into a *muqaddima*, 30 *āīnas*, and a *khātima*. Cf. EIO 2363. Transcribed towards the end of the XIIc. AH. Beg.

شکر بسزای نعمای و ازای الای و الای بی منتهای الخ

Ff. (352), S 265 × 180, 235 × 130, ll 24. Or. pap. Vulgar Ind. nast., different hands. Cond. good. Glosses and notes on the margins.

1597.

(مجموعه)

(MAJMU' A).

Oa 69.

A collection of fragments and extracts from various medical and pharmacological works. Transcribed towards the end of the XIIc. or the beg. of the XIIIc. AH.

1. A collection of notes on drugs (the latter chiefly of Indian origin) (ff. 1v-19). Their names, however, are not given in title headings although space is reserved for them. Beg abruptly:

... خدایتش نزد حکماء هفت هر کرا الخ

2. Extracts from a large work on Indian drugs, simple and compound (ff. 19v-118). It was originally divided into several, or at least two, *ganjwars* (کنچور), each subdivided into several *naqds*, which, in their turn, were subdivided into *'aqds*. Here are given (part of) the *third naqd* of the *first ganjwar* (f. 63), and *naqds* 2-4 (incomplete) of the *second ganjwar*. The second *naqd* deals with Indian medicines (f. 19v); the third *naqd* (f. 42) deals with mercury (در قتل و اکل سیماب); the fourth *naqd* (only a part) (f. 60) with potions. Beg. (f. 19v):

و درین نقد پنجم نقد است، نقد اول از نقد دوم کنچور دوم در خواص بعضی دوائی هندی الخ

On ff. 63v-64 there are notes of medical contents, not belonging to the work under discussion, but the treatise on precious stones, etc., on ff. 64v-118, apparently belongs to it, although there are no headings.

3. *Sirru'l-asrār* (ff. 118-123). A short treatise on hygiene, written by no one less than Aristoteles himself, by order of Alexander. Beg.

خاتمہ ختامیہ مرکبات السیاسة الخ

4. (*Asrāru'n-nikāh*) (ff. 128v-150). A treatise on sexual hygiene and aphrodisiacs, in 10 *faṣls*, by 'Alī b. al-Ḥusayn al-ʿAṭṭār, surnamed Ḥājji Zayn Sharbat-dār. The date of composition is not given. Beg.

امداد حمد و ثنای بیغایت و اعداد الخ

5. A short extract from a work of which the title is not clearly written, containing only the 28th *bāb*, dealing with explanations of some medical terms, names of medicines, etc. (ff. 150v-152).

6. Some medical prescriptions and notes on the action of various drugs. It is probably a collection of extracts from different works (ff. 152v-193). Beg.

الحمد لله طریق جلاب دادن مغرا الخ

7. A short note on weights (cf. above, No. 1548), in three *faṣls*, without indication as to the name of the author (ff. 193v-195).

8. *Miftāḥu'l-khazā'in* (ff. 195v-260) (here written مِفْتَاح). The *second maqāla* of this treatise, dealing with various medical and pharmacological matters. Beg.

الحمد لله ... بدانکه این مغانم دویم است از مفتاح الخوانسرخ

9. (ff. 261v-275v) Scrappy notes of religious and magical contents, dealing with the efficient methods of reciting the *Fātiḥa*, various drugs, a discussion of the 'people of the unseen' (*riḡāl-i-ghayb*) (f. 273), etc.

Bd. v. Ff. 1-275v. S 295 x 200, 220 x 135, ll 16. Or. pap. Bañ Ind. nast. Cond. tol. good.

1598.

(رساله در خواص جدوار و فازهر)

(RISĀLA DAR KHAWĀṢṢ-I-JADWĀR WA FĀZAH). G 61.

A treatise on the different varieties of the bezoar stone, on aphrodisiacs, cures for barrenness of women, etc. The name of the author and the date of composition are not mentioned. Transcribed in the end of the XIIc. or the beg. of the XIIIc. AH. Beg.

باب در خواص جدوار و فازهر و نثیره، جدوار را به پارسى زرار كويند الخ

Bd. v. Ff. 67-90, S 235 x 145, 170 x 85, ll 13. Or. pap. Ind. nast. Cond. tol. good.

1599.

كثير المنافع

KATHĪRU'L-MANĀFI'.

G 28.

A treatise on various drugs, the names of which, originally intended to be written in red, are omitted. The author calls himself Mīr Muḥammad Samī'. He does not mention the date of composition. The work is divided into several *bābs*, unnumbered, mentioning the different diseases for which the drugs are to be used. Transcribed in the beg. of the XIIIc. AH., apparently incomplete at the end. Beg.

اما بعد حمد جل شأنه كه لا احصى ثناء عليك الخ

Bd. v. S 210 x 135, 170 x 90, ll 17. Europ. pap. Ind. nast. ond. tol. good. CFW 1825.

1600.

(مجموعه)

(MAJMU'Ā).

M 37.

A scrap-book containing chiefly medical and alchemical prescriptions and counsels, notes on different kinds of aphrodisiacs,

etc. On ff. 38v-43v there is an extract, *in Arabic*, from *Bur'ū's-sā'at*, cf. above, No. 1552, by Muḥammad b. Zakariyā ar-Rāzī, d. 311 or 320 923-932. Transcribed apparently in the XIIIc. AH. Beg.

Ff. (53), S 105 × 205 (*biḡāḏ*). Europ. pap. Bad vulgar Ind. shikasta-nast. Cond. rather bad

1601.

(مجموعه)

(MAJMU'Ā).

Ob 2.

A scrap-book, containing various notes, chiefly on medical and religious subjects. Transcribed in the XIIIc. AH.

1. (ff. 1-5v). Notes of different contents.
2. (ff. 6-13). Medical prescriptions, chiefly of aphrodisiacs.
3. (ff. 14-21v). A few notes of Sufic contents, and prayers, *in Arabic*.

Ff. 21, S 200 × 140, 200 × 100. Or. pap. Ind. nast. and shikasta, different hands. Cond. not good.

Treatises on the diseases of animals.

1602.

فرس نامه

FARAS-NĀMA.

G 26.

A work on the methods of treatment of the diseases of horses, based on Indian sources, chiefly on *Salihotra*. It was composed in 926/1520 (f. 4) by Zaynu'l-Ālimīn b. Sayyid Abī'l-Hasan al-Kārbalāi al-Ḥusaynī al-Ḥāshimī (f. 4), who dedicated it to the Muzaffaride prince Muẓaffar-Shāh (II) of Gujrāt (917-932/1511-1525) (see f. 2). It is apparently the same work as described in EIO 2980, cf. also EB 1864-1866, R 482. Mehren 16, etc. The present copy, dating from the XIIc. AH., contains many glosses and notes. Beg.

اسپ فکرت چو زین کند دانا، ده که گوید نخست حمد خدا

Ff. 46, S 220 × 125, 175 × 85, ll 19. Or. pap. Ind. shikasta-nast. Cond. good Sanskrit verses in Arabic transcription, with Persian explanations, on the fly-leaves.

1603.

The same.

G 37.

Another copy of the same work, dated 1209 AH., Aurangābād. Beg. as in the preceding copy.

S 215 × 120, 150 × 75, ll 14. Or. pap. Ind. nast. Cond. good.

1604.

تحفة کان علاج اسپ

TUḤFA-I-KĀN-I-'ILĀJ-I-ASP.

G 44.

A treatise on the diseases of horses, based on the *Salihotra*, and arranged in 59 *bābs*. The translator, Muhammad Qāsim b. Sharīf-Khān completed his work either before or in 1076/1665. This year is rather ambiguously mentioned in the colophon, which is damaged and may refer either to the date of completion of the work itself or only to its copying. Beg.

شکرو سبباس بیقیاس و عجز و نیاز صدق اساس النج

S 265 x 160, 190 x 115, ll 19. Or. pap. Ind. nast. Cond. tol. good. Copious marginal glosses and notes.

1605.

مضمار دانش

MIDMĀR-I-DĀNISH.

M 2.

A portion of a work on the treatment of the diseases of horses, by Nizāmu'd-Din Ahmad, who dedicated it to the Safawide prince 'Abbas II (1052-1077/1642-1667). See Pr 591, Ros 319, R 482. Copied towards the end of the XIIc. AH., included in a *majmū'a*. Beg.

سپاس بی قیاس خداوند جهانرا که النج

Bd. v. Ff. 365-368v. For measurements, etc., see No. 926.

1606.

(رساله رنگ اسپها)

(RISĀLA-I-RANG-I-ASPHĀ).

M 91.

A short note on the colours of the hair of horses and the terms used for every variety. The name of the author is not given. Transcribed towards the end of the XIIc. or the beg. of the XIIIc. AH. Beg. abruptly, without introduction :

اسپ سرخ و بل دم سینه بشد آنرا اسپ طوقی می نویسند النج

Ff. 4, S 210 x 135, 175 x 100, ll 11. Europ. pap. Ind. nast. Cond. tol. good

1607.

(مجموعه)

(MAJMU'Ā).

Oa 55.

A collection of treatises on the diseases of birds used in hunting. Transcribed as stated in the colophon on f. 90, in 1087 AH., in the reign of the Quth-Shāh Hasan (1083-1098/1672-1687), by Dūst-Muhammad Sabāi.

1. *Bāz-nāma* (or, as in the heading *Shahbāz-nāma*) (ff. 1v-90). A treatise on falconry, apparently the same as the one described in EIO 2793 and R 453, because the initial words and the division into 61 short *bābs* coincide in both. The author's name is not given, but according to EIO 2793 he was called *Muhibb-ʿAlī-Khān Khāṣṣ-Mahallī b. Nizāmi'd-Dīn ʿAlī Murghilānī*. He died as a governor of Dīhli in 989/1581. The work was apparently dedicated to *Akbar* (f. 6v) but this name has been erased and replaced by that of the great patron of similar misappropriations, *Tipū of Mysore*. Beg.

بسم الله الرحمن الرحيم طائر فرخندۀ وحی قدیم
خطبۀ ذی بال ہمایون خطاب خال و خط عارض ام الکتاب

2. (*Tibb-i-tuyūr*) (ff. 91v-126). Another treatise on the diseases of falcons. No particulars as to the author or the date of composition. It is incomplete at the end. The present copy opens abruptly, without introduction.

تلاج برای بزدۀ موافق مرقوم دیکر الخ

3. *Tibb-i-Firūz-Shāhī* (ff. 127v-143v). A short treatise on the same subject of the diseases of falcons. The author, who does not mention his own name, states (f. 125v) that he composed this treatise in the time of *Sultān Firūz-Shāh* in 689/1280. There was no reigning prince with that name in the year in question. As this *Sultān Firūz* is here profusely eulogised and there is apparently no forgery as to his name, it is very probable that there is a mistake in the date. The *Firūz-Shāh* in question may be the well known patron of literature, *Firūz-Shāh III* (752-790/1351-1388), and the year of composition should perhaps be read as 780/1382. The work is divided into 29 short *bābs*. It was transcribed in XIIc. AH. (the handwriting and the paper are different from those of the rest of the volume). Beg.

بعد از حمد بسیار و ثنای بی شمار مر خلق اللیل و النهار الخ

4. *Bāz-nāma* (ff. 144-151v). Another short treatise on the same subject. The name of the author and the date of composition are not given. It is incomplete at the end. Beg.

تلاج سیہ چشم و کلال چشم برای کرسدکوی شافعی الخ

Ff. 151, S 230 x 125, 170 x 85, ll 15 (on ff. 127v-143v the lines are diagonal). Or. pap. Ind. nast., different hands. Cond. tol. good.

8. Arts, technical and practical pursuits, etc.

1. *Art of War.*

1608.

آداب الحرب والشجاعة

ĀDĀBU'L-HARB WA'SH-SHujā'AT.

M 160.

A treatise on the customs and rules connected with war, the customary laws regarding the division of loot, the government of newly acquired territories, as well as notes on the technical side of drilling troops and their organisation. The author of this highly interesting work, rich in general information concerning the mediæval life of the Muhammadan countries, calls himself (f. 9) Muḥammad (b.) Maṣṣūr (b.) Sa'īd Abī'l-Faraj (b.) Khalīl Aḥmad Abī Naṣr Qurayshī, surnamed Mubārak-Shāh or Fakhr Mudabbir. He dedicated his work to the Mamlukide prince of Dihlī, Shamsu'd-Dīn Īltutmish (607-633/1210-1236) (see f. 9v). Two other copies of this rare work are described in EIO 2767 and R 487-488. The treatise is also called *Ādābu'l-mulūk wa kifāyatu'l-mamlūk* (as in the India Office copy) and is divided (as in R 487-488) into 34 *bābs*, not 40 (as in EIO 2767). For their headings see EIO 2767. A good old copy, dating from the end of the Xc. or the beg. of the XIc. AH., slightly incomplete at the beginning. It opens abruptly with:

... و آخر در رسالت در وجود آورد تا عالم را الخ

Ff. 211, S 220 × 140, 125 × 75. ll 15. Or. pap. Khorasani nast. Cond. very good. The end was transcribed from a defective original, and therefore blank space is reserved on many folios.

2. *Archery.*

1609.

(رسالة تیر اندازی)

(RISĀLA-I-TĪR-ANDĀZĪ).

E 215.

A treatise on archery, apparently identical with those described in EIO 2773 (there called *Qaus-nāma*), and R 797 or EB 1887 (there called *Risāla-i-tīr-u kamān*); cf. also EIO 2770 (1). The author is Mīr Muḥammad Nīshāpūrī, but the date of composition is not given. Copied in the XIIc. AH. At the end a short poetical fragment in Sufic strain is added. Beg. of the treatise itself:

الحمد لله قال النبي ... من ترك رمي الخ

Bd. v. Ff. 49-55. For measurements, etc., see No. 1223.

1610.

(رسالة تیر اندازی)

(RISĀLA-I-TĪR-ANDĀZĪ).

Oa 39.

Another treatise on archery, without the name of the author.

date of composition and exact title. Transcribed in the XIIIc. AH. Beg.

الحمد لله بعد حمد و ثناء خالقى را الخ

Bd. v. Ff. 1-36. S 205 x 150, 155 x 100, ll 11. Or. pap. Bad Ind. shikasta-nast Cond. tol. good.

3. *Hunting.*

1611.

لذة الهواء

LIDHDHATU'L-HAWWAM.

Ac 43.

A rare treatise on hunting, describing the classes of animals whose flesh is allowed as food by Muhammadan law, as well as their habits, the curative properties of their flesh, etc. The author, Ḥusayn Ḥusaynī Tayyibī, surnamed Ṣadr-i-Jahān, dedicated his work to one of the Quṭb-Shāhs, whom he calls المظفر ابو المظفر شاه, apparently omitting his real name. In the versified glorifications, however, which accompany this reference, the name Jamshīd is mentioned as an epithet. It is therefore probable that the prince in question was *not* Jamshīd b. Sulṭān-Qulī (940-957 1533-1550), but one of his descendants, and so the work must have been written in the period 957-1098 1550-1687. The treatise is divided into a *muqaddima*, 10 *bābs*, and a *khātima*. The latter contains an alphabetical list of animals, with parallel names given in Persian, Arabic and various Indian dialects (chiefly Dak'hani); it occupies half of the whole work.

مقدمه (f. 10) در بیان نکتات نفی و معنی کلمه صید الخ

باب (f. 11) شروط صید و ذایع

.. (f. 13) آلت اصطید و ذایع

.. (f. 19v) ذکر نسیمه و کیفیت کفتن آن

.. (f. 21v) ذکر حیوانات و طیوری که بدان شکار می کنند و شرائط معلوم

ساختن ایشان و احکام آن

.. (f. 29v) ذکر صید کردن به تیر و شمشیر و نیزه و بافی آلات تیر

جراحت کننده

.. (f. 36) ذکر صید کردن ماهی و طریق ترکیه آن که کدام جنس از

ماهی حرام است و کدام حلال

.. (f. 39v) صید و شکار به چه نوع ملک صید می کرد

.. (f. 44v) مسائل ذیج و نحر کردن حیوانات و طیور

.. (f. 53v) حایط و حرمت حیوانات

باب ۱۰ (f. 61) در احکام سوز و عرق و لعاب دهن حیوانات ،
 خاتمه (f. 63) اسامی و احکام حایت و حرمت و کراهیت حیوانات
 و طیور و حشرات و بعضی از خواص و غرائب حکایات
 که از ایشان نقل کرده اند ،

Transcribed in the XIIIc. AH., by Muḥammad Afḍal Quray-shī. An index is prefixed on ff. 1v-5v. Beg. (f. 6v):

سپاس بینیاس و شکر محمدمت اسلس پادشاهی را سزاست النخ
 Ff. 121. S 200 × 125, 140 × 85, ll 11. Or. pap. Ind. shikasta-nast. Cond. good.

4. Agriculture.

1612.

ارشاد الزراعة

IRSHĀDU'Z-ZARĀ'AT.

K 6.

A treatise on agriculture, and horticulture, composed in 921/1515 (see f. 23v), as expressed in the verse:

در نه صد و بیست و یک (sic) هجرت بود ، کین نسخه دایم پذیرم کردم قلمی

The author calls himself Qāsim Yūsuf b. Abī Naṣr Tabbasī, a descendant of 'Abdu'l-lah Anṣārī (see above, No. 231). The work which is called also *Chaman-atrūz* (as in the colophon), is divided into a lengthy *muqaddima* (written in bombastic style, and dealing with vague general talk in Sufic strain) and 8 short *rawḍas*. Transcribed in 1205 AH. by Muldas Rāy Kāyat'h at Barwāsāgar. Beg.

حمد مر قادریرا که در عرغه چهار باغ جهان النخ

Ff. (59), S 240 × 160, 200 × 145, ll 14. Or. pap. Bad vulgar Ind. shikasta-nast. Cond. good.

1613.

(رساله در فلاحات)

(RISĀLA DAR FALĀḤAT).

M 97.

✓ A treatise on the cultivation of plants, and especially on horticulture. It is apparently an extract from a larger work the title of which is not given. Another copy of the same extract is described in EIO 2791. Transcribed in the XIIIc. AH. Beg. (as in EIO 2791):

عمل یازدهم در فلاحات زمین صالح و زمین بد النخ

Ff. 35. S 200 × 120, 170 × 75, ll 13. Or. pap. Ind. nast. Cond. tol. good.

1614.

(رساله در زراعت)

(RISALA DAR ZARĀ'AT).

M 95.

A treatise on the agricultural seasons, the yearly calendar of a cultivator, and various counsels concerning the technical side of cultivation. The name of the author and the date of composition are not given, but the work must be of modern origin, because in the section discussing the solar and lunar eras, the names of the months of the Christian era are given in their English form. The copy is dated 1217 AH. (this date may be that of the completion of the work itself). Beg.

از حکمت ربانی وز فیض خور و باران الهی

S 230 × 150, 170 × 95, ll 13. Or. pap. Ind. nast. Cond. tol. good

5. *Mineralogy, Metallurgy, etc.*

1615.

تکسوق نامه

TANGSŪQ-NĀMA

Na 99.

A treatise on precious stones and minerals. The author, who calls himself only *Nizāmī*, states that he, together with other persons, received orders from a prince, whose name is not mentioned but who must have been one of the *Īlkhānīs*, to compile a book on minerals. Although he was not a specialist in these matters, he wrote this short treatise, having collected materials for it from various works on physics and medicine. The title may also be *Tangsūq-i-Īlkhānī*, with reference to the following statement:

و این کتاب را تکسوق نامه نام نهاد باسم اینلختی اکر اکفون بسندیده آید

بندۀ کمینه را سعادت تمام باشد الهی

The work is different from the one with the same title, described in RS 157, composed by Naṣīru'd-Dīn Tūsī (cf. above. Nos. 1182, 1372). A *Tangsūq-nāma* is announced as about to appear in the Gibb Memorial Series. The present treatise is divided into 4 *bābs*, dealing with:

۱ (f. 407) در چهار و دیگر سنگ پاره‌ها کنی و معلول که آن ماند

(43 minerals)

۲ (f. 410v) (On ebony, various precious compound drugs, etc.)

۳ (f. 411v) در عطرها (8 aromatic drugs)

۴ (f. 413) در کوه‌های کداختنی

(11 precious and ordinary useful metals).

The copy is incomplete and breaks off at the description of the second metal (silver). Transcribed towards the end of the XIc. AH., being included in a large *majmū'a*. Beg. without a doxology:

سبب تحریر این کتاب آنست که یادشاه جهان بعد از آنکه بنده کمینه
نظامی را در سلک دیگر بندگان درگاه جهان پناه آورده بود فرمان رسید که در
شرح جواهر و معدن و خاصیت هریک و دیگر تفکسوقها و چیزهای شریب
آنچه نرا معلوم است و دیده و شنیده باشی یا در کتابها خوانده بذوبسی
نا در پیش ما عرضه دارند الخ

Bd. v. Ff. 407-413. For measurements, etc., see No. 924.

1616.

خواص الاحجار

KHAWĀṢṢU'L-AḤJĀR.

M 77.

A Persian version of an Arabic treatise on precious stones, called *Az'hāru'l-afkār fī jawāhiri'l-aḥjār*. The latter was composed in 640/1242 by Shihābu'd-Dīn Abū'l-'Abbās Aḥmad b. Yūsuf at-Tifāshī, d. 651/1253 (see Brockelmann, *Gesch. d. Ar. Lit.*, vol. I, p. 495). The name of the Persian translator and the date of completion of his work are not given. The treatise is divided into 30 *bābs*. Cf. St. No. 3 on p. 96. Transcribed in the beg. of the XIIIc. AH. An index is appended. Beg.

الحمد لله فاطر الارض و السماء و موجد الخواص و الاثار الخ

Ff. 28, S 185 × 110, 130 × 75, ll 9. Or. pap. Ind. nast. Cond. good.

1617.

منتخب جواهر نامه

MUNTAKHAB-I-JAWĀHIR-NĀMA.

G 14.

A short treatise on precious stones, in 12 *bābs*, being an abbreviated version of a larger work on the same subject. The names of the author and the abbreviator are not given. As H. Ethé states in EIO 2780, where another copy of apparently the same work is described, the compiler's name was Aḥmad b. 'Abdī'l-'Azīz Jauharī. See also EB 1879, R 789-790, etc. Transcribed towards the end of the XIIc. AH. Beg.

الحمد لله ... اما بعد این نامد منتخبی است در بیان معرفت الخ

Ff. 24, S 225 × 150, 160 × 85, ll 11. Europ. pap. (watermarks J. Ruse 1801). Ind. nast. Cond. good. CFW 1825.

1618.

The same.

G 15.

Another copy of the same work, also dating from the end of the XIIc. AH. Incomplete at the end, contains only 10 *bābs*. Beg. as in the preceding copy.

Ff. 13, S. 185 × 140, 150 × 85, ll. 17. Europ. pap. Ind. nast. Cond. good. CFW 1825.

1619.

The same.

F 57.

Another copy of the same work, transcribed in 1175 AH. It differs slightly in wording from both preceding copies. Beg.

الحمد لله ... این منتخب است از جواهرنامه اصلی النخ

Bd. v. Ff. 82-91v. For measurements, etc., see No. 373.

1620.

قاعدة شناختن شمشیر

QĀ'IDA-I-SHINĀKHTAN-I-SHAMSHĪR.

E 215.

A short note, *in duplicate*, on the quality of sword-blades. It may be an extract from a larger work on these matters, but there is no indication as to its title, the name of the author, etc. Transcribed in the XIIIc. AH. Beg.

طریق آنست که اول طول آنرا بچوبی یا بریسمان النخ

Bd. v. Ff. 47v-48. For measurements, etc., see No. 1223.

6. *Polytechnics.*

1621.

مجمع الصناع

MAJMA'U'S-ŞANĀ'I'.

G 51.

A treatise on various branches of chemistry and alchemy, treated from the point of view of their practical application, such as the preparation of paints, inks, glass, artificial precious stones, etc. The work, which sometimes is also called *Majmū'a-tu's-şanā'ī*, is divided into 41 *bābs* (their headings are arranged in a manner slightly differing from that given in EIO 2783). In all known copies an explicit mention of the name of the author and the date of composition is lacking. The author, as stated in EIO 2781, may be either one Mīr Yahyā, or one Hākīm Filsūf-i-Maghribī (the latter is not a name but merely an honorific title).

The date of composition cannot be later than 1033/1624, which is the year of transcription of a copy in the Bodleian library (EB 1870). See EIO 2781-2783, EB 1869-1870 R 489-490, etc. Cf St. No. 1 on p. 97. Transcribed in the XIIIc. AH. Beg.

حمد و سپاس بدیع الاساس مر حضرت صانع را انج

Ff. 56, S 300 × 195, 205 × 145, ll 13. Or. and Europ. pap. Vulgar Ind. nast. Cond. rather bad. Many notes of medical contents on the fly-leaves.

7. *Architecture.*

✓ 1622.

(رسالة روضة تاج محل)

(RISĀLA-I-RAUḌA-I-TĀJ-MAḤALL).

D 17.

A brief description, with the principal measurements, of the famous mausoleum of Shāhjahān and his wife, the Tāj-Maḥall at Agra. A short biographical note on Shāhjahān's wife Mumtāz-Maḥall, and a few other persons is prefixed in the beginning. The name of the author and the exact date of composition are not given. The work seems to be identical with the one described in R 430. Copied towards the end of the XIIc. or the beg. of the XIIIc. AH. by one Qāsim 'Alī. Beg. abruptly:

مسمی بانو بیکم خطاب ممتاز محل انج

S 275 × 160, 180 × 95, ll 7. Or. pap. Ind. nast. Cond. good.

8. *Calligraphy.*

1623.

(مجموعه)

(MAJMU'Ā).

M 98.

A collection of short treatises and fragments dealing with the principles of calligraphy. Some entries, written by the same hand as that of the others, were copied at Ḥaydarābād, 1107 AH (cf. the colophon on f. 55).

1. *Khalt-u sawād* (ff. 1v-28). A short treatise on calligraphy, by Majnūn b. Maḥmūd (or Muhammad, as in EIO 2931) Rafīqī (cf. f. 4), who is usually identified with the famous calligrapher Mīr 'Alī Kātib, d. ca. 945/1539. The work is divided into six *bābs*, but here only five of them are actually given. See EIO 2931 (where the headings of the *bābs* are reproduced). This work was composed after the one mentioned next, and therefore after 940/1534. Beg.

حمد و سپاس استادیرا که کاتب لوح و قلم انج

2. *Rasmu'l-khatt* (ff. 28-55v). A versified treatise on exactly the same matters as those dealt with in the preceding work, by

the same Majnūn. It was composed in 940/1534 (the title is a chronogram, see f. 31v). At the end there is a short note in prose on the best calligraphists. Beg. of the versified portion:

بیا ای خامه انشائی، رسم کن، بفام کاتب لوح و قلم کن

3. *Al-mukhtaṣaru'l-mufid fī ta'lim qawā'idī'l-khaṭṭ* (ff. 57v-62). A compilation on calligraphical matters, consisting of short extracts from different authors, especially from Jamālu'd-Dīn Abū Dharr Yāqūt al-Musta'ṣimī (d. 698/1298, see Brockelmann, *Gesch. d. Ar. Lit.*, vol. I, p. 353). The name of the compiler and the date of completion are not given. Beg.

الحمد لله ... كتاب الفخیر المستغفر من ذنبه السقتغر الى رحمة ربه الخ

4. (*Mukhtaṣar dar khaṭṭ*) (ff. 65-72v). A short extract from a work on calligraphy, chiefly based on Ṣayrafi. See Pr 341 Beg.

شکر و سپاس فراوان و ثنا و ستائش بی پایان الخ

5. (*Risāla dar khaṭṭ*) (ff. 73-86). A short treatise on calligraphy, by Bābā-Shāh who used the *takhalluṣ* Ḥālī (cf. f. 75). It was written later than 940/1534, because the *Rasmu'l-khaṭṭ* by Majnūn (described just above) is referred to in it. It is divided into a *muqaddima*, two *bābs* and a *khātima*. Beg.

شکر و سپاس خداوندی را که مفردات و مرکبات الخ

6. (ff. 89-94v). Another copy of the same work as (3) above. At the end there occurs what apparently is a fragment of note (4).

7. (ff. 94v-102v). Several fragments in Arabic, apparently copied as an exercise in calligraphy. In the beginning there are some extracts from the Coran, and, after this there are notes of historical contents, dealing with the migrations of the descendants of some Shi'ite Imāms.

Ff. 102, S 180 × 125, 130 × 70, ll 11. Or. pap. Ind. coarse nast Cond. good.

1624.

خط و سواد

KHAṬṬ-U SAWĀD.

M 12a.

Another copy of the same treatise as No. 1623 (1). Transcribed towards the end of the XIIc. AH., included in a scrap-book. It is complete and contains all six *bābs*. Beg. as in the preceding copy.

Bd. v. Ff. 1-18. For measurements, etc., see No. 420.

1625.

(رساله در خط)

(RISĀLA DAR KHATT).

F 5.

A short note on the rules of calligraphy. Frequent references to earlier authorities, but the name of the compiler is not given. Transcribed in the beg. of the XIIc. AH. Beg.

بدانکه قبله کتاب جمال الدین یاقوت گفته است الخ

Bd v. Ff. 120v-124. For measurements, etc., see No. 356.

1626.

خط طرز محمدی

KHATT-I-TARZ-I-MUHAMMADĪ.

M 87.

A treatise on the rules of calligraphy, composed in 1224 of the Mawlūdī era, and dedicated to Tīpū of Mysore. The name of the compiler is not given. Transcribed in the beg. of the XIIIc. AH. Beg.

الحمد لله اما بعد برای عواب نمایی دانایان روزگار الخ

Ff. 16, S 220 × 115. 175 × 75, ll 8. Or. pap. Ind. nast. Cond. good. Notes on the fly-leaves.

1627.

The same.

M 145.

Another copy of the same treatise, dating from the XIIIc. AH. It is exceptionally badly injured by 'repairs' with 'transparent' paper, so that it is now quite spoiled. Beg. as in the preceding copy.

Ff. 10, S 195 × 120, 160 × 100, ll 18. Or. pap. Vulgar and bad Ind. nast. Cond. hopeless

9. Indian Cookery.

1628.

(مجموعه)

(MAJMU'Ā).

M 17.

Two treatises on the methods of preparation of different Indian foods, transcribed in the XIIc. AH.

1. *Khawān-i-shawwāq* (ff. 17-84). A book on cooking, giving instructions as to how to prepare various dishes. It is originally divided into 45 *bābs* but here only 40 *bābs* are given. The preface (which may have contained the author's name), and the end, are lost. It opens with the first *bāb*:

باب اول، در ساختن ذاب و کلیچ و ساختن خمیر مایه ذاب الخ

2. *Risāla-i-k'hichrī* (ff. 98v-114; ff. 85-98 are left blank). A treatise on the methods of preparation of various Indian sweet-meats. The exact title, the name of the author and the date of composition are not mentioned. It appears to be identical with the work described in EIO 2776. The contents are arranged in 14 *bābs*. Beg.

باب اول در بیان اقسام کبچری النخ

Bd. v. Ff. 17-98. For measurements, etc., see No. 931. Scrappy notes at the end.

10. *Indian Music.*

1629.

مصباح السور

MIṢBĀḤU'S-SURŪR.

M 136.

A treatise on Indian music, composed in 1074/1664 (cf. f. 6v) in the reign of Aurangzib, by Ḥasan b. Khwāja Tāhīr b. Muḥammad, a qāḍī of Antūr, a place in Daulatābād (f. 2). The work is divided into 4 *bābs* and in the colophon is also called *Miftāḥu's-surūr*. Transcribed in the XIIc. AH. Beg.

سپاس بیحد و ستائش بیحد مر خالق را سزد النخ

Ff. 24, S 210 × 120, 180 × 85, ll 16. Or. pap. Ind. shikasta-nast. Cond. tol. good. An index is appended.

1630.

تحفة الهند

TUḤFATU'L-HIND.

M 42.

Another treatise on Indian music, different fine arts, physiognomy, sexual matters, etc., all according to the views and practices of the Hindus. It was composed by Mirzā-Khān (Muḥammad) b. Fakhri'd-Dīn Muḥammad, at the request of Kokiltāsh-Khān, for the instruction of the youthful prince Jahāndār-Shāh, son of Aurangzib, born in 1071/1661. C. Rieu is inclined to think (see R 62) that the work was completed before 1086/1675. The treatise is divided into a *muqaddima*, seven *bābs* and a *khātima* (their headings are given in EIO 2011). See EIO 2011-2013, EB 1763, Pr 83, 1019-1020, R 62, etc. (GC I 156). Transcribed in the XIIc. AH. Beg.

الحمد لله اما بعد چنین گوید مست بادۀ هدیان النخ

Ff. (312), S 290 × 175, 210 × 105, ll 17. Or. pap. Ind. nast., different hands. Cond. tol. good.

X. VARIA.

1. *Historical dates and chronograms.*

1631.

مخزن الاعراس

MAKHZANU'L-A'RĀS.

D 279.

A collection of dates of the deaths of various eminent Sufic shaykhs, arranged under the days of the month in which each particular shaykh died. Wherever possible the year is also given, especially in connection with the saints of the more modern periods. The author, Muhammad Najīb Qādirī Nāgūrī Ajmīrī, states in the introduction that he compiled this work in 1155/1742 (it was not completed before 1156/1743, as this year is several times mentioned in the text), from the best known authorities (he gives their titles on f. 2). He took as the basis of his work an earlier compilation of Sharafu'd-Dīn b. Qādī Shaykh Muḥammad Nahr-wālī, which he amplified and brought up to date. The work is very valuable for the historical study of modern Indian Sufism. The present copy, dating from the end of the XIIc. or the beg. of the XIIIc. AH., is slightly incomplete at the end. It begins with the 1st of Rabi'ū'l-awwal and breaks off at the 12th of Ṣafar. Beg.

الحمد لله اما بعد این رساله مختصر است از تذکره اعراس انبیا
و صحابه و ائمه الهدی و سائر مشائخ کرام رضي الله تعالى عنهم الخ

Ff. (260), S 210 × 150, 150 × 105, ll 18-20. Europ. pap. Ind. nast. Cond. not quite good. Worm-eaten and repaired.

1632.

The same.

D 281.

Another copy of the same work, dating from the beg. of the XIIIc. AH. It is complete, ends with the 30th of Ṣafar and contains at the end brief notes on the four earliest khalifs. Copied by Sayyid 'Alī Riḍā. Beg. as in the preceding copy.

S 225 × 165, 180 × 115, ll 13. Europ. pap. Ind. shikasta-nast. Cond. good.

1633.

(رساله اعراس)

(RISĀLA-I-A'RĀS).

D 280.

Another similar compilation. At the beginning there is a copy of the introduction of the preceding work, but the bulk of

the treatise is differently arranged, contains no dates (years) and the months do not follow in their proper order. The copy, dating from the XIIIc. AH. (the introduction is of more modern origin, written by a different hand), is incomplete at the end. Beg. of the work itself:

غرة ربيع الاول، حضرت رسالت پذا صلی اللہ علیہ وسلم النج

S 180 × 120, 140 × 80, ll 15. Europ. pap. Ind. nast., different hands. Cond. tol. good.

1634.

صحيفة الاعراس

ṢAḤĪFATU'L-A'RĀS.

M 20.

A collection of historical dates, arranged under every day of the Muhammadan year, the same as the one described in EIO 2733. It was compiled by Muḥammad Sharīf (as stated on the fly-leaf of the India Office copy), for Tipū of Mysore. The dates begin with the first of Rabī'u'l-awwāl and end with the last day of Ṣafar. On the last two pages there are several *urs*, added apparently after the compilation had been completed, giving the dates of the deaths of some nawwābs and divines. Copied in the beg. of the XIIIc. AH. Beg.

الحمد لله اما بعد این رساله حسب الامر جهان مطاع النج

Ff. (47), S 125 × 200 (*biyād*). Europ. pap. Ind. shikasta-nast. Cond. good.

2. Works of the Christian missionaries.

1635.

تاریخ حضرت عیسی

TA'RĪKH-I-ḤAḌRAT-I-ĪSĀ.

D 329.

A biography of Jesus Christ, based on the New Testament, written by G. Xavier (d. 1617), at the request of Akbar. It is divided into four *bābs*. A good copy, transcribed by Muḥammad Shafī' Qandahārī in 1013 AH. and bearing the seal of Akbar (also giving the date 1013 AH). Beg.

پس از ستائش آفرید کار جهان النج

S 220 × 150, 170 × 90, 3 columns of diagonal lines. Good Ind. nast. Cond. tol. good. Vignette.

1636.

داستان احوال حواریان

DĀSTĀN-I-AḤWĀL-I-ḤAWĀRIYĀN.

D 160.

A Persian translation of the Acts of the Apostles, by the same G. Xavier, dedicated to Akbar. According to a note (on the

fly-leaf) by H. Blochmann, it was compiled in 1608. Cf. also the Proceedings of the A.S.B., 1871. The full title of the work is *Dāstān-i-aḥwāl-i-Ḥawāriyān-i-Ḥaḍrat-i-ʿĪsā wa dhikr-i-manāqib-i-īshān*. Transcribed in 1871 by Muḥammad Amjad. Beg.

المنة (المنت) لله كه اعضاءى ظاهري و قوايى باطني الخ

Ff. (158), S 255 × 195, 215 × 110, ll 21. Europ. pap. Modern Ind. nast. Cond. good.

3. Taxation.

1637.

رساله دیوان پسند

RISĀLA-I-DĪWĀN-PUSAND.

M 81.

A treatise on the principles of taxation, composed by Chhitar-Mal, son of Rāy Prān Chand Munshī. The work is of modern origin. It is divided into 4 *dastūrs*. See R 990. Transcribed in 1235 AH. Beg.

نظم ریزئی حمد و ثنا در زمین عجز و نیاز الخ

Ff. 101, S 235 × 150, 180 × 95, ll 16. Or. pap. Ind. modern nast. Cond. good. Note: 'presented by Cheetur Mull' (probably the author himself) 'on the 4th April 1820.'

4. Residuals.

1638.

ترجمه مقامات حریری

TARJUMA-I-MAQĀMĀT-I-ḤARĪRĪ.

Pa 1.

A Persian paraphrase of the famous *Maqāmāt* of Abū Muḥammad al-Qāsim b. ʿAlī b. Muḥammad al-Ḥarīrī, d. 515-516/1122, see Brockelmann, *Gesch. d. Ar. Lit.*, vol. I, pp. 276-278. The name of the translator is not given, and there is no indication as to the date of compilation. Transcribed in the end of the XIIc. AH. A note by H. Blochmann on the fly-leaf, dated 1870. Beg.

ای بار خدا بدرستی که ما می ستائیم ترا الخ

Ff. (316), S 240 × 155, 165 × 95, ll 11. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten.

1639.

قانون النساء

QĀNŪNU'N-NISĀ.

Na 108.

The well known parody of the system of *fiqh*, satirising the life of Persian womanhood. The author and the date of composition are unknown. A detailed description of the work is given by Rosen, pp. 295-297. The treatise is very popular in Persia and

has been lithographed several times. Transcribed in 1215 AH., by Zaynu'l-Ābidīn 'Irāqī (عراقي). Beg.

اما بعد این رساله است (رسائیست here) در باب آداب و اطوار زنان الخ

Bd. v. For measurements, etc., see No. 641.

5. *Documents connected with the military and civil organisation of the government of Tīpū, the naw-wāb of Mysore.*

1. *Decorations, flags, etc.*

1640.

(رساله پدکها)

(RISĀLA-I-PADAK'HĀ).

M 51.

A guide book to the great variety of differently shaped medals, decorations, etc., introduced by Tīpū, undoubtedly in imitation of the insignia of the Europeans. There are also descriptions of a great number of flag-tops, seals, brands, etc., with drawings illustrating their forms. At the end there is an appendix on special flags carried on elephants. The present copy, as well as the subsequent ones, belonged to Tīpū's archives. Cf. W. Kirkpatrick, *Select Letters of Tippoo Sultan*, London, 1811. Transcribed in the beg. of the XIIIc. AH. Beg.

غباطه پدکهای مرصع و نیم مرصع و ساده طلائی الخ

S 200 × 140, 160 × 100, ll 11. Europ. pap. Ind. nast. Cond. good.

1641.

The same.

M 60.

Another copy of the same work, dating from the same time as that of the preceding one. Beg. as in No. 1640.

S 195 × 135, 155 × 95, ll 12. Europ. pap. Ind. nast. Cond. good.

1642.

(منتخب غوابط سلطانی)

(MUNTAKHAB-I-DAWĀBĪT-I-SULTĀNĪ).

M 63.

An extract from a larger work on decorations, etc., similar in its contents to the preceding collections, probably identical with the one described in EIO 2762. Written in 1211 AH. (or 1224 of the Mawlūdī era). Beg.

کتاب علامات قرص عهدہ میر میران الخ

S 200 × 150. 170 × 120, ll 8. Europ. pap. Ind. nast. Cond. good.

1643.

(رسالہ کچہری)

(RISĀLA-I-KACHHIRĪ).

M 54.

A list of judges in receipt of decorations of different degrees. Written in 1226 of the Mawlūdī era, by one Husayn. Beg.

تفصیل آصف کچہریجات ملکی النخ

Ff. (41), S 195 × 135, 170 × 100, ll 15. Europ. pap. Ind. nast. Cond. good.

1644.

(مجموعہ)

(MAJMU'Ā).

M 74.

A short note book dating from the early XIIIc. AH. It contains three separate items :

1. (ff. 1-4). Verses used as texts for the tunes of horn-signals, etc.

2. (ff. 5-23v). Another short collection of descriptions of various decorations, written in the 1224 of the Mawlūdī era.

3. (ff. 24-37). Miscellaneous military regulations.

Ff. 37, S 110 × 75, 90 × 60, ll 8. Europ. pap. Ind. nast. Cond. good.

2. Organisation of the Army.

1645.

ضابطہ امثال راہ رفتن سوارى

DĀBĪṬA-I-IMTHĀL-I-RĀH-RAFTAN-I-SUWĀRĪ.

M 24.

Instructions concerning the composition of cavalry units in drill and on the march. Written in 1217 of the Muḥammadī era.

Bd. v. Ff. 37v-39v. For measurements, etc., see No. 949.

1646.

(حکم نامہ)

(HUKM-NĀMA).

M 67.

Instructions to some officials, such as Ghulām-'Alī-Khān Qutbu'l-Mulk, 'Alī-Ridā, etc., concerning certain movements of troops. Beg.

حکم نامہ بنام غلام علیخان النخ

S 295 × 200, 240 × 130, ll 14. Europ. pap. Bad Ind. shikasta-nast. Cond. good.

1647.

The same.

M 62.

Another copy of the same instructions, written in 1217 of the Mawlūdī era. Beg. as in the preceding copy.

Ff. (33), S 200 × 140, 160 × 105, ll 12. Europ. pap. Bad Ind. nast. Cond. good.

1648.

(حکم نامه)

(ḤUKM-NĀMA).

M 70.

Instructions to the commanders of garrisons of various fortifications. Not dated. Beg.

حکمنامه موسومہ قلعدار و ہرچہار منشوران الخ

S 290 × 200, 230 × 130, ll 12. Europ. pap. Ind. nast. Cond. good.

1649.

(حکم نامه)

(ḤUKM-NĀMA).

M 53.

Various minor instructions to different military officials. A translation into Hindī (in Nagari characters) is added. Written in 1199 AH.

S 200 × 140, 160 × 110, ll 12. Europ. pap. Bad Ind. nast. Cond. good.

1650.

فتح السجّادين

FATHU'L-MUJĀHIDĪN.

M 147.

The well known work, written by order and under the direction of Tīpū of Mysore, and used as a military encyclopædia in his army. It deals with the religious aspect of war against unbelievers, gives some information as to the most reliable methods of divination, teaches a few rules of arithmetic, accounts, etc., but chiefly deals with the organisation, drill and employment in action of the different branches of the army. It was composed by Zaynu'l-Ābidīn b. Raḍī Shūshtari (cf. above, Nos. 882-883) in 1197 1783. There are apparently two slightly different versions of the same work. The present one seems to be the earliest one, firstly, because this particular transcript is dated 1198 AH., and secondly, because although it contains the same topics as the later version, arranged in the same sequence, every particular matter is treated rather concisely. The preface does not contain the index of the 8 *bābs* (but this preface itself is, apparently, precisely the same as the one in the later edition), and the chapters are variously styled *kitāb*, *inwān*, etc., not uniformly *bāb*, as they were probably called afterwards. Transcribed in 1198 AH. by Ghulām Murtadā-'Alī. Beg. as usual :

فتح ملک سخزوري و تسخير اقليم معني الخ

S 205 × 140, 150 × 105, ll 9. Europ. pap. Bad Ind. nast., different hands. Cond. tol. good.

1651.

The same.

M 149.

Another copy of the same work. The same age. It is rather fragmentary, incomplete at the beginning and end.

S 210 × 145, 160 × 110, ll 11. Europ. pap. Ind. nast. Cond. tol. good.

1652.

The same.

M 125.

Another copy of the same work. The same age. Serappy notes at the end.

S 190 × 145, 150 × 90, ll 12. Europ. pap. Ind. nast. Cond. good.

1653.

The same.

M 152.

Another copy of the same work. The same age.

S 210 × 145, 160 × 110, ll 9. Europ. pap. Ind. nast. Cond. tol. good.

1654.

The same.

M 153.

Another copy of the same work. The same age. At the end an appendix on various additional military regulations (*dābīṭa*).

S 200 × 135, 170 × 100, ll 11. Europ. pap. Ind. nast. Cond. tol. good.

1655.

The same.

M 154.

Another copy of the same work. The same age. Serappy notes at the beginning and the end.

Ff. (84), S 200 × 135, 165 × 105, ll 12. Europ. pap. Ind. shikasta-nast. Cond. good.

1656.

The same.

M 157.

Another copy of the same work. The same age.

Ff. (106), S 200 × 145, 155 × 95, ll 11. Europ. pap. Ind. nast. Cond. tol. good.

1657.

The same.

M 113.

What may be the second or final version of the same work, identical with the one described in EIO 2738–2760, RS 406, EB 1903, Pr 134–135, etc. Cf. St. No. 34 on p. 93. This version is considerably amplified and the sections on the organisation and management of the troops are more detailed than in the preceding first edition. It is divided into eight *bābs* (the headings are given in EIO 2738), and their index is placed at the end of the preface. Beg. the same as in the earlier version, see No. 1650. Transcribed, as all copies described here, in Tīpū's time.

S 220 × 150, 180 × 105, ll 15. Europ. pap. Ind. nast. Cond. good.

1658.

The same.

M 114.

Another copy of the same work, of the same age.

Ff. (135), S 220 × 150, 160 × 100, ll 9. Europ. pap. Bad Ind. nast. Cond. good.

1659.

The same.

M 115.

Another copy of the same work, of the same age.

S 230 × 160, 160 × 100, ll 9. Europ. pap. Ind. shikasta-nast. Cond. good.

1660.

The same.

M 116.

Another copy of the same work, of the same age. Medical instructions concerning the treatment of wounds at the end.

S 215 × 150, 160 × 90, ll 9. Europ. pap. Ind. nast. Cond. good.

1661.

The same.

M 117.

Another copy of the same work. The same age. An appendix, containing Hindustani verses, apparently for the tunes of horn signals. ✓

Ff. (63), S 195 × 145, 160 × 100, ll 19. Europ. pap. Ind. shikasta-nast. Cond. good.

1662.

The same.

M 118.

Another copy of the same work. The same age. The same appendix. Scrappy notes at the end.

Ff. (59), S 190 × 140, 160 × 110, ll 9. Europ. pap. Ind. shikasta-nast. Cond. good.

1663.

The same.

M 119.

Another copy of the same work. The same age. Medical instructions, etc., at the end, similar to those mentioned in No. 1660.

S 220 × 155, 160 × 110, ll 9. Europ. pap. Ind. nast. Cond. good.

1664.

The same.

M 120.

Another copy of the same work. The same age, the same Hindustani verses, etc. Scrappy notes and poetical quotations at the end.

S 200 × 140, 160 × 90, ll 12. Europ. pap. Ind. nast. Cond. tol. good.

1665.

The same.

M 121.

Another copy of the same work. The same age. At the beginning and the end of the volume there are numerous notes containing prayers and quotations from the *ḥadīths* on *jihād*, military orders (some of them dated 1224 of the Mawlūdī era), etc.

S 205 × 140, 160 × 100, ll 11. Europ. pap. Ind. nast. Cond. tol. good.

1666.

The same.

M 122.

Another copy of the same work. The same age.

S 210 × 145, 160 × 100, ll 9. Europ. pap. Ind. nast. Cond. good.

1667.

The same.

M 123.

Another copy of the same work. The same age. The same medical instructions concerning the treatment of wounds, etc., as in Nos. 1660, etc.

S 210 × 150, 160 × 105, ll 14. Europ. pap. Ind. nast. Cond. good.

1668.

The same.

M 124.

Another copy of the same work. The same age. The same medical appendix as in the preceding copy.

S 200 × 145, 170 × 100, ll 9. Europ. pap. Ind. shikasta-nast. Cond. tol. good.

1669.

The same.

M 126.

Another copy of the same work. Dated 1217 of the Mawlūdī era, Salāmābād. Prayers, *in Arabic*, at the beginning.

S 205 × 105, 180 × 115, ll 12. Europ. pap. Ind. nast. Cond. tol. good.

1670.

The same.

M 150.

Another copy of the same work. The same age.

Ff. (139), S 195 × 145, 160 × 110, ll 9. Europ. pap. Ind. nast. Cond. good.

1671.

The same.

M 151.

Another copy of the same work. The same age. Again the same medical prescriptions as in No. 1660.

S 200 × 140, 160 × 100, ll 9. Europ. pap. Ind. nast. Cond. good.

1672.

The same.

M 155.

Another copy of the same work. The same age.

Ff. (139), S 195 × 145, 155 × 100, ll 9. Europ. pap. Ind. nast. Cond. good.

1673.

The same.

M 156.

Another copy of the same work. The same age. Scrappy notes in the beginning.

Ff. (137), S 190 × 135, 165 × 105, ll 13. Europ. pap. Ind. nast. Cond. good.

1674.

The same.

M 158.

Another copy of the same work. The same age. Again the same medical instructions as in No. 1660.

S 200 × 140, 165 × 105, ll 9. Europ. pap. Ind. nast. Cond. good.

1675.

The same.

M 159.

Another copy of the same work. The same age. Apparently incomplete in the middle and at the end.

S 205 × 145, 155 × 100, ll 9. Europ. pap. Ind. nast. Cond. good.

3. Diplomatic.**1676.**

(حکم نامہ)

(HUKM-NĀMA).

M 22.

Instructions to Muḥammad-Darwīsh-Khān, Akbar 'Alī-Khān and Muḥammad 'Uthmān, sent on some diplomatic mission. Dated 1200 AH. To this instruction another is added (f. 3) concerning negotiations with the French Government (راجہ فرانسیس), and at the end the scales of pay to the personnel of the mission are given (f. 15v). Beg. of the first instruction :

حکم نامہ، باسم محمد درویش خان و اکبر علیخان الخ

Ff. 22, S 125 × 205, (biyād), Europ. pap. Ind. shikasta-nast. Cond. tol. good.

1677.

(مجموعہ)

(MAJMU'Ā).

M 58.

Copies of instructions to various diplomatic officials, dated 1200 AH. It is apparently the same collection as the one described in St. No. 39 on p. 92.

1. (f. 1v). A short appeal to intending pilgrims for donations to the State Treasury.

2. (*Hukm-nāma*) (ff. 2v-13v). An instruction to Sayyid Ghulām 'Alī-Khān and others, despatched on a diplomatic mission to the Western countries. Beg.

باید که اول شماها بنکر رفته و از آنجا سامان تجارت النخ

There are three appendices dealing with various details concerning the organisation of the mission.

3. (*Hukm-nāma*) (ff. 14v-17). An instruction concerning the negotiations with the government of Turkey. Beg.

برای سوال و جواب نمودن با خوندگار روم النخ

4. (*Hukm-nāma*) (ff. 22v-30). A similar instruction for negotiations with the French government, the same as above, No. 1676. Beg.

برای سوال و جواب نمودن راجه فرانسس النخ

5. (*Hukm-nāma*) (ff. 33v-35). A similar instruction concerning negotiations with the British Government, detailing complaints about the actions of the East India Company in the Carnatic, etc. Beg.

برای سوال و جواب نمودن راجه انگریز النخ

6. (*Hukm-nāma*) (ff. 50v-59). An instruction to Muḥammad Hanīf (?), Murād-Khān, etc., concerning the purchase of some articles. Beg.

باید که شما چهار چهار یکی فخر المراكب النخ

7. (*Hukm-nāma*) (ff. 60v-64). Another instruction on the same matters as those of the preceding item given to Muḥammad Darwish-Khān and others. Beg.

شماها همه مردم مفصله و پل و خلاع النخ

Ff. 82 (only the folios mentioned above contain any text; the others are left blank). S 200 × 150, 175 × 120, ll 13. Europ. pap. Bad Ind. shikasta-nast. Cond. good.

1678.

وقائع منازل روم

WAQĀ'I-I-MANĀZIL-I-RŪM.

M 32.

A diary of Ghulām 'Alī-Khān, an envoy of Tīpū, who travelled with his mission in 1200-1201 AH. as far as Constantinople. See St. No. 30 on p. 92. It contains an account of the places visited, and may therefore be interesting in other connections than those

directly concerned with Tīpū's politics. It was completed on the 19th Rabī'u'l-awwal, 1201 AH. Beg.

الحمد لله اما بعد بدانکه این رساله ایست مسمی النخ

At the end there is a copy of a petition (*'arḍa-dāsh*t), dated 1203 AH.

Ff. 123, S 125 × 205 (*biyāḍ*). Europ. pap. Ind. shikasta-nast. Cond. tol. good.

1679.

(حکم نامه)

(HUKM-NĀMA).

M 69.

Instructions to Qutbu'l-Mulk and 'Alī-Riḍā, envoys of Tīpū to the Nizām of Haydarābād, with numerous lists of presents, accounts of allowances, etc., connected with the journey, and other details. Dated 1217 of the Mawlūdī era. Cf. St. No. 31 on p. 93. Beg.

حکم نامه، بنام قطب الملک و علی رضا برای روانگی حیدرآباد النخ

S 300 × 200, 260 × 150, different number of lines. Europ. pap. Ind. nast. Cond. good.

1680.

(روز نامه وکلای حیدرآباد)

(RŪZ-NĀMA-I-WUKALĀ-I-HAYDARĀBĀD).

M 71.

A report by Tīpū's envoys to Haydarābād, mentioned in the preceding No., dated 1217 of the Mawlūdī era. The entries, arranged in the form of a diary, deal chiefly with the expenses incurred on the journey. See St. No. 32 on p. 93. The title as above, is given on the fly-leaf, apparently in the same handwriting as that of the bulk of the book. In the beginning there are four pages of a text, probably belonging to the same work. Beg. of the *Rūz-nāma* :

بتأریخ ۱۵ حیدری پادشاهی النخ

S 295 × 200, different number of lines. Europ. pap. Bad Ind. shikasta-nast. Cond. tol. good.

4. Administrative.

1681.

(حکم نامه)

(HUKM-NĀMA).

M 72.

Instructions to the secret police to watch the movements of some people, dated 1223 of the Mawlūdī era. An appendix, in

Canarese characters, apparently a translation of the same. Cf. St. No. 35 on p. 93. Beg.

حكم نامه، باسم عاقبت محمود داروغه هرگاه و قادر علي داروغه النخ

Ff. 8, S 150 × 95, 115 × 70, ll 8. Europ. pap. Ind. nast. Cond. tol. good.

1682. (مجموعه سندها و کفالت نامهها)

(MAJMU' A-I-SANAD'HĀ WA KAFĀLAT-NĀMAHĀ). M 68.

A collection of documents relating to the landed property, etc., of different persons. Dates vary between 1181 and 1209 AH.

S 300 × 215, 250 × 160, ll 12. Europ. pap. Ind. shikasta-nast. Cond. good.

1683.

فرمان

FIRMĀN.

M 49.

A *firmān* of Tīpū addressed to one 'Alī Rāja and some other people who had violated some of the prescriptions of Islam (the copy is almost illegible, because the ink has destroyed the paper and many lines have entirely fallen out). On f. 5v-7 there is an appendix, also badly damaged, dealing with the same matters, signed by several people, dated 1217 of the Mawlūdī era. At the end four pages are occupied by a text in unidentified characters. Beg. of the *firmān* :

فرمان قضا جريان موسومه امارت و ايالت مرتبت النخ

Ff. 10, S 230 × 150. Europ. pap. Ind. nast. Cond. hopelessly bad.

5. *Miscellaneous Instructions.*

1684. نقل حكم نامه اتاليق شاه زاده

NAQL-I-HUKM-NĀMA-I-ATĀLĪQ-I-SHĀH-ZĀDA. M 55.

Instructions to the tutors of Tīpū's own sons. No date. Cf. St. No. 36 on p. 93. Beg.

باسم محمد جعفر و مهدي عليخان النخ

Bd. v. Ff. 1v-3v, S 190 × 135, 165 × 110, ll 10. Europ. pap. Ind. nast., different hands. Cond. good.

1685. (حكم نامه)

(HUKM-NĀMA). M 50.

Instructions concerning various financial matters, appealing

to the necessity of understanding elementary honesty in dealing with government money. Dated 1223 of the Mawlūdī era. Beg.

باسم هر سه داروغهای تعلقه خزانه الخ

Ff. 13, S 200 × 140, 160 × 105, ll 11. Europ. pap. Ind. nast. Cond. tol. good.

1686.

(حکم نامه)

(HUKM-NĀMA).

M 64.

Instructions to various officials in charge of supply stores and government property. Undated. A paper in the Canarese language, apparently a translation of the same instructions, is added. Beg.

باسم داروغه و متصدیان حال و استقبال مریدیخانه الخ

Ff. (59), S 200 × 150. Europ. pap. Ind. nast. Cond. good.

1687.

(حکم نامه)

(HUKM-NĀMA).

M 73.

Instructions to officials in charge of clothing depots. Dated 1224 of the Mawlūdī era. Transcribed by one Asadu'l-lah. Beg.

باسم داروغهای جامدار خانه الخ

Ff. 8. S 150 × 105, 120 × 75, ll 8. Europ. pap. Ind. nast. Cond. good.

1688.

(حکم نامه)

(HUKM-NĀMA).

M 61.

Several instructions to the officials in charge of remount depots concerning the purchase and disposal of horses. Dated 1224 and 1225 of the Mawlūdī era. Beg.

حکم نامه ، موسومه کاروان باشی معه متصدی الخ

S 180 × 105, 150 × 75, ll 13. Europ. pap. Ind. nast. Cond. good.

1689.

(حکم نامه)

(HUKM-NĀMA).

M 52.

Instructions to the officials in charge of a hospital. Dated 1223 of the Mawlūdī era. Transcribed by Muḥammad Ḥasibu'l-lah (?). Beg.

حکم نامه ، موسومه حکیم اهل اسلام و داروغه متعلقه دار الشفا الخ

Ff. 8, S 200 × 140, 165 × 105, ll 11. Europ. pap. Ind. vulgar nast. Cond. good.

1690.

(حکم نامہ)

(HUKM-NĀMA).

M 59.

Instructions to the officials in charge of some workshops. Dated 1198 AH. Apparently a translation of the same, in Hindī, is added. At the end there are some supplementary instructions, dated 1199 AH. Beg. ✓

حکم نامہ، بنام داروغہا و سررشتہ داران حال و استقبال کارخانہ النج

S 200 × 150, 165 × 110, ll 13. Europ. pap. Ind. nast. Cond. good.

1691.

(حکم نامہ)

(HUKM-NĀMA).

M 56.

Instructions to the officials in charge of Tipū's kitchen. Dated 1212 of the Mawlūdī era. Apparently a translation, in Hindī, is added. Beg. ✓

حکم نامہ، باسم داروغہ حال و استقبال باورچیخانہ النج

Ff. 18, S 195 × 150, 155 × 93, ll 19. Europ. pap. (perishing). Ind. nast. Cond. bad.

1692.

The same.

M 57.

Another copy of the same instructions, incomplete, apparently in the same handwriting. The same Hindī translation.

Ff. 14, S 190 × 140, 145 × 90, ll 15. Europ. pap. (also perishing). Ind. nast. Cond. rather bad.

1693.

The same.

M 66.

Another copy of the same instructions, slightly differing in some places. Also apparently in the same handwriting. The same Hindī translation.

Ff. 14, S 195 × 145. Europ. pap. Ind. nast. Cond. not good.

6. *Translations from Sanskrit.*

1694.

لیلاواتی

LĪLĀWATĪ.

K 10.

Faydi's (see above, Nos. 692-696) translation of a work on arithmetic and geometry, by Bhāskara Āchārya. It was ✓

undertaken at the request of Akbar in 995/1587 (cf. f. 2v). See GIPh 353, EIO 1998–2000, Pr 1031, R 449–450. The bibliography concerning the original Sanskrit text is given in EIO 1998. The present copy was transcribed in 1213 AH. by Motilāl Kātib. Beg.

اول ز ثنای پادشاهی کویم ، و آنکه ز ستائش الهی کویم

S 260 × 150, 165 × 90. ll 15. Or. pap. Ind. nast. Cond. good.

1695.

ترجمہ مہابھارتہ

TARJUMA-I-MAHĀBHĀRATA.

D 110.

A translation of the Mahābhārata, executed by the order of Akbar, by four translators: 'Abdu'l-Qādir Badāūnī (cf. above, Nos. 118, 1263); Ibn 'Abdi'l-Laṭīf Ḥusaynī, surnamed Naqīb-Khān; Muḥammad Sultān T'hānīsārī; Mullā Shīrī. A preface to it was written by Abū'l-Faḍl (see Nos. 122, 127). The work was commenced in 990/1582, and completed some time after 995/1587. It has also the title *Razm-nāma*. See GIPh 352, Bl I 218–220, EIO 1928–1947, EB 1306, Pr 1025–1026, R 57–58, etc. *Ind. libr.* Bh 103–105; (GC II 161). Cf. also M. Schulz, *Aperçu d'un mémoire sur la traduction du Mahabharata, faite par l'ordre de l'empereur Akbar*, JA, vol. 7, p. 110. The work is divided into 18 *parbs*, also called *fann*. The present copy, transcribed at Patna in 1099 AH. (or the 31st year of Aurangzib's reign), is divided into two vols. The *first* contains the preface and the *parbs* 1–7. The *second* contains the *parbs* 8–18 (the order: 16, 15, 14, 13, 12, 10, 11, 9, 8, 17, 18). Beg. as usual:

ای ہژدہ ہزار عالم از شوق تو مست الخ

2 vols. S 270 × 175, 220 × 115, ll 17. Or. pap. Ind. nast. Cond. good. Bad vignette.

1696.

The same.

E 220.

Another copy of the same, transcribed in 1213 AH. by Muḥammad Mu'izzu'd-Dīn Bukhārāī. It is also divided into two volumes. The *first* contains only *parbs* 1 and 2; the *second* the *parbs* 3–18. Beg. as in the preceding copy. On the fly-leaf it is called تصنیف شیخ فیضی!

2 vols. Ff. 625 (in both), S 230 × 150, 170 × 100, ll 16. Or. pap. Ind. nast. Cond. good. Occasional notes and glosses in Nagari and Gujrati characters.

1697.

(ترجمه مهابهارته)

(TARJUMA-I-MAHĀBHĀRATA).

D 109.

A Persian translation of the second half of the XII *parb* of the *Mahābhārata*, called *Moksha-d'harm* (or, as here, موجهه دهرم). The translator is apparently *Faydī* (cf. above, Nos. 692, 1694), who is mentioned (f. 1v) rather ambiguously as follows:

... واضح باد که پیش ازین سائلک مسالک طریقت شیخ فیضی فیاض
مهابهران مهابهارت را از زبان سندسکرمی بفارسی ترجمه کرده از آنجمله شانت
(شانی ؟) پررب که باب دوازدهم خلاصه و عمدۀ آن کتاب مستطاب الخ

He then proceeds with the story which belongs to the original text and explains the circumstances of the composition of this *D'harm*. The translation is made in bombastic ornate prose, with copious poetical passages, but the *takhalluṣ* of the versifier does not appear in them. Transcribed in the 8th year of Muḥammad Shāh (1138 AH.), from a bad copy, in which there were many mistakes. An index is appended in the beginning. Beg.

موجهه دهرم کیان ساگر، بذام آنکه او نامی ندارد، بهر نامی که خوانی
سربر آرد بعد سجده و ثنا بدانی که جمله ذات الخ

At the end there is a *qaṣīda*, incomplete at the end, with a prose introduction, without any indication of the name of the author. Beg.

این هیچمدان بقدر دریافت خوانچه سطر بطریق یادگار الخ

Ff. (151), S 220 × 115, 175 × 75, ll 15. Or. pap. Ind. shikasta-nast. Cond. tol. good. Slightly injured by repairs. Occasional glosses on the margins.

1698.

راج ترنگینی

RĀJATARANGINĪ.

D 16.

A translation of Kalhana's famous history of Kashmir, usually called *Rājataranginī*, composed in 1148 AD. The name of the translator is not given, but, as H. Ethé conjectures, he must have been Mullā-Shāh Muḥammad, who translated Kalhana's work in 998/1590 by order of Akbar. The work was revised in 999/1591 by 'Abdu'l-Qādir Badāūnī (cf. Nos. 118, 1263). See EIO 508, R 296. Cf. also Asiatic Researches, v. XV, pp. 1-92; Elliott. Hist.

of India, vol. V, p. 478, etc. The present copy dates from the end of the XIIc. AH. It is incomplete at the end. Beg.

کلمن پندت مؤلف کتاب اصل که حسب الحکم الاشرف النخ

Ff. (88), S 260 × 190, 210 × 130, ll 18. Or. pap. Ind. shikasta-nast. Cond. rather bad. Injured by repairs.

1699.

ترجمه جوک باششت

TARJUMA-I-JÜGBĀSHISHT.

D 107.

A translation of *Yogavāṣishtha*, by Nizām Pāniphāt'hī, who prepared it with the assistance of two 'pandīts', and dedicated to prince Salīm, i.e. Jahāngīr, before he has become Sultān (1014/1605). It is apparently the same Persian version as the one described in Bl I 223, EIO 1971, EB 1328, R 61, etc. The present copy, transcribed in 1151 AH., opens with a preface (apparently not found in the copies in the British Museum, India Office and Bodleian Library). Beg.

شکرو سپاس بیقیاس سزاوار حضرت داور النخ

The work itself begins on f. 2v, as usual:

برهمنان هند را در وحدت ذات حق النخ

Ff. (386), S 270 × 160, 205 × 110, ll 17. Or. pap. Ind. nast. Cond. good. Bad vignette.

1700.

ترجمه جوک باششت

TARJUMA-I-JÜGBĀSHISHT.

E 46.

Another translation of the same work mentioned under the preceding No. The name of the translator and the date of the translation are not given, but the present copy is dated 1090/1679 (the 22nd year of Aurangzīb's reign), and therefore the work must have been written before that year. Beg.

بالمیک مصنف کتاب جوک باششت میفرماید النخ

Ff. (151), S 250 × 170, 195 × 85, ll 17. Or. pap. (perishing). Ind. nast. Cond. tol. good. Worm-eaten. CFW 1825.

1701.

سنکھاسن بتیسی

SING'HĀSAN BATTĪSĪ.

D 147.

A Persian translation of the well known collection of 32 fairy tales, which exists in different Sanskrit and Hindī versions.

!
عربی
فارسی
هندی
پشتو
بلوچی
کشمیری
سنکھاسن
بتیسی

Unfortunately the present copy, dated 1155 AH. (the 25th year of Muḥammad-Shāh's reign), contains no introduction and opens abruptly with the story of Mahādiw and Pārbatī. Therefore there is no indication as to the name of the translator or the date of the work. Cf. EIO 1988, Pr 1034–1035, R 763, etc. Beg.

حکایت مهادیو و پارتی ، یک وقت سری مهادیو بر کیلاس بریت النخ

Ff. (127), S 200 × 115, 155 × 90, ll 12. Or. pap. Ind. shikasta-nast. Cond. tol. good. Notes in Canarese characters on the margins and the fly-leaves.

1702.

رسالة سریری

RISĀLA-I-SARĪRĪ.

D 214.

A Persian translation of Sing'hāsan Battīsī, prepared in 1084 1673 (see f. 2v, (هست فغ آراسته لی بمزیدی چار, in the time of Aurangzib. The name of the translator is not given. The present copy was transcribed in 1197 AH. It contains many interlinear glosses, in red, explaining the meanings of the Arabic words used in the narrative. Beg.

ارصاع سریر قدم بجواهر زواهر حمد النخ

S 245 × 180, 180 × 120, ll 11. Europ. pap. Vulgar Ind. nast. Cond. tol. good.

1703.

لذة النساء

LIDHDHATU'N-NISĀ.

G 27.

The well known highly obscene treatise on sexual intercourse and other cognate matters, being a paraphrase or a free rendering of the Sanskrit Koka-Shastra (کوک سیاستر). The name of the compiler or translator is not given, and the dates of the several extant Persian versions are not known. The present version is divided, as stated in the preface, into 13 *bābs*, but here only 9 are actually given. See Bl I 234. Copied in the XIIc. AH. Beg.

الحمد لله بدان این کتاب را از برای ذوق و لذت یافته اند النخ

Bd. v. Ff. 1v–21, S 225 × 125, 160 × 75, ll 15. Or. pap. Ind. nast. Cond. good.

1704.

The same.

G 28.

Another copy of the same work, dating from the XIIIc. AH. It is incomplete both at the beginning and at the end. Its

beginning corresponds to f. 2 of the preceding copy, and it contains 12 *bābs* out of the original 13. At the end there is added an *afsūn* (incantation).

Bd. v. Ff. 1-21v, S 210 × 135, 170 × 90. ll 17. Europ. pap. Ind. nast. Cond. tol. good. Lacunas in the middle. CFW 1825.

1705.

The same.

G 27.

Another, slightly different, version of the same work. The exact title, the name of the compiler, etc., are not given. Apparently the same version as Pr 589-590. It contains 13 *bābs*, the last one (f. 38) being only fragmentary. And after this there begins what is apparently yet another version of the same work, here regarded as a continuation of the preceding one, with the heading 'the 14th *bāb*.' Then follow *bābs* which bear Nos. 2-9, and deal with the same matters as in the preceding treatise. In numerous poetical passages there invariably appears the *takhalluṣ* Nakhshabī or Ḍiyā-i-Nakhshabī, and it seems very probable that the work belongs to the pen of that prolific writer, Ḍiyāu'd-Dīn Nakhshabī, d. 751/1350-1351, see above, Nos. 307, 335, 1200. Its peculiarity is the prominence of the magical element, not much emphasised in the other versions. Transcribed in the XIIc. AH. Beg.

الحمد لله بدان این علمی است رفیع و هذریست که انج

Bd. v Ff. 21v-54v. For measurements, etc., see No. 1703.

1706.

ترجمه بهاگوت

TARJUMA-I-BHĀGAWAT.

D 106.

A Persian paraphrase of the tenth *skand'h* of the *Bhāgawat Purān*, narrating the legends of the life of Krishna. The name of the translator is not given, and there are no indications as to the date of compilation. The present version seems to be different from those described in Bl I 225-228, EIO 1952, Pr 1027, R 60, etc., but may be the same as the other version mentioned in EIO 1953, written in a more inflated and embellished style (although their initial phrases do not coincide). Many passages are versified. Copied in the end of the XIIc. or the beg. of the XIIIc. AH. Beg.

سخن از سري كشن كويم نخست ، كه كردد شكست من از وي دروست ،

S 245 × 110, 185 × 165, ll 12-16. Or. pap. Ind. shikasta-nast. Cond. tol. good.

1707.

آب زندگی

ĀB-I-ZINDAGĪ.

E 1.

A Persian translation of the Bhagavadgītā, apparently identical with the one described in EIO 1949-1950, R 59, etc. If so, it belongs to the pen of prince Dārā-Shikūh. There are however apparently no direct indications to this effect. The work is divided into 18 *ad'hyāyas*. Transcribed in 1260 AH. by Datārām Brahman. Beg.

دهتر اشتد گفت که ای سنجی در زمین کور کبیت انج

S 130 x 270, 185 x 215 (*biyāḍ*), ll 13. Or. pap. Modern Ind. nast. Cond. tol. good.

1708.

سر اکبر

SIRR-I-AKBAR.

E 103.

A Persian translation of Upanishads, commenced in 1050/1640 and completed in 1067/1657, at Dihlī (as stated in the colophon), by prince Dārā-Shikūh, son of Shāhjahān (d. 1069/1659). It is sometimes also called *Sirru'l-āsrār*. The work has been translated into Latin by Anquetil Duperron, 1801, and it contains two Upanishads, the original Sanskrit text of which has been lost, cf. P. Deussen, *Sechzig Upanishads des Veda*, Leipzig, 1905, p. 829. See GIPh 354, Bl I 216-217, EIO 1976-1982, EB 1329-1331, Pr 1022, R 54-55, etc. Cf. St. No. 22 on p. 53. Transcribed in 1210 AH. Beg.

حمد ذاتی را که نقطه بدو بسم الله انج

Ff. (285), S 240 x 150, 185 x 105, ll 15. Europ. pap. Bad Ind. peculiar nast. Cond. good.

1709.

مفرح القلوب

MUFARRIHU'L-QULŪB.

Oa 54.

A Persian paraphrase of the Hitopadeṣa, translated by Tāj(u'd-Dīn) Muftī al-Malikī. In other copies he is also called Tāju'l-Ma'ālī, or Tāju'd-Dīn b. Mu'ini'd-Dīn Malikī. The time when the translator lived is not known. The work contains a dedication to Malikū'sh-sharq wa'l-gharb Naṣīru'd-Dīn Muqattī' Bahā-i-Nadīmu'l-Iah (?), probably a local landlord, who, however, also cannot be identified. See Bl I 231, EIO 1983-1986, Br 324(1), 326(1), EB 1320, Pr 1033, R 757, Aumer 47, Mehren 29, etc. Cf. also St. No. 18 on p. 181. Also S. de Sacy, *Notices et Extraits*, vol. X, pp. 226-264. Lith. several times in India. Transcribed

by one 'Abdu'l-Karīm in 1098 AH. (this date is very suspicious, and must probably be read 1198 AH.). Beg.

سپاس بیقیاس مرحضرت پادشاهی را که النخ

Bd. v. Ff. 40-137. For measurements, etc., see No. 1016. Scrappy notes on ff. 135-137, on religious matters, on amulets; a letter.

1710.

ترجمه مت اچھرا

TARJUMA-I-MITACHHARĀ.

Pb 3.

A Persian translation of the well known Sanskrit work on Hindu law and ethics, called Mitakshara. The name of the translator does not appear, but this version must have been made before 1142/1729 (the 12th year of Muḥammad-Shāh's reign) in which this copy was transcribed (at Shāhjahānābād, by Protāp Rāy). The work is divided into three books (1, on f. 1v; 2, on f. 49; 3, on f. 99). It begins abruptly, without any preface:

فصل اول در بیان برن یعنی در تفصیل قوه النخ

Ff. (169), S 250 × 150, 200 × 100, ll 18. Or. pap. Ind. nast. Cond. good.

1711.

مفتاح الفتح

MIFTĀHU'L-FATH.

J 8.

A Persian paraphrase of a Sanskrit work on magic probably called Devalok'hajati. It contains many cabbalistic formulas and drawings, left in the original Nagari characters, in Sanskrit. The translator calls himself Aḥmad-Khān Ābrūlūi (؟). The date of translation is not given. The present copy is transcribed towards the end of the XIIc. AH., probably in the same 1163 AH. in which another treatise, included the same *majmū'a*, was copied. It is incomplete at the end.

الحمد لله چون برات اقدام درویشان النخ

Bd. v. Ff. 29v-46v. For measurements, etc., see No. 1519.

1712.

پورانارته پرکاش

PŪRĀNĀRT'H-PRAKĀSH.

D 105.

A Persian version of a Sanskrit work on chronology, cosmogony and other cognate matters, compiled by Pandit Rād'hakant Tarka by order of the Governor-General Warren-Hastings (d. 1818).

This work was translated, and the translation dedicated to the same Governor, by Zūrāwar Singh, see R 63-64. Transcribed in the beg of the XIIIc. AH. by Harirām Pandit. Beg.

پرمیشوری را از صدق اعتقاد پرتنام میکنم الخ

S 230 × 155, 165 × 115, ll 7. Or. pap. Ind. nast. Cond. tol. good. On f. lv a signature: J. H. Harrington.

1713.

ترجمہ کاشی کھنڈ

TARJUMA-I-KASHĪ-K'HAND.

D 108.

A translation of a large work on the places of pilgrimage and the legendary topography of Benares, the description of the rites and forms of devotion practised at every particular place, etc. The translation was prepared by Ānandk'han who used the *takhalluṣ* Khūsh (or Khwash, خوش). He dedicated it, as repeated in every volume of this copy, to مستر جوہاننظر جنک دنکین صاحب (Jonathan Duncan?). The India Office copy (see EIO 1959) apparently gives only his Christian name and title, as Jonathan Ghazafar-Jang. This Persian translation bears also the title *Baḥru'n-najāt*. It is divided into five vols., each containing approximately 20 *ad'hyāyas*. See EIO 1959. The present copy was transcribed in 1207 and 1208 AH., apparently by the same scribe as of the one of the India Office copy, who calls himself Bhūlā-Nat'h. Here only four vols. are found, II-V, the *first* is lost. The *second* and the *fifth* vols. are incomplete at the beginning.

Beg. of the *second* vol. :

..... ایات، بیک دم میکند پیدا جهان را الخ

Beg. of the *third* vol. :

هزار هزار شکرو سپاس مرآن واحدی کہ الخ

Beg. of the *fourth* vol. :

سپاس بی قیاس و حمد بی حد مرآن واحدی کہ الخ

Beg. of the *fifth* vol. :

..... کون و مکان جولان دادند لیکن الخ

4 vols. S 230 × 150, 185 × 100, ll 15. Or. pap. Ind. nast. Cond. good. In the beg. of the fourth vol. there is a miniature, and in the third vol. space is reserved for it (probably other vols. also contained miniatures on the initial pages, and this may be the reason why their beginnings have disappeared).

1714.

(مجموعه)

(MAJMŪ'A).

Oa 51.

A large collection of Persian translations of different Sanskrit works. Transcribed (as stated in some colophons) in 1213 AH. (the 41st year of Shāh-'Ālam).

1. *Tarjuma-i-Jūgbāshisht* (ff. 1v-463v). A translation of *Yogavāṣishtha*, cf. above, Nos. 1699-1700. It is different from the versions mentioned above. The translator calls himself Abhinandan (ابنه نندن), a pandit from Kashmir. He dedicated his work to لمرسان صاحب تهور جنگ (Lemerson?). Beg.

بعد استت تحیات فیضآب النخ

2. *Tarjuma-i-Jamū Ashmīd'h Parb* (ff. 466v-682). A Persian paraphrase of the 14th *parva* (Aṣvamed'ha) of the *Mahābhārata* (cf. above, Nos. 1695-1697), also dedicated to the same لمرسان صاحب. The name of the translator is not mentioned. Several miniatures. Beg.

راویان هند و عالم ان ارجمند چنانین روایت میکند النخ

3. *Tarjuma-i-Gyān-mālā* (ff. 685v-699v). A Persian version of a Sanskrit work, probably called *Jñāna-mālā*, containing a dialogue of Krishna. It is the same as Bh 107, ff. 222-235. Beg.

این نسخه گیلان مالا جواب و سوال سری کرشن النخ

4. *Tarjuma-i-Ūpank'hat-i-Narsing'h* (ff. 701v-719). A Persian paraphrase of the Narsing'h Upanishad, from the collection of Dārā-Shikūh, see above, No. 1708. The present copy is slightly incomplete at the beginning, and opens abruptly:

..... همه فرشته ها به پرچاپت گفتند که النخ

5. *Tarjuma-i-Haribans-purān* (ff. 723v-919v). A Persian translation of the appendix to the *Mahābhārata*, called *Harivamsapurana*, cf. EIO 1951, dealing with the story of Krishna. The name of the translator does not appear. Beg.

فصل در ذکر رام اوتار النخ

Ff. (919), S 290 x 165. 220 x 110, ll 15. Or. pap. Ind. nast. Cond. good.

7. Scrap-books.

1715.

(مَجْمُوعَة)

(MAJMU'Ā).

M 12c.

A collection of loose leaves, apparently belonging to one and the same *biyāḍ*, but hopelessly mixed up. As there are no catch-words, their arrangement in the proper order would require special study (which it would hardly be worth while to undertake). They contain notes of the most mixed contents: on grammar, magic, the duration of the reigns of various princes, Sufic matters, etc., but especially poetical quotations in Persian and Hindustani. Transcribed in the XIIIc. AH.

S 160 × 310 (*biyāḍ*). Or. pap. Ind. modern nast. Cond. bad.

1716.

(مَجْمُوعَة)

(MAJMU'Ā).

M 12b.

A collection of scraps, dating from the XIIIc. AH. It contains a short note on the cabbalistic properties of letters (*hurūf-i-tahajjī*), two pages from the well known *tadhkira*, *Mir'ātu'l-khiyāl*, by Shīr-Khān Lūḍī (see above, Nos. 223-224), and a series of Persian and Hindustani poetical quotations (the Hindustani *ghazals* chiefly from Mirzā Rafī' Sawdā Hindī).

S 145 × 270 (*biyāḍ*). Or. coloured pap. Ind. nast. Cond. not quite good.

1717.

(مَجْمُوعَة)

(MAJMU'Ā).

M 14.

A curious note book, which apparently belonged to and was filled in by one Gangā-Bishan-Kūl, who mentions his name several times. It contains a long series of short notes on various matters of Hindu mythology, customs, practices, as well as on some Sufic topics, Muhammadan theology, etc., in Persian and Hindustani. The dates, which appear here, range up to 1234 and 1241 AH.

S 100 × 180 (*biyāḍ*). Europ. pap. (perishing). Ind. good nast. Cond. tol. good.

1718.

(مَجْمُوعَة)

(MAJMU'Ā).

M 23.

Another collection of scraps, containing a great number of fragmentary notes and poetical quotations, in Persian, Arabic and

Hindustani. The only more or less considerable item is a *firmān* of Muhammad-Shāh, also apparently fragmentary. The poetical quotations are mostly from famous poets, such as Nizāmī, Sa'dī, etc., or the well known modern authors, such as Nāṣir 'Alī and others. The Hindustani poems are chiefly from Rangīn. Transcribed in the XIIIc. AH.

Ff. (50), S 120 × 235 (*biyāḍ*). Europ. pap. Vulgar Ind. nast. and shikasta. Cond. tol. good.

1719.

(مجموعه)

(MAJMU'Ā).

M 30.

Another similar note book, filled with scrappy notes of most varied contents, magical prayers, alchemical prescriptions, amulets, etc. A few poetical quotations (رباعیات در طلب باران), etc. Transcribed in the XIIIc. AH. The greater part of the booklet is left blank.

S 105 × 215 (*biyāḍ*). Europ. pap. Ind. nast. Cond. tol. good.

APPENDIX I.

Works in Arabic, Turkish, Pashtu and Hindustani.

1720.

1. *Arabic.*

(مجموعه)

(MAJMU'A).

Ob 7.

A collection of treatises, chiefly dealing with the rules and customs to be observed in the recitation of the Coran. Copied in 1191 AH. by one 'Abdu'l-lah (see f. 144). The works *in Arabic*, contained in this volume, are:

1. (*Mulakkhkhaṣ fī ma'rifaṭi'n-nāsikh wa'l-mansūkh*) (ff. 34-36v). An abbreviated version, incomplete at the end, of a work on the proper arrangement and annotation of the Coran, by 'Abdu'r-Rahmān b. Muḥammad ad-Dimishqī (not mentioned by C. Brockelmann). Beg.

الحمد لله ... اما بعد فان العبد الفقير الحقير عبد الرحمن بن محمد الخ

2. *Al-iktifā* (ff. 80v-144). A treatise on the different schools of readers of the Coran, and cognate subjects, by Abū Tāhir Isma'īl b. Khalaf an-naḥwī al-muqarri' (aṣ-Ṣaḡalī as-Saraqustī), d. 455/1063, see Brockelmann, *Gesch. d. Arab. Lit.*, vol. I, p. 407. It is apparently not the original version of *Al-iktifā*, but may be the author's own condensed edition. Beg.

قال الشيخ ابو طاهر اما بعد فاني ذاكر في هذا الكتاب الخ

3. (*Risālat fī'l-qarā'at*) (ff. 145v-235). A treatise on the rules of the recitation of the Coran, chiefly concerning the places where pauses may be made. The name of the author, the exact title of the book and the date of composition are not given. The author only states (f. 146) that he based his work chiefly on the treatises of Abū Ja'far b. (Muḥammad) Tayfūr as-Sajāwandī (d. 560/1165, see Brockelmann, *Gesch. d. Ar. Lit.*, v. I, p. 408). Beg.

الحمد لله حمداً يكفي (sic) نعمة ويمتري مزيدة الخ

Bd. v. For measurements, etc., see above, No. 593.

1721.

(مجموعه)

(MAJMU'A).

Ob 11.

Short treatises and poems, *in Arabic*, complete or fragmentary, contained in this *majmū'a*, dating from the XIIIc. AH.

1. *Al-wasīlat* (ff. 27v-28v). A poem, ascribed to the authorship of the famous saint 'Abdu'l-Qādir Jilānī (d. 561/1166), see Brockelmann, *Gesch. d. Ar. Lit.*, v. I, p. 436, No. 25. There are a few lines of introduction in the beginning, and a note at the end. Beg.

بدأت بسم الله و الحمد أولاً ، على نعم لم تحصي فيما تفرلاً ،

2. (*Ar-risālat fī'l-uṣūl*) (ff. 53v-77). A treatise on the usual elementary rules concerning prayer, ablutions, etc. The title of the work, the name of the author, the date of composition are all not mentioned here. Beg.

الحمد لله اما بعد فاعلم ايها الكريم على اقتباس العلم الخ

3. *Al-kitāb fī 'ilmi'd-durūb* (ff. 77v-84). A short treatise on arithmetic, especially dealing with fractions. The name of the author is not given. A short note on the same matters, in *Persian*, in the beginning (f. 77v). Beg. of the treatise :

الحمد لله اما بعد فبذة نسخة مختصرة في علم ابجد و حسابه

و غريبه الخ

4. (ff. 117v-119). Several prayers.

5. *Mi'rāju'n-Nabī* (ff. 130v-143v). A collection of *ḥadīths* concerning the *mi'rāj* of Muḥammad. The name of the compiler is not mentioned. Beg.

بسم الله و صلى الله على سيدنا على خير خلقه الخ

6. (*Tafsīru'l-Qur'ān*) (ff. 155v-333). A fragment or a detailed commentary on the Coran, in the form of questions and answers. It begins with *sūra VIII*, 2 and ends with *sūra XVII*, 73. The name of the author, etc., are not mentioned. Beg. abruptly :

... اخذ واخذ سلبى فما جاوزت الا قليلا حتى جازني الخ

Bd. v. For measurements, etc., see No. 1180.

1722.

(مجموعه)

(MAJMU' A).

Nc 2.

Arabic treatises found in this *majmū'a*, dating from the beg. of the XIIc. AH.

1. *Biyān 'alāmāt ākhiri'z-zamān* (ff. 31v-41). A short treatise, in Arabic, on various details concerning the day of

Resurrection and the appearance of Imām Mahdī. The name of the compiler is not given. Beg.

الحمد لله وبعده الرسالة منقولة ببيان علامات آخر الزمان و خروج مولانا وسيدنا و امامنا م ل ه د بن الحسن العسكري النخ

2. *Ar-risālat fī asrārī's-ṣalāt* (ff. 41-45). A short treatise on prayer, ascribed to the authorship of Abū 'Alī Ibn Sīnā (d. 428 1037), see Brockelmann, *Gesch. d. Arab. Lit.*, vol. I, p. 454, No. 13. This copy apparently contains only the beginning of it, and it breaks off at the second *ṣaḥl*. Beg.

هذه الرسالة للشيخ الرئيس في اسرار الصلوة، فيقول و قسمت النخ

3. (*Ar-risālat fī't-tauḥīd*) (ff. 45-46v). A fragment of a treatise on *tauḥīd* and other Sufico-theological matters. The author's name is not given. Beg.

الحمد لله الواحد اما بعد فان كلمة التوحيد مما صنف فيه رسائل النخ

Bd. v. Ff. 31v-46v. For measurements, etc., see No. 561.

1723.

(مجموعه)

(MAJMU'Ā).

Ob 14.

A collection of short treatises and extracts of religious contents, *in Arabic*. Transcribed in the XIIc. AH.

1. *Al-aḥādith min Mishkāti'l-Muṣṭafā* (ff. 8v-41, *in margine*). An extract from a *Mishkāṭ*, probably *Mishkātu'l-maṣābiḥ*, see Brockelmann, *Gesch. d. Ar. Lit.*, vol. I, p. 364. Transcribed by Maḥmūd Bahāu'd-Dīn Kalyānī. Beg.

هذه المنبئات على الاستعدادات ليوم المعاد النخ

2. *Mi'rāju'n-Nabī* (ff. 22v-32). A collection of traditions relating to the *mi'rāj* of Muḥammad. At the end a fragment of a work of religious contents. Beg.

الحمد لله الذي قرب من اختاره من عباده النخ

3. *Mawlūdī-Makkī* (ff. 32v-43). A collection of traditions of Muḥammad with *Persian* paraphrases and explanations. Beg.

انفس بن مالك رضي الله عنه كفت النخ

4. *Muntakhab min Shu'batī'l-īmān* (ff. 41-79v, *in margine*). A collection of Arabic and Persian traditions, dealing with different subjects, extracted from different works, but chiefly from the *Shu'batu'l-īmān* (not mentioned by Brockelmann).

5. (ff. 43v-44v). Some traditional stories, with Persian comments.

6. *Al-'aqā'idu's-sunniyya* (ff. 45-80v). A short treatise on Muhammadan theology and eschatology, by 'Uthmān b. 'Isā aṣ-Ṣiddīqī al-Ḥanafī, called in the heading of the index, which is added here, Miyān 'Uthmān. The work is divided into 17 *faṣls*. Some notes in Persian are added on ff. 45-46. Beg. (f. 46v):

نحمد الله على ما علمنا قواعد العقائد الدينية الخ

7. (f. 81). A letter from Shāhjahān to the ruler of Bijāpūr.

8. *Daqā'iqu'l-ḥaqā'iq* (ff. 79v-122v, *in margine*). A treatise on eschatology, rather fragmentary. There is no indication as to the name of the author, and the title is given only in the heading. It is divided into numerous unnumbered *bābs*. Beg.

الحمد لله باب في تخليق نور محمد الخ

9. *Shir'atu'l-islām* (ff. 81v-167v). A treatise on *fiqh*, according to the Hanafite school, by Ruknu'l-islām Muḥammad b. Abī Bakr Imāmzāda ash-Sharghī (d. 573/1177). See Brockelmann, *Gesch. d. Arab. Lit.*, vol. I, p. 375. The work is divided into 59 *faṣls* (a detailed index is given on ff. 81v-84). Beg. (on f. 84v):

الحمد لله الذي دلنا على معرفة بالشواهد و الاعلام الخ

Bd. v. For measurements, etc., see No. 1008. Notes and glosses on the margins. Fol. 153, containing a divination table, does not belong to the text.

1724.

(مجموعة)

(MAJMŪ'A).

D 293.

Several legends, *in Arabic*, of religious contents, placed on the margins of the *Maṭāli'u'l-anwār* (see No. 63). Transcribed in 1101 AH. (see f. 56). The greater part of the text contains an interlinear Persian translation.

1. *Qiṣṣat Sham'ūn* (ff. 1v-38v). A story from the times of Muḥammad, in the style of the usual traditional narratives of the 'most reliable' *rāwīs* about some events of that period. Beg.

قال كعب الاخبار رضي الله عنه اني سمعت عن ابن عاصم الخ

2. (ff. 38v-46v). A story about Bilāl b. Ḥamāma, a saint of the time of Muḥammad. Beg.

روي ابن عباس رضي الله عنه انه قال الخ

3. *Ḥadīthu't-tuyūr arba'a* (ff. 46v-56). The story of King Solomon and four birds : falcon, raven, nightingale and owl. Beg.

روى ان النبي سليمان ابن داود عليه السلام النخ

4. (ff. 56v-64). A few anecdotes about Muḥammad and his contemporaries. Beg.

روى عن جعفر ابن عبد المطلب رضي الله عنه النخ

5. (ff. 64v-70). A short story about Hārūnar-Rashīd and his son. Beg.

حكى انه كان لهارون الرشيد ولد قد بلغ من العمر النخ

Bd. v. Ff. 1-70 (in *margine*). For measurements, etc., see No. 13.

1725.

(مجموعته)

(MAJMU'Ā).

Aa 2.

Several Arabic treatises included in this *majmū'a*, dating from the beg. of the XIIc. AH.

1. (*Qiṣṣat Sulaymān*) (ff. 101v-120). Coranic legends, with a number of *ḥadīths*, connected with them, concerning King Solomon. The name of the compiler is not given. (At the end a short *ḥikāyat*, in Persian, is added). Beg.

الحمد لله اما بعد فان داود صلوات الله عليه النخ

2. (*Qiṣṣat Bulūqiyā*) (ff. 121v-129v). The story of the fantastical adventures of Bulūqiyā, probably an extract from the *Hazār mas'ala* (cf. above, Nos. 1008-1012). Beg.

الحمد لله اما بعد روي عن عبد الله بن سلام قال النخ

3. (ff. 129v-130v). Notes of religious contents.

4. *Bābu'ṣ-ṣalāt wa'z-zakāt* (ff. 131-139v). A collection of *ḥadīths* concerning prayer and alms-giving. Some passages are accompanied by an interlinear Persian translation. Beg.

باب الصلوة والزكاة ، قال الله تعالى و اقيموا الصلوة النخ

5. *Bābu'th-thānī fī man* (sic!) *jā'a fī thawāb ghusli'l-janābat* (ff. 140-167v). On ablutions, funeral rites, etc. (At the end there is a short *Hikāyat-i-Iblīs*, in Persian). The title of the work, from which this extract is taken, is not given. It contains only *bābs* II-XIV. Beg.

قال الله تعالى و ان كنتم جنباً فاطهروا النخ

6. *Ḥadīth ghulāmi'r-rā'ī wa qisṣat islāmihi* (ff. 180v-186). A story, compiled from a number of *ḥadīths* concerning a certain 'Umar b. Zayd. Beg.

كان رجل اسمه عمر بن زيد، روي عن ضحاک ابن مزاحم النخ

7. (f. 186). The *Fātiḥa* of the Coran, with an interlinear translation and explanations in Persian.

8. *Ṣiḡatu'l-mi'rāj* (ff. 186v-189). Again the story of Muḥammad's *mi'rāj*. Beg.

عن عبد الله ابن عباس رضي الله عنهما النخ

9. *Risālatu'l-mi'rāj* (ff. 193v-214, in *margin*). Another version of the same legend of Muḥammad's *mi'rāj*, also without any indication as to the author and the date of compilation. It is apparently incomplete at the beginning.

10. *Hikāyat* (ff. 214v-216v, in *margin*). A short religious story, dealing with some Biblical legends.

11. *Ghazāt Muqātil Ibn Jurayḥ* (ff. 216v-227, in *margin*). Traditions, certainly altogether fictitious, about the exploits of Ibn Jurayḥ. Beg.

قوله تعالى ولا تقولوا لمن يقتل في سبيل الله النخ

12. *Hikāyat 'Antar* (ff. 227v-233v, in *margin*). A short collection of similar traditions concerning the adventures of 'Antar. Beg.

قوله تعالى ولا تقولوا في سبيل الله امواتا النخ

Bd. v. For measurements, etc., see No. 928.

1726.

معرفة المذاهب

MA'RIFATU'L-MADHĀHIB.

E 42.

A short treatise on the sects of Islam, giving the principal differences between them. The authorship is ascribed to the founder of the Hanafite school, Abū Ḥanifa an-Nu'mān b. Thābit, d. 150-151/767-768. The work, however, is not mentioned by Brockelmann, and seems to be rather apocryphal. In the introductory lines it is stated that it is divided into 7 *faṣls*. The present copy, dating from the XIIc. AH., is slightly incomplete at the end. Beg.

الحمد لله ... اما بعد فقد الف امام المسلمين ابو حنيفة رضي الله عنه

كتاباً ذكر فيه سبعين وثلاث ملة ... وسماء معرفة المذاهب النخ

Bd. v. Ff. 202-206v. For measurements, etc., see No. 1233. Fol. 203 belongs to another work, and must originally have been f. 146.

1727.

العوثية

AL-GHAUTHIYYA.

Oc 7.

The well known Sufic treatise, attributed to the authorship of 'Abdu'l-Qādir Jilānī (d. 561/1166), see Brockelmann, *Gesch. d. Ar. Lit.*, v. I, p. 435. It has been frequently translated into Persian and commented upon (cf. Nos. 1172-1175 and 1771 in this Catalogue). Transcribed in the XIIc. AH. Beg.

الحمد لله كشف الغمة اما بعد فقال الغوث الاعظم انخ

Bd. v. Ff. 2v-9v. For measurements, etc., see No. 1347. On ff. 1-2 scrappy notes, with medical prescriptions.

1728.

مائدة تامل

MI'AT 'ĀMIL.

C 29.

One of the most popular Arabic school books on Arabic grammar, also called *Al-awāmilu'l-mi'at* or *Al-awāmil fī n-naḥw*. It was composed by (Abū Bakr) 'Abdu'l-Qāhir b. 'Abdi'r-Raḥmān al-Jurjānī, d. 471/1078, see Brockelmann, *Gesch. d. Ar. Lit.*, v. I, p. 287. Copied in the beg. of the XIIIc. AH. Beg.

الحمد لله على نعمائه الشاملة والآية الكاملة انخ

Bd. v. Ff. 79-110 For measurements, etc., see No. 1459. Worm eaten. Notes and glosses on the margins.

1729.

شرح تهذيب الكلام

SHARḤ TAHDHĪBĪ'L-KALĀM.

Oa 63.

A fragment of an Arabic commentary on the well known treatise on logic, *Tahdhību'l-mantiq wa'l-kalām* (cf. above, Nos. 1409-1410). The latter was composed by Sa'du'd-Dīn Mas'ūd b. 'Umar at-Taftazānī, d. ca. 791/1389. The commentary was composed in 967/1559, by Najmu'd-Dīn 'Abdu'l-lah b. al-Husayn al-Yazdī, d. 1015/1606, see Brockelmann, *Gesch. d. Ar. Lit.*, v. II, p. 215, and Rieu, *Supplement to the Arab. Cat.*, No. 735. It is copied on the margins of ff. 9v-16v and 73-76v. Transcribed in the XIIc. AH. Beg. abruptly, without an introduction:

قوله الحمد لله ، افتتح بحمد الله بعد التسمية انخ

Bd. v. For measurements, etc., see No. 932.

2. *Turkish.*

1730.

تذکر بابری

TUZUK-I-BĀBURĪ.

D 121.

The original version of the autobiography of Bābur (932–937/1526–1530), cf. above, No. 113, written in the Eastern, or so-called Jaghatāī, Turkish dialect. It contains the narrative of his life from 899/1494 to 936/1529. See EIO 214, etc. Edited by N. Ilminski, Kazan, 1857, and, in facsimile, in Gibb Mem. Series, vol. I, 1905, by A. Beveridge. Translated by Pavet de Courteille, Paris, 1871 (French), and by A. Beveridge, London (?), 1921, 2 vols. (English). For the more modern bibliography see JRAS, 1923, pp. 75–82. The work is often also called *Bābur-nāma*, or *Wāqī‘āt-i-Bāburī*. The present copy dates from the end of the XIIc. AH. Beg.

رمضان آنی بتاریخ سیکیز یوز توقسان توقوز دا الخ

S 215 × 120, 155 × 70, ll 9. Or. pap. Ind. large nast. Cond. good. CFW 1825.

1731.

دوان فضولی

DĪWĀN-I-FUḌŪLĪ.

Na 99.

The Turkish dīwān (in the Ādharbayjānī dialect) of Muḥammad (or Maḥmūd) b. Sulaymān Baghdādī, with the *takhalluṣ* Fuḍūlī (cf. above, Nos. 667, 1251). His death is variously fixed at 963/1556 or 970–976/1562–1568 (cf. GIPh 358, R 659, etc.). The present dīwān appears to be the same as the one described in Rieu, Brit. Museum Turkish Cat., p. 207, and W. Pertsch's Berlin Turkish Cat., No. 404, etc. It was several times printed and lith. in Egypt and Constantinople. Copied in the beg. of the XIIc. AH., and included in a *majmū‘a*. Between ff. 334 and 335 there is a lacuna. Beg. of the preface :

حمد بیحد اول متکلم نطق آفرینه که سفینه امید الخ

Beg. of the poems :

قد انار العشق للعشاق منباج الهدا ، سالک راه حقیقت عشقه ایلسر اقتدا ،

Bd. v. Ff. 334–344v. For measurements, etc., see No. 924.

3. *Pashtu.*

1732.

(لغات پښتو)

(LUGHĀT-I-PASHTŪ).

Oc 2.

A fragmentary list of Pashtu verbs, with their Hindustani equivalents. There is no indication as to whether this is the

beginning of an independent work, or an extract from a larger treatise. Transcribed in the XIIc. AH. Beg.

راغي (اټا) ، راغلي دی (اټاهي) الخ

Bd. v. Ff. 34-35v. For measurements, etc., see No. 1226.

1733.

يوسف زليخا

YŪSUF-ZULAYKHĀ.

Na 179.

A *mathnawī* poem, in Pashtu, on the very popular subject of the story of Joseph. It is apparently a translation of Jāmī's *Yūsuf-u Zulaykhā*, the same as the one described in EIO 1356. Cf. also C. Dorn, *Chrestomathy of the Pushtu or Afghan language*, pp. ۱۷۴-۲۸۳ (of the texts). The author, in the concluding lines, eulogises Aurangzīb (ff. 191v-192), but does not mention his own name (at least it appears neither in the introduction, nor in the *khātima*, nor at the endings of the different chapters). Transcribed by Ākhūn-zāda Mullā-Walī, in Kashmīr, in 1232 AH. Beg.

عنايت رب پها كړ (sic) ، د اميد غنچه مي وا كړ

Ff. 192, S 185 x 125, 135 x 90, ll 11. Or. pap. Ind. nast. Cond. not good. Injured by repairs. Several miniature paintings, of a rather unartistic type. Bad vignette.

1734.

(مځمونه)

(MAJMU'Ā).

Od 2.

Short treatises and fragments in the Pashtu language, included in this *majmū'a*, transcribed in the beg. of the XIIc. AH. (some entries are dated 1129 AH., see f. 144), by Muḥammad Sa'id b. Mullā Ṣaḍīq.

1. (ff. 138v-140v). A short treatise on the punishments, deserved by those who sin against the commandments of the *Sharī'at*. Beg.

وار دی ای یاران احوالدي د بینماز بیانیري الخ

2. (ff. 140v-144). Another short note of religious contents, dealing with the excellences of the first 4 khalifs and other early saints. Beg.

وار دی ای یاران دا روایت دی لرسول الخ

3. (ff. 145v-150). Another short note of religious contents. Beg.

واروی ای یاران دا خبر دی لکتاب بدارنگ معلومیري الخ

At the end a few poetical quotations (also in Pashtu).

4. (ff. 150v-152). A short note of Sufico-religious contents, dealing with the subject of death. Beg.

یو ویی به درته و ایم د مرکو الخ

5. (ff. 152v-154v). A few Pashtu poems, by Najmu'd-Dīn and Khwaja Muḥammad Palwarī (پلوري). On ff. 154-154v there is a prayer, with Persian explanations.

6. (*Risāla dar madhāhib-i-ṣūfiyya*) (ff. 155v-182v). A short treatise on the heretical schools of Sufis, with many attacks on Shi'ites as well. It was composed, partly in Persian, but chiefly in Pashtu, by Karīmdād (f. 158v), son of the famous Afghan divine Ākhūnd Darwīza Ningarharī, who wrote in the beg. of the XIc./XVIIc. Beg.

پښانه د حق آغاز کړم ، اوس لحق سړه به راز کړم ،

7. *Makhzanu'l-islām* (ff. 182v-187v). A fragment of the beginning of Ākhūnd Darwīza's well known religious treatise, dealing with the Sunnite principles and observances. See EIO 2632-2638. Beg. as usual :

الحمد لله الغني الذي افتقر الحيوان بأسرهم الخ

8. (ff. 188-190). Notes, in Pashtu, of religious contents.

9. (ff. 190v-194v). A fragment of a larger work, which was originally divided into *nuktas*. The present copy contains only *nuktas* 20-22. It deals with Sufico-ethical matters, and refers several times to the same Darwīza. Beg.

ای طالب هرچه خود پاک نبی د سر الخ

10. (ff. 195v-198v). A *mathnawī* of ethico-religious contents, incomplete at the end. No title, or author's name. Beg.

دا ایمان ز د کول فرض پر ادمیان ،

چه ایمان نه پیشرفتن هغه دی دا کافران ،

Bd. v. Ff. 138v-198v. For measurements, etc., see No. 592.

4. *Hindustani (and other Indian languages).*

1735.

(مجموعه)

✓ (MAJMU'Ā).

M 21.

Hindustani and Dak'hani poetry and prose fragments, included in this *majmū'a*, transcribed ca. 1100 AH. (because some entries are so dated). The Persian scraps are already described under No. 936 above.

1. (ff. 10-11v). Scrappy poetical quotations.

2. *Marthiyya-i-Imām Husayn* (ff. 14v-14, 15-15v). The author's name is not given.

3. (ff. 16-19v and 23-29). Several *ghazals*, from 'Abdu'r-Rahīm, Khwāja Hāfiz (*not* the famous Hāfiz Shīrāzī), Junayd, etc.

4. (ff. 32v-47v, 49v-57v). Several more *ghazals*, *marthiyyas*, etc., in Dak'hani. Some of them by Sālik (f. 55v), and Niyāzī (f. 57v).

5. (ff. 61v-63). A magical prayer, *in Arabic*, with explanations in Hindustani.

6. *Qisṣa-i-Sakīna Bibī wa jang-nāma-i-Imām Husayn* (ff. 63-65v). A *mathnawī* poem in Dak'hani.

7. (ff. 75-70, reverse order). *Najāt-nāma*, ascribed in the colophon to Muḥammad Amīn Ayāghī (copied in 1100 AH.). Incomplete at the beginning.

8. (ff. 86v-90, 94v). More poems from Ayāghī, also from Luṭfī, Ḥasan Shauqī, etc.

Bd. v. For measurements, etc., see No. 936.

1736.

(مدح کیسودراز)

(MADḤ-I-GĪSŪDIRĀZ).

Oc 4.

A *mathnawī* poem in Dak'hani in praise of a saint, called Muḥammad Husaynī, apparently the same famous Sufi of this name who had the surname Gīsūdirāz (see above, Nos. 1219-1233). The author does not mention his own name. Transcribed 1155 AH. (cf. f. 84v). Beg.

کہوں حمد میں پاک حضرت امین ، کہ جسکی حکم میں دکن کی زمین

Bd. v. Ff. 15v-17v. For measurements, etc., see No. 579.

1737.

(مثنوی در تصوف)

(MATHNAWĪ DAR TAṢAWWUF).

Oc 5.

A fragment of apparently a large versified work on ethico-religious and Sufic matters. The extant portion contains only the praises to God and the Prophet, a vague and bombastic chapter with the heading *در جمعیت حال و مذلات احوال خویش*, and a discussion of the creation of the world. Neither the name of the author, nor the title are given, nor is there any allusion as to the date of composition. Transcribed in the end of the XIIc. AH. Beg.

قلم جب کیا راز پانی ہوس ، ہوا اسم اللہ کا لکھتی تی جس

Bd. v. Ff. 41-60v. For measurements, etc., see No. 66.

1738.

(رساله در تصوف)

(RISĀLA DAR TAŞAWWUF).

Oc 6.

A short treatise of Sufico-magical contents, dealing with the usual principles of theosophy, mixed with cabbalistic and magical speculations. The author does not mention his name, nor the exact title of his work. Transcribed apparently in the same year 1184 AH. as another entry in this *majmū'a*, written by the same hand (f. 72). Beg.

الله محمد کی راز رموز کی باتان کسی نا محرم الخ

Bd. v. Ff. 55-70. For measurements, etc., see No. 1349.

1739.

جنگ نامه علی با سهل دختر پادشاه فضل

JANG-NĀMA-I-'ALĪ BĀ SAHL DUKHTAR-I-PĀDŠHĀH
FAḌL. M 33.

A versified story of the fantastic adventures of 'Alī and his fights against Sahl, the daughter of Pādshāh Faḍl. The author uses the *takhallus* *Ashraf*, but it is impossible to determine whether he is identical with one of the Ashrafs, mentioned in Spr 206. The title as above is given in the colophon. Transcribed in 1187 AH., by Imāmu'd-Dīn-Beg. b. Isma'il-Beg. Beg.

خداوند اکبر هی صاحب کریم ، که جسکا محمد هی نائب مقیم

Bd. v. Ff. 33v-80. For measurements, etc., see No. 1392.

1740.

(مجموعه)

(MAJMU'A).

M 2.

Several Hindustani poems, included in a large Persian anthology (see above, No. 926). It dates from the end of the XIIc. AH.

1. (*Sāqī-nāma*) (ff. 121v-123). A short *mathnavī* poem, by an author, who does not mention his name. Sprenger (Spr 624) ascribes it to a Mukhlis, whom, however, he could not further identify. Beg.

الهی تیر-می حمد مقدر نهین ، اگرچه دشمن کا ه دستور نهین

2. (ff. 123-124v). Poems of Mukhlis, or, perhaps one large poem, written in *mathnavī* verse. It is also referred to in Spr 624. Beg.

ثنا کی هی لائق وه ساقی جام ،

که مستونکو (ر) کبتا هی سرخوش مدام

3. (ff. 124v-127v). Another similar *mathnawī* poem. The *takhalluṣ* of the author does not appear in its proper place. It may be perhaps discovered somewhere in the middle of the poem. Beg.

الهي تيرى حمد كي فرض هي ، النخ

4. (ff. 127v-130). Again a similar *mathnawī* poem, also without the name of the author. Beg.

اكيلا اوسي ماونا پر كهني ، النخ

Bd. v. Ff. 121v-130. For measurements, etc., see No. 926.

1741.

مذهب عشق

MADHHAB-I-'ISHQ.

Oc 1.

A Hindustani version of the popular tale of *Gul-i-Bakāwālī* (cf. above, No. 311). It was translated from Persian into Hindustani by *Nihāl-Chand Lāhūrī*, cf. EIO 828, in 1217 AH. (the title is a chronogram). Copied in the XIIIc. AH. Beg.

آغاز داستان كهتي تبتي كه پورب كي شهر النخ

Bd. v. Ff. 173-231v. For measurements, etc., see No. 318.

1742.

(مثنوي در تصوف)

(MATHNAWĪ DAR TAṢAWWUF).

Oa 72.

A short *mathnawī* poem on the usual Sufic topics, probably a fragment of a larger work in verse. The author's name is not mentioned. Copied in the beg. of the XIIIc. AH. Beg.

كهتا حمد اسكون سزاوار هي ، جسي سب يو وحدتكا بستا هي ،

Bd. v. Ff. 177-180. For measurements, etc., see No. 937.

1743.

(مغظومه در لغات فارسي)

(MANẒŪMA DAR LUGHĀT-I-FĀRSĪ).

C 23.

A short versified vocabulary of Persian words, explained in Hindustani. The exact title, the name of the author and the date of composition are not mentioned. It is usually ascribed to the authorship of *Amīr Khusraw*. Copied in the XIIIc. AH. Beg.

خالق باري سرجن هار ، واحد ايک بدان کرتار ،

Bd. v. Ff. 36v-42. For measurements, etc., see No. 895.

1744.

(مجموعه)

(MAJMU'A).

M 38.

A scrap-book of Hindustani poetry, with only a few extracts in Persian. Transcribed in the XIIIc. AH.

1. *Ghazal-i-pand-nāma* (ff. 2v-4v), in *Persian*, by 'Ālī, apparently the well known Ni'mat-Khān 'Ālī, see above, Nos. 826-827. It contains admonitions as to the rules of a pious life, in Sufic strain. Beg.

است خوردن از تمیزی دولت برای چه

خواری کشیدن از پی عزت برای چه

2. (ff. 5-10v, 19v-21). Poetical quotations, in Hindi.

3. (ff. 12-19). A *mathnawī* poem, apparently incomplete in the beginning. The name of the author is not mentioned. It begins, probably abruptly:

✓ اکبر عاشقانه کی انکبیاں پر چلی ، اتنی پانومین نازکی سون چہای

4. *Madh-i-Ghauthu'l-a'zam* (ff. 21v-24). A *qasīda* in praise of 'Abdu'l-Qādir Jīlānī. Beg.

شہنشاہ دو جگ محیی الدین قطب ربانی ، الخ

5. (ff. 24v-28v, 36-38). Scrappy poems, mostly of religious contents.

6. (ff. 42v-44v and 29-35v). A long poem in praise of 'Abdu'l-Qādir Jīlānī. The author's name is not mentioned. Beg.

✓ ہی پیر محیی الدین تون ، صاحب فضل سریان منی ،

7. (ff. 38v-42). An *Arabic* poem of religious contents. Beg.

قادر القیوم لا ینام ، قم قم یا حبیبی کم تذامو (sic)

✓ 8. (ff. 45-64). Poetical quotations in Dak'hani and other dialects, from different authors. On f. 56v there is a *Kākā-nāma*, by Mīrān-jī Dā'ūd-Khān. On ff. 62v-63 there is a poem ascribed to Sa'dī, in *Persian*. On the last folio there is an astrological table.

Ff. 66, S 105 x 190 (*biṣṣāḍ*). Or. pap. Ind. nast., different hands. Cond. tol. good.

1745.

(مجموعه)

(MAJMU'A).

Oc 3.

A few works in Hindustani, contained in this *majmū'a*, dating from the XIIIc. AH.

1. *Nāma-i-‘aqā’id* (ff. 158–170v). A short treatise, in Hindustani *mathnawī* verse, dealing with the elementary prescriptions of the Muhammadan religion. The name of the author is most probably Nizāmu’d-Dīn (f. 170v). Beg.

حق کی کر توحید سون اول کلام ، النج

2. *Sūhāgin-nāma* (ff. 171–173). A short *mathnawī* poem in Hindī, apparently by Sayyid Rājū, whose name is mentioned in the concluding lines. The beginning is slightly damaged.

3. (ff. 174v–175). Scrappy notes and quotations.

Bd. v. Ff. 158–175. For measurements, etc., see No. 1401.

1746.

(مجموعه)

(MAJMU‘A).

C 29.

Two treatises on Hindustani grammar, included in this *majmū‘a*, dating from the XIIIc. AH.

1. (ff. 71–78). A fragment of a treatise on Hindustani grammar, in Hindustani, incomplete at the end. The name of the compiler is not given, and the work begins rather abruptly:

حرف اول هر ایک کلمی کا سوا می معصوم النج

2. (*Risāla dar ṣarf-u naḥw-i-zabān-i-rīkhta*) (ff. 135–204v). A treatise on Hindustani grammar. The name of the author is not given. Beg.

یہ رسالہ زبان ریخته ہندی کی صرف نحو میں النج

Many scrappy notes and poetical quotations, in Persian and Hindustani, on ff. 53v–56, 68–70v, 129–130v, etc. On ff. 126–133v, there are several paragraphs of instructions to teachers, apparently belonging to a government college, with the title *Aḥkām-i-mudarrisān*.

Bd. v. For measurements, etc., see No. 1459.

1747.

(مجموعه)

(MAJMU‘A).

M 13.

A scrap-book of Hindustani and Persian poetical quotations. Copied in XIIIc. AH.

1. (ff. 1–9 and 45–48). A collection of congratulations, in Hindustani and Persian verse.

2. (ff. 9v–44v). *Ghazals*, *rubā’īs*, etc., in Hindustani,

glorifying a prince (perhaps Tipū of Mysore), to be sung to the tune called 'Abbāsī.

Ff. 48, S 200 × 150. Europ. pap. Ind. shikasta-nast. Cond. good.

1748.

(مجموعه)

(MAJMU'Ā).

M 34.

A scrap-book of notes and quotations, in prose and verse, in different Hindī dialects. Transcribed in the XIIIc. AH. Only on ff. 119v-121v there are several Persian *ghazals*, some of them by 'Urfi.

Ff. 122, S 100 × 210 (*biyūd*). Europ. pap. Ind. nast. Cond. tol. good.

APPENDIX II.

Works in Persian which for various reasons have not been described in their proper places.

1. *History.*

1749. (رساله در تاریخ هندوستان)
(RISĀLA DAR TA'RĪKH-I-HINDŪSTĀN). D 172.

A short note on the Muhammadan invaders of India, chronologically arranged. The note was completed at Husaynābād in 1180/1766 (see f. 112); the author's name is not given. Judging from its style, it may be an appendix to the *Tadhkiratu'l-ahwāl*, i.e. the memoirs of Muḥammad 'Alī Ḥazīn, see No. 225, after which it follows in this *majmū'a*. It may belong to the authorship of the same writer. Transcribed towards the end of the XIIc. AH. Beg.

موافق سیر معتبوه دفعاتی که لشکر ایران بسند و هند در آمده در این
مقام بایجاز و اختصار تمام ثبت مینماید

On ff. 113-113v, there is a short note of ethical contents, which, according to the initial line, is the last will of Muḥammad 'Alī Ḥazīn:

وصیت که جذاب شیخ صاحب و قبله (sic) شیخ محمد علی حزین بناد
بعضی احباب خود نوشته بودند الخ

Bd. v. Ff. 102-113v. For measurements, etc., see No. 225.

2. *Anecdotes, Tales, etc.*

1750. رساله العجیبه
RISĀLATU'L-'AJĪBA. Oa 53.

A collection of short didactic anecdotes, without any introduction. The title, the name of the compiler and the date of composition are not mentioned. At the end (ff. 88-91v) there is an appendix containing a few more similar stories. Copied by Nihāl-Beg, towards the end of the XIIc. or the beg. of the XIIIc. AH. Beg.

نقل است که حضرت یحیی پیغامبر علیه السلام الخ

Bd. v. Ff. 19v-91v. For measurements, etc., see No. 257.

3. Poetry.

1751.

رباعیات خیام

RUBĀ'İYYĀT-I-KHAYYĀM.

Nb 160.

A small collection of about 75 quatrains of 'Umar Khayyām. see above, Nos. 433-434. It forms part of an appendix to the *diwān* of Humāyūn (see above, No. 642), transcribed in the beg. of the XIIc. AH. At the end (ff. 43v-45v) there are added a few quatrains from Rubā'ī Mashhadī and Jāmī; also some scrappy notes and quotations. Beg.

هر که که طلوع صبح ازرق باشد ، باید که بکف می مسروق باشد ،

Bd. v. Ff. 35v-45v. For measurements, etc., see No. 642.

1752.

The same.

M 19.

Another collection of some 340 quatrains of 'Umar Khayyām. Transcribed in the XIIc. AH. Beg.

قرآن که مهین کلام خوانند اورا ، که کا نه برداوم (دوا) خوانند اورا ،

Bd. v. Ff. 74-62v (reverse order of folios). For measurements, etc., see No. 551.

1753.

دیوان مختاری

DĪWĀN-I-MUKHTĀRĪ.

M 19.

A few poems of Mukhtārī, or 'Uthmān, as he also calls himself in some places. His full name was Sirāju'd-Dīn 'Uthmān b. Muḥammad Ghaznawī, d. either in 544/1149 or 554/1159, as stated by Rieu (R 543). His poems are dedicated to Arslān Shāh b. Kirmān Shāh, of the Saljūq house (494-536. 1101-1141) (cf. f. 46v) and the Ghaznawī prince Bahrām Shāh (511-547/1118-1152) (cf. f. 43). For references concerning his biography see R 542-543. Other copies of his *diwān* are described in RS 211 (5), 215 (7), 216. The present transcript dates from the XIIc. AH. It contains a peculiar poem, rhyming in *r*, in which the first half of every couplet repeats the expressions of the second half of the preceding one (f. 48) :

عقیق و نرکس و عذیرش (sic) بستند از من ،
یکی حیوة دوم قوت و سیوم لاغر ،
ضعیف و لاغر و قاصر شود بمحضت عشق ،
یکی سپهر و دوم کوکب و سیوم کوهر ،

(It may perhaps be incomplete in the beginning).

Qasīdas (f. 47), and other poems, beg.

یکی غلامک هندو خریدم از بازار، بدان بها که از گفتار آنم آید عار،

Rubā'īs (f. 43). Beg. (as in RS 211):

ملکت ملک نفس بقا را جان شد، عدلت سبب دم زدن حیران شد،

Bd. v. Ff. 48-42v (reverse order of folios). For measurements, etc. see No. 551.

1754.

انبیا نامه

ANBIYĀ-NĀMA.

Na 6.

A lengthy *mathnawī* poem, an imitation of the *Shāhnāma* (cf. f. 12v), dealing with the legends about the ancient prophets and Muḥammad. The present copy is already described in Spr 364 (this information is reproduced again in GIPh 236). A few emendations may, however, be suggested. The author is called, in the colophon, Abū Ishāq Ibrāhīm b. 'Abdī'l-lah al-Bālachānī (الباله چندی, not الباله Hasanī) ash-Shabistārī, and his *takhalluṣ* was 'Iyānī. The work is exceedingly verbose, but does not contain any indication as to the date of its composition. It opens with the story of the creation of the world, and ends with brief notes on the 12 Ināms, after which there are again lengthy descriptions of the Resurrection, of Paradise, etc. The only passage in which the author touches on contemporary life are the few lines in which he compares Maḥmūd of Ghazna with Maḥmūd Ghāzān, the Mongol emperor of Persia (694-703/1295-1304), who had become a Muhammadan (694/1295). It is most probable that these praises were offered to him because he was the actually ruling prince under whom the author lived (f. 13v):

بدین محمد در محمود بود، که اسلام ازیشان به بهبود بود،

ز محمود غزان شرف دیده دین، ز محمود غازی تلف کفر و کین،

The copy was transcribed probably in the beg. of the Xc. AH. It is slightly incomplete at the beginning, and opens with f. 3 according to the old numeration. Beg. (abruptly):

..... مسیخ دل از وی بدین و بداد، کوفته ره آسمان از رشاد،

Ff. (485 less 3), S 280 × 195, 190 × 125, ll 19, four columns. Old Or. pap. Good Herati nast. Cond. not quite good. The paint, which was used for the border lines, has destroyed the paper along them. At the end the MS. is much injured by worms.

1755.

عقائد جامی

‘AQĀ’ID-I-JĀMĪ.

Oa 72.

Jāmī’s (see above, Nos. 612–639) versified exposition of the elementary principles and prescriptions of the Muhammadan religion. See EIO 1381–1382, R 827, etc. It is sometimes also called *I’tiqād-nāma*. Transcribed at Melāpūr, in 1132 AH., by Muḥammad Qāsim. Beg.

بعد حمد خدا و نعت رسول ، بشنوائی نکته را بسمع قبول ،

Bd. v. Ff. 161–168v. For measurements, etc., see No. 937.

1756.

The same.

Na 50.

Another copy of the same work, dating from the XIIIc. AH. Beg. as in the preceding No.

Bd. v. Ff. 45v–59v. For measurements, etc., see No. 938.

1757.

(مختصر تیمور نامه)

(MUKHTAŞAR-I-TĪMŪR-NĀMA).

Na 23a.

A brief condensed abstract, in prose, of Hātifi’s *Timūr-nāma*, see above, Nos. 649–652. The compiler states in the concluding lines that he wrote it in 1203/1789. He calls himself Mīr Husayn-Dūst Husaynī Sanbhālī (cf. R 372). Transcribed in the third year of (Muḥammad-) Akbar, or 1223 AH. Beg.

ستایش شایان و نیایش نمایان مالک الملکی را الخ

Ff. 30 (loose), S 230 × 155, 135 × 75, ll 10. Or. pap. Ind. nast. Cond. very bad. Badly injured by worms and repairs.

1758.

دیوان لسانی

DĪWĀN-I-LISĀNĪ.

Nb 48a.

Ghazals of Lisānī, see above, No. 662. The poem which stands first in that collection does not appear here. The arrangement is alphabetical. Copied in 967 AH. (see f. 67v). Beg.

با آنکه نیست مائل ما سرو ناز ما ، در پیش کس قبول نیفتد نیاز ما ،

Bd. v. Ff. 68v–106, S 155 × 90, 120 × 70, ll 15. Or. pap. Ind. nast. Cond. good. Scrappy notes at the end.

1759.

دیوان عبیدی

DĪWĀN-I-‘UBAYDĪ.

Oa 14.

A fragment of the dīwān of the Shaybanide prince of Herat, ‘Ubaydu’l-lah-Khān b. Maḥmūd (940-946/1533-1539), who used the *takhalluṣ* ‘Ubaydī. The richest collection of anecdotes connected with his poetical career is given in the *Mudhakkiru’l-aḥbāb* (see No. 219 in this Cat., ff. 5-11v); cf. also the anthology No. 923, in this Catalogue, ff. 315v-316 (only a few verses are given), and *Riyādu’sh-shu‘arā* (No. 230, f. 298). The present copy, dating from the early XIc. AH., calligraphically written, contains only a small portion of the original dīwān. The *ghazals*, alphabetically arranged (except for the two initial ones), break off at the letter د. and only two rhyming in ی are given at the end. Beg.

ما عندلیب کلشن کوئی محمدیم ، زانرو که عاشق کل روئی محمدیم

Quatrains (f. 117v), alphabetically arranged, break off at the letter ش. Beg.

در وادی عشق مهرت انداخت مرا ، بیکانه ز فکر این و آن ساخت مرا

At the end (ff. 121-128) there is a fragment of a long *math-nawī* poem of didactic contents, repeated in Persian and Jaghatāī Turkish, in alternate lines. It seems very probable that this is a Turkish translation, by ‘Ubaydī, of a Persian poem by some one else. It begins abruptly (f. 121):

هر ایش ایلار دا یاد ایلا خدائی ، جیقار ما غیل دمی یاد نیکدین ائی
بکاری کر مدد خواهی از خواہ ، کزین به در نیایی هیچ درگاه

Bd. v. Ff. 111v-128. For measurements, see No. 762. Old Or. pap. Good Khorasani nast. Cond. not good. Injured by worms and dampness.

1760.

دیوان حیدر

DĪWĀN-I-HAYDAR.

Nb 48a.

Ghazals of Haydar, alphabetically arranged, belonging to the same dīwān as described above, No. 665. Their sequence is however different, and the poem which stands first in No. 665 is found here on f. 9. Copied in 967 AH. (see f. 67v). Beg.

زمانه دردی غم ریخت در پیاله ما ، نصیب کس نشود آنچه شد حواله ما

Bd. v. Ff. 1v-68, S 155 x 90, 120 x 70, ll 15. Or. pap. Ind. nast. Cond. good. Scrappy notes on the fly-leaves.

ghazals, arranged in alphabetical order. The *takhalluṣ* of the author is not mentioned in them. The heading, as above, is given on f. 57. It is different from the selections described in EIO 1618. Copied in the end of the XIIc. AH., probably ca. 1186 (cf. f. 38v). Beg.

ای خار و خس بجز ثنای تو سخنها، 'الخ

Bd. v. 57v-133. For measurements, etc., see No. 1387.

1765.

مرآة الجمال

MIR'ĀTU'L-JAMĀL.

M 8.

Another copy of the same collection of Ṣāib's verses describing various points of ideal human beauty, as already mentioned above, No. 788. Transcribed in the beg. of the XIIc. AH. Beg. as in No. 788.

Ff. 85, S 205 × 110, 175 × 90. Three columns of diagonal lines. Ind. nast. Cond. tol. good. Stray quotations on the fly-leaves.

1766.

قصیده لطیف

QAṢĪDA-I-LATĪF.

Nb 114.

A *qaṣīda*, in praise of Sayf-Khān. composed in 1114/1703 (chronogram نذر مداح دعا کوی, see f. 105v), by Latīf, who several times mentions his *takhalluṣ* in the poem, büt gives no particulars as to himself. He may be identical, as far as chronology is concerned, with Latīf Iṣfahānī, mentioned in the *Khulāṣatu'l-afkār* (see EB 391, col. 370), No. 2243, who was living at Shāhjahānābād in Muḥammad-Shāh's reign. The present copy contains *two* transcripts of the same *qaṣīda*, by different hands (ff. 96v-105v, and 106v-111). The poem has an introduction, in bombastic ornate prose, beg.

این قصیده چیده بر کزیده در مدح نوبهار طراوت الخ

The poem itself begins on f. 100 :

بهار سال کده باز کرده است ظهور، تمام زوی زمین از ظهور آن مسرور،

Transcribed towards the end of the XIIc. AH.

Bd. v. Ff. 96v-111. For measurements, etc., see No. 898.

1767.

قصائد لطیف

QAṢĀ'ID-I-LATĪF.

Nc 14.

Three more *qaṣīdas* by Latīf, in the same style, with similar introductions. His name is given on ff. 3, 5, 9, 12, 18. These

poems do not contain chronograms, but the identity of the author with the poet mentioned in the preceding No. can be established from an allusion (f. 14) to the *qaṣīda* described under No. 1766 (توصیف سال کره). Transcribed in the beg. of the XIIIc. AH. Beg. of the preface to the *first qaṣīda*:

این قصیده نو رسیده که در کاسهای حر و فش النخ

Beg. of the poem itself (f. 2v):

مزم آن صاحب ادراک که بادرک سلیم ، عقل کل پیش من آید ز برائی تعلیم

Beg. of the *second qaṣīda* (preface, f. 5):

این قصیده ایست که غزل بی بدل اولش النخ

The poem itself begins (f. 7v):

چشمست رغا بفتنه آخر زمان دهد ، تا اوصالا بشور و بلا در جهان دهد

Beg. of the *third qaṣīda* (f. 13v), preface:

این قصیده نو رسیده که هر سطرش از زلف پرتاب النخ

The poem begins (f. 14):

کشاده از دل من باز نو بهار کره ، نه یک کره دو کره بلکه صد هزار کره

Ff. 18 (loose), S 215 × 125. 170 × 80, ll 12. Or. pap Ind. nast. Cond. tol. good. Worm-eaten and repaired.

1768.

(عقائد مغنوم)

(‘AQĀ’ID-I-MANẒŪM).

Oa 32.

A short versified treatise on *namāz*, *zakāt* and *hajj*. The exact title is not given. The author calls himself (f. 72v) Mu‘īnu’d-Dīn Faqīr, and uses the *takhalluṣ* Faqrī or Pīr-i-Faqrī (ff. 66v, 71v, 72v, 76v). The person, to whom this versified *risāla* is addressed, is called Khwāja Quṭbu’d-Dīn. In the beginning (f. 62) there is a note, in red ink, apparently by the same hand as that of the bulk of the MS., ascribing the authorship to the famous Mu‘īnu’d-Dīn Chishtī:

از روی ارشاد مکتوب حضرت خواجه معین الدین چشتی قدس الله
سره که بحضرت خواجه قطب الدین قدس الله سره در بیان بنای مسلمانی
نوشته اند

It is impossible to state whether this is true, as there are no indications of the date of composition in the treatise itself. Besides,

there is a clear tendency in such conjectural notes to attribute all works, whose author had the name Mu'īnu'd-Dīn, to the famous Chishtī saint, as in the case of various Muḥyī'd-Dīn's, to 'Abdu'l-Qādir Jilānī (cf. above, Nos. 904 and 905). Copied in 1138 AH. Beg.

بعد حمد واسلات واسلات ' ذات را با وصف وصفی را بذات '،

Bd. v. Ff. 62v-76v. For measurements, etc., see No. 1049.

1769.

(سراپا)

(SARĀPĀ).

Oa 31.

A collection of verses, in alphabetical order, from different authors, containing descriptions of ideal beauty. Transcribed towards the end of the XIIc. AH., probably in 1186 AH., because another entry in the same *majmū'a* is so dated (f. 38v). It has the heading (f. 41):

اشعار مننخبه از شعرای متاخرین در تعریف سراپای معشوق

Beg. of the collection:

نیست سوی حق بجز تسلیم راه بنده را،

جستجوی این کهر کم میکند جوینده را،

Bd. v. Ff. 41-56v. For measurements, etc., see No. 1387.

4. Theology.

1770.

(رسالة عبد الله بن سلام)

(RISĀLA-I-'ABDU'L-LAH B. SALĀM).

d 3.

An incomplete copy of another version of the same questions and answers concerning various religious and legendary matters, as mentioned above, see Nos. 1008-1012. The present book is divided, as stated in the index, into 59 *ṣifats*. The exact title, the name of the compiler, etc., do not appear, probably because the copy is incomplete both at the beginning and the end. The language seems to be rather old. Transcribed in the XIIc. AH. Beg. of the first complete question and answer (f. 1v):

سوال، خبر ده مارا که خدای تعالی این جهانرا بچند روز آفرید

و صفت آن چگونه است تا معلوم شود،

جواب، بدانکه حق تعالی این جهانرا به شش روز آفرید الخ

Bd. v. Ff. 192. For measurements, etc., see No. 1307. Scrappy notes at the beginning and end.

5. *Sufism.*

1771.

نشأة العشق

NASHĀ'ATU'L-'ISHQ.

E 208.

Another detailed commentary on the *Gharthiyya*, see above, Nos. 1172–1175 and 1727. The author calls himself (f. 2) 'Abdu'l-lah b. Ḥusayn b. 'Alī al-Makkī al-Ḥusaynī al-'Ijlānī. The date of composition is not given. The title, as above, appears on f. 2, but in the colophon it is given in the form of *Nishātu'l-'ishq*. Copied in 1154 AH. by Muḥammad Niẓāmu'd-Dīn Barkī. Beg.

سپاس و ستائش مر آن واجب الوجودی را که احدیت را انخ

S 205 × 115, 155 × 80, ll 15. Or. pap. Ind. nast. Cond. tol. good.

1772.

(رساله در سلاسل صوفیه)

(RISALA DAR SALĀSIL-I-ŞŪFIYYA).

Oa 34.

A short treatise on the spiritual pedigrees of different Sufic affiliations, compiled apparently for the guidance of beginners and the newly initiated. Only the *salsalas* which are popular in India are referred to. The name of the compiler and the exact title are not mentioned. It must be of a modern origin. Transcribed in the XIIIc. AH. Beg.

از شجره تحقیق شده است از حضرت مرتضی علی رضی الله عنه
خلیفه چهارم، اول امام حسن، دوم امام حسین النخ

Bd. v. Ff. 41v–56v. For measurements, etc., see No. 1173. Scrappy notes on ff. 40–41.

6. *Ethics.*

1773.

(مجموعه)

(MAJMU'A).

E 78.

Two treatises dealing with various topics of ethics, somewhat in Sufic strain. Transcribed in the XIIc. AH.

1. *Ḥusn-u 'ishq* (ff. 1–10v). A short allegorical story, on ethical matters, by Fuḍūlī Baghdādī, see above, Nos. 667, 1251 and 1731. It is apparently the same as the one described in RS 422. Beg.

حمد ببعد احدی را سزااست که ریاض بدنرا انخ

2. *Muntakhab-i-Majmū'a-i-fayḍ* (ff. 10v–29v). On the seven degrees of development of the human brain in connection with the age of the individual. An ethical treatise, written in ornate

prose intermixed with versified passages. Its authorship is ascribed in the heading to Muḥammad Fāḍil of Sūrat. Beg.

املا چه عبارتی ز خط آرائیست، انشا چه کنایتی ز خوش کوبائیست،

Ff. 29, S 205 x 110, 160 x 70, ll 14. Or. pap. Ind. nast. Cond. good.

1774.

ابواب الجنان

ABWĀBU'L-JINĀN.

E 3a.

Another copy of the *first* volume of the same treatise, as described above, Nos. 1395–1396. Transcribed about the middle of the XIIc. AH. Beg. as in No. 1395.

S 205 x 125, 155 x 80, ll 19. Or. pap. Good Ind. nast. Cond. not good. Worm-eaten, injured by repairs.

1775.

نصائیم رفیع و اعظ

NAṢĀ'IH-I-RAFĪ' WĀ'IZ.

M 35.

A short fragment, in verse and ornate prose, of a work on ethics, called in the heading *Naṣā'ih*, and ascribed to the authorship of Muḥammad Rafī' Wā'iz (Qazwīnī), who has already been mentioned as the author of a large work on the same topics, the *Abwābu'l-jinān* (see Nos. 1395–1396 and 1774). It is difficult to determine how much is lost. The present copy, transcribed in the beg. of the XIIIc. AH., is included in a *maǧmū'a*. Beg.

دلا یکدم از خواب بیدار شو، ز سر مستی کبر هشیار شو،

Bd. v. Ff. 3–7v. For measurements, etc., see above, No. 390.

7. Philology.

1776.

صرف اللسان

ṢARFU'L-LISĀN.

Oa 41.

The most popular book on Arabic grammar, so called after its initial words, or, sometimes also. as in EIO 1357 (21), *Ṣarf-i-manẓūm wa manthūr*. It was composed by Jāmī (see above, Nos. 612–639), and is still much used in the madrasas of Turkestan. Copied in 1182 AH., at 'Azīmābād, by Bashārat-'Alī. At the end there are scrappy notes. Beg.

صرف اللسان نبحو ثنائیه الخ

Bd. v. Ff. 5v–16. For measurements, etc., see No. 1468.

1777.

(رساله در صرف)

(RISĀLA DAR ṢARF).

C 29.

A fragmentary collection of notes on Persian and Arabic grammar. The author gives as an introduction a lengthy description of his own journey to Calcutta in 1214 1799, as well as other autobiographical details (ff. 111–116v) which are apparently incomplete. Copied in the XIIIc. AH. Beg. of the preface.

چون از غدر پیر چرخ این طفل دبستان محضت النعم

Bd. v. Ff. 111–125v. For measurements, etc., see No. 1459.

8. *Physics.*

1778.

(رسائل علی حزین)

(RASĀ'IL-I-'ALĪ ḤAZĪN).

D 96.

Two short treatises, and one note, by Abū'l-Ma'ālī Muḥammad, called 'Alī Jamālu'd-Dīn b. Abī Tālib b. 'Abdī'l-lah... al-Jilānī, with the *takhalluṣ* Ḥazīn (d. 1180/1766), cf. above, Nos. 225–229, and 861–863. They were compiled by him apparently in the last years of his life. The second treatise is dated 1179 AH., Benares, i.e. one year before his death, and in the other he complains of the infirmities of old age. Copied apparently in the beg. of the XIIIc. AH., by one Mahkū La'l.

1. (ff. 242–249v). A short treatise on meteorology, explaining the nature of different phenomena of this kind. Beg.

سپاس و ستائش مر خدا را جل شأنه النعم

2. (ff. 250–265v). A short treatise on the elementary principles of astronomy, completed in 1179/1765 (see f. 265v). Beg.

بعد از ستائش و سپاس ایوب پاک و درود نا معدود النعم

3. (ff. 266–276). A note on the teachers, whose lectures Ḥazīn attended, and a list of the books which he perused in his studies. It is written *in Arabic*, and in the beginning a complete pedigree of the author is given. Beg.

الحمد لله فانی اردت ان اکتب بعض طرفی الی مشائخی النعم

Bd. v. Ff. 242–276. For measurements, etc., see No. 227.

9. *Magic, etc.*

1779.

فالنامة امام جعفر

FĀL-NĀMA-I-IMĀM JA'FAR.

Oa 74.

A few notes of magical contents, transcribed in the XIIc. AH. Scraps in the same strain are found on the fly-leaves.

1. *Fāl-nāma-i-Imām Ja'far Ṣādiq* (ff. 1-3v). A short note on divination, with several magical tables. Beg.

اگر کسی خواهد که فال غائب به بیند الخ

2. *Afsūn-i-Muḥammad-Shāh Sharafu'd-Dīn* (b.) *Yahyā Mun-yarī* (f. 4). An incantation, in Hindustani.

Bd. v. Ff. 1-4. For measurements, etc., see No. 1252.

10. *Varia.*

1780.

(مجموعه)

(MAJMŪ'A).

M 102.

A very small collection of chronological notes. Transcribed in the beg. of the XIIIc. AH.

1. (f. 1). A note on the contents of this *majmū'a*, being a sort of a preface.

2. (ff. 1v-4). On the chronology of the creation of the world, of ancient prophets, and of Muḥammad, in the Hijrī and Mawlūdī eras. Beg.

بروایت از ابن عباس رضي الله تعالى عنه الخ

3. (f. 4v). A short note on similar subjects.

4. (*Risāla dar sāl-i-fil*) (ff. 5-7v). On the chronology of the 'year of the elephant,' in which Muḥammad was born.

5. (ff. 8-8v). Another similar short note.

Ff. 8, S 165 × 105, 110 × 60, ll 11. Europ. pap. Vulgar Ind. nast. Cond. tol. good.

1781.

صنم کده چین

ṢANAM-KADA-I-CHĪN.

M 111.

A collection of riddles, in Persian, Arabic, and (chiefly) Hindustani. The compiler, Sayyid Ḥusayn Shāh, undertook his work in 1209/1793, and completed in 1213/1797 (a chronogram is given on f. 25). The present copy is an autograph, written in 1215 1800 for presentation to Nawwāb Iftikhāru'l-mulk Ḍiyāu'd-Daula (Sir Henry) Thomas Colebrooke. Beg.

هوئي هم بت كي بندي برهمن سر راه کرتی هيں الخ

Ff. 26, S 225 × 150, 160 × 90, ll 13. Or. pap. Ind. nast. Cond. good. CFW 1825.

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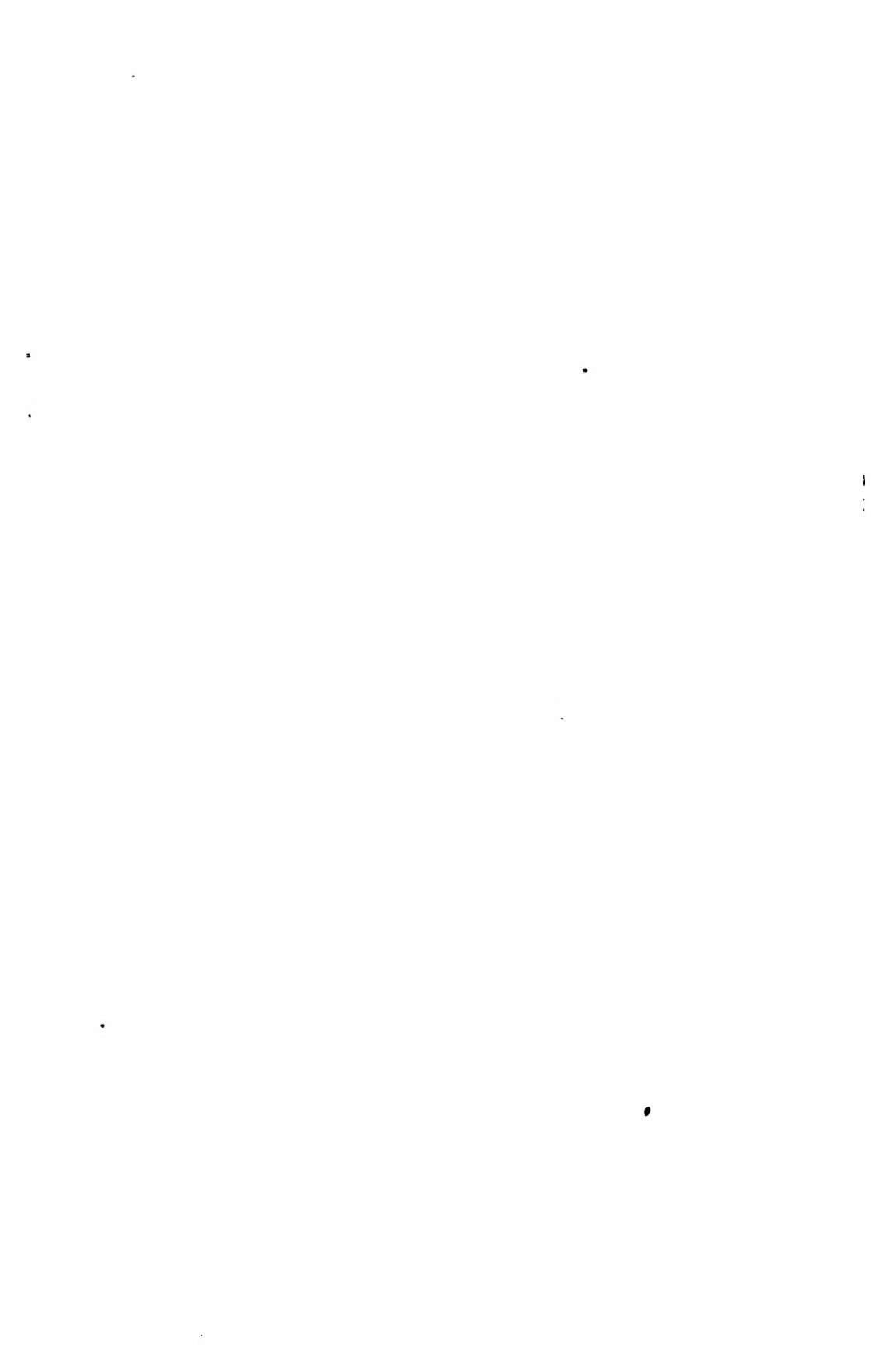
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 — **i-Mahmūd** .. **894-895**
 — **i-Majdhūb** (1063 1653) .. **793**
 — **i-Makhfī** (beg. XIc. end XVIIc.) .. **824**
 — **i-Malik Qumī** (beg. XIc. XVIIc.) .. **715**
 — **i-Marwī** (Xc. XVIc.) .. **682**
 — **i-Masīʿī** (XIc. XVIIc.) .. **1763**
 — **i-Masʿūd-i-Bak** (VIIIc. XIVc.) **595**
 — **i-Masʿūd-i-Saʿd-i-Salmān** (beg. VIc./XIIc.) .. **435**
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 — **i-Maylī** (Xc. XVIc.) .. **686-687**
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 — **i-M. Qulī Qutb Shāh** (XIc. XVIIc.) .. **925 (27) (extr.)**
 — **i-Muhtasham** (Xc. XVIc.) **679**
 — **i-Muhyī** .. **904**
 — **i-Muʿizzī** (VIc. XIIc.) **437**
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 — **i-Munshī** (ca. 1124/1712) .. **830**
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 — **i-Munzawī** .. **903**
 — **i-Mushfiqī** (II) (985 1578) .. **677**
 — **i-Muṭṭā** (beg. XIIc. XVIIIc.) **825**
 — **i-Muttaqī** .. **891**
 — **i-Nādir** .. **913**
 — **i-Nasībī** (XIc. XVIIc.) .. **794**
 — **i-Nāṣir-ʿAlī** (XIc. XVIIc.) **817 (extr.)**
 — **i-Nāṣirā i-Hamadānī** (beg. XIc./XVIIc.) .. **924 (14) (extr.)**
 — **i-Nāṣirā** **944 (f. 62)**
 — **i-Nauʿī** (beg. XIc. XVIIc.) **698 (3), 699 (3, 4)**
 — **i-Nauras** (end XIc. XVIIc.) .. **799**
 — **i-Nazīrī** (beg. XIc. XVIIc.) **705-707**
 — **i-Niyāzī** (XIc. XVIIIc.) .. **869**
 — **i-Nūrī** (Xc. XVIc.) .. **688**
 — **i-Nusrat** (beg. XIIc. XVIIIc.) **846**
 — **i-Qādirī** .. **905**
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 — **i-Qāsimī** .. **924 (13) (extr.)**
 — **i-Qatrān** (Vc. XIc.) .. **430**
 — **i-Qudṣī** (XIc. XVIIc.) **745 (1-2), 746**
 — **i-Rāḥī** .. **916**
 — **i-Rādī Artīmānī** (beg. XIc. XVIIc.) .. **1762**

(Diwān-i-Rādī-Dānish) (XIc. XVIIc.) .. **773**
 — **i-Rājā** (ca. 1151 1738) **851-852**
 — **i-Rāqīm** (XIc. XVIIc.) .. **781**
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 — **i-Rauda** (Rādī) .. **935 (1)**
 — **i-Razmī Rūmī** (middle XIc. XVIIc.) .. **741**
 — **i-Riyāḍī** (IXc. XVc.) **610, 925 (12) (extr.)**
 — **i-Rūḥuʾl-Amīn** (beg. XIc. XVIIc.) .. **736**
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 — **i-Saʿī** (1071 1661) .. **769**
 — **i-Sāib** (XIc. XVIIc.) **783-787, 924 (10) (extr.)**
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 — **i-Salmān** (VIIIc. XIVc.) **584-585**
 — **i-Sanāī** (VIc. XIIc.) **438 (2)**
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 — **i-Šaydī** (XIc. XVIIc.) **764-767**
 — **i-Shaffā** (1106 1695) .. **823**
 — **i-Shahī** (IXc./XVc.) **603-605, 610**
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INDEX VIII.

List of MSS. containing paintings or drawings.

4 (*old Mongol style*), 127 (*mediocre*), 217 (*mediocre*), 280 (*bad*), 288 (*in European style*), 317 (*bad*), 422 (*good*), 574 (*mediocre*), 651 (*mediocre*), 654 (*mediocre*), 655 (*mediocre*), 656 (*bad*), 824 (*mediocre*), 1485 (*bad*), 1713 (*mediocre*), 1714 (*mediocre*), 1733 (*modern, mediocre*).

INDEX IX.

List of vignettes ('inwāns).

(a) *Good.*

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(b) *Mediocre.*

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(c) *Bad.*

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INDEX X.

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ADDITIONS AND CORRECTIONS.

(Note.—Fat figures refer to the numbers in the Catalogue. Lines on a page are numbered from the top, unless marked 'fr. b.' = from the bottom of the page.)

- 1 (p. 1, l. 15). Add: Gotha C. 46, Dorn C. 260-264; Cf. JASB, vol. XVII (old series), pp. 437-471.
- 4 (p. 2, l. 18). Add: Dorn C. 279.
- 6 (p. 3, l. 15). Add: Elliot, Hist. of India, III, 60-66; Wiener Jahrbücher, vol. 69, Anzeigeblatt, pp. 33-35.
- 8 (p. 4, l. 27). Read: *آفرینش* for *آفرینش*.
- 10 (p. 5, l. 19). Add: Br 44-56; Cf. Notices et Extraits, IX, 117-274; Wiener Jahrbücher, vol. 69, Anzeigeblatt, pp. 37-49.
- 14 (p. 6, l. 28). Add: ff. 72v-422.
- 33 (p. 10, l. 24). Add: Elliot, Hist. of India, IV, 141-145, V, 116; also Elliot's Bibliographical Index, p. 106.
- 34 (p. 11, l. 5). Add: Elliot, Bibliographical Index, pp. 106-110, 121-127; (l. 9) read *آلتا* for *آلتا*.
- 41 (p. 12, l. 29). Add: Elliot, Bibliographical Index, pp. 143-162.
- 42 (p. 13, l. 8). Add: Elliot, Bibliographical Index, pp. 298-304; Mélanges Asiatiques, vol. V, p. 119.
- 43 (p. 13, l. 37). A part of the same work is described later on under No. 1500 (2).
- 44 (p. 14, the title). Read: *Tawārīkh* for *Tawā'rikh*.
- 51 (p. 16, l. 3 fr. b.). Read: *آلتا* for *آلتا*.
- 53 (p. 17, l. 14). Add: R 1081; Dorn C. 298; Dorn, Das Asiatische Museum, p. 348.
- 58 (p. 18, l. 20). Read: *تمه* for *تمه*.
- 59 (p. 19, l. 2). Read: *طیب دلد ابی* for *طیب ولد ابی*.
- 66 (p. 21, l. 10). Insert: Ff. 1v-32.
- 68 (p. 22, l. 4). The MS. in GC I I is dated 964/1556. Therefore the date of the composition of the work is most probably the beginning of the Xc./XVIc.
- 71 (p. 23, l. 11). Add: Elliot, Hist. of India, II, 53-154; Mélanges Asiatiques, vol. III, p. 731.
- 72 (p. 23, l. 28). Add: Mehren 19; (l. 30) add: Elliot, Hist. of India, III, 478.
- 78 (p. 25, l. 11). Read, in the first half of the quotation: *فتح و ظفر*.
- 80 (p. 26, l. 1). After the word *end* insert: *i e. f.* 459.
- 89 (p. 28, l. 22). Add: S. de Sacy, JA, vol. V, p. 86.
- 98 (p. 31, l. 8). Read: *Fawā'id* (in the title).
- 99 (p. 31, l. 22). Read: *Dā'ūd* (in the title, and l. 23).
- 106 (p. 34, l. 10). Read, at the end of the quotation *كهولة*.
- 110 (p. 35, l. 16). Add: Gotha C. 53, Dorn C. 296.
- 113 (p. 36, l. 6). Read *Wāqī'āt*. Add (l. 11): EIO 2989; (l. 13) Cf. JRAS, 1900, pp. 439-475; (l. 18). The Turkish original is described in this Catalogue under No. 1730.
- 114 (p. 36, l. 27). Read: Lodi; (ll. 31 and 40) *Dā'ūd*; (l. 34) *Dā'ūdī*.
- 115 (p. 37, l. 13). Add: Elliot, Bibliogr. Index, p. 178-180.
- 122 (p. 39, l. 3). Add: Mehren 20, Leyden C, III, 9; (l. 5) Cf. Notices et Extraits, X, p. 199.
- 131 (p. 41, l. 8). Read the second half of the line: *Murādābād*, by Kānjhīmal Kāyath (the passage, written in a bad form of shikasta, is not clearly legible).
- 134 (p. 41, l. 2 fr. b.). Add at the end of the quotation (after *سما*) the particle *ل*.
- 135 (p. 42, l. 13). Add: Elliot, Bibliogr. Index, p. 310-339.
- 140 (p. 43, l. 11). Instead of the words 'latter part' read 'whole'; (l. 12) read: Br 93; (third line fr. b.) the last word in the quotation to be read *سپاهیان*.
- 152 (p. 47, l. 5). Add: Mehren 21.
- 155 (p. 47, the title). Read: *Laṭā'ifu'l-akhbār*.
- 161 (p. 49, l. 4 fr. b.). Add: Mehren 18.

- 164 (p. 50, l. 12 fr. b.). Add: Mehren 22.
 174 (p. 53, l. 15 fr. b.). Add: Leyden C., III, 14
 180 (p. 56, l. 5). Read: *فرمان روانان* instead of *فرمان روانی*.
 210 (p. 67, l. 14). Read: *افتداح* (the first word in the quotation).
 211 (p. 67, l. 9 fr. b.). Add: Tornberg 191.
 225 (p. 75, l. 12). After 'R 372' add: 381, 843.
 234 (p. 78, l. 4 fr. b.). Read: *Makhzanu'l-gharā'ib*; (last line on the page) read: *Tarā'iqu'l-haqā'iq*; (p. 79, l. 14) read: *Manāzilu's-sā'irīn*.
 246 (p. 90). The name of the author appears in its full form (on f. 84) as 'Abdu l-'Aziz b. Shīr Malik b. Muhammad Wā'izī.
 247 (p. 91, l. 11 fr. b.). Read: Ahmad-i-K'hatū (*i.e.* Ahmad from the village, called K'hatū); (p. 92) the description of his journey is not rich in details, and deals chiefly with personal matters concerning the saint; they are of no special interest.
 248 (p. 93, l. 3-2 fr. b.). Read: *Anzeigerblatt*
 258 (p. 96). The date of the death of 'Abdu'l-Haqiq Dihlawī to be read as *ca* 1052/1642.
 259 (p. 98). Read (l. 4 fr. b.). 'Arif for 'Arit. In Nos. 111, 113 and 115 (p. 99) read: Mānikpūri; in No. 169 (p. 100) read the date: 790 1389; in No. 242 (p. 101) read: Jīw; in No. 255 (p. 102) read: *بنجهری* (?); in No. 270 (p. 102) read: Hāmid Chāndwar Miyān; in No. 325 (p. 103) read: *al-Ghauth* for *al-Ghūth*; in No. 372 (p. 104) read: 'Umar for *Umar*, in No. 429 (p. 105) read: *Siddiqi* for *Sadiqi*; in No. 448 (p. 105) insert after the word *Ilahdād* an *of*; in No. 460 (p. 105) read: *Khalwati*; in No. 466 (p. 105) read: *Abī'l-Hasan* for *Abī'l-Hasan*; in No. 470 (p. 105) read: *Muhaddith* for *Muhadduth*; in No. 517 (p. 106) read: 'Abdī'sh-Shakūr for 'Abdī'sh-Shakūr; (p. 107, l. 7) read: 526 instead of 576.
 267 (p. 113, l. 15). Read: Ff. 25v-69v.
 268 (p. 113, the title). Read: *Manāqib-i-Ghauthiyya*.
 271 (p. 114, the title). Read: *Nasā'im-i-Ghauthiyya*.
 281 (p. 121, l. 10). Read: *Anzeigerblatt*.
 285 (p. 122, l. 10 fr. b.). Read: (b.). *Alā as-Sanjari*.
 288 (p. 124, the title). Read: *Tafrihu'l-imūrāt*
 290 (p. 126, l. 18). Read: *J. Ouseley*.
 296 (p. 128, l. 10). Read: *al-Madā'inī*.
 297 (p. 128, the title). Read: *Laṭā'ifu't-tawā'if*; (l. 14 fr. b.) read: *Laṭā'ifu't-tawā'if*.
 302 (p. 131, l. 21). Read (at the end of the line): *Āqā*.
 316 (p. 136, l. 10). Insert: Ff. 114-117.
 323 (p. 139). Read (the beginning of the quotation): *رَبَّنَا آتِنَا*.
 327 (p. 140). A better reading of the title is (*Muntakhab-i-qisāṣ-i-unbiyā*) منتخب قصص انبياء.
 333 (p. 142). This is most probably an extract from one of the numerous versions of the popular work on tradition, usually ascribed to 'Abdu'llah b. Salām. Cf. further on Nos. 1008-1012, 1725 and 1770.
 334 (p. 143, l. 10). Read: *Rasā'ilu'l-i-jāz*.
 338 (p. 145, l. 7 fr. b.). Instead of 639/1242 read 715/1316; (p. 146, l. 9) Baranī refers to Māhrū very often in the last part of his book, not translated by H. Elliot; (p. 147, l. 5). Read (the first word in the line): *Dīn*; (ll. 6-7) read: *وكانه رعايا وعلمه ربا* (so in the text).
 339 (p. 149, l. 8). After 'Fleischer' insert: *Leipzig C.*; (l. 9) add: Wiener Jahrbücher, vol. 64, Anzeigerblatt, p. 18.
 346 (p. 151, l. 13). Add: Gotha C. 116, Leyden C. I, 360.
 364 (p. 159, the title). Read: *Ruq'āt-i-'Abdu'l-Laṭīf*.
 365 (p. 160, l. 2). Read (the first word in the line): *Hulal*.
 368 (p. 161, l. 14). The *هنري باللو* most probably stands for Henry Boileau (Cf. Nos. 448, 673, 885, 954).
 372 (p. 163, l. 11 fr. b.). Read the title: *Tāju'l-madā'ih*.
 376 (p. 165, l. 17). Insert: Ff. 137v-154v.
 378 (p. 165, last line on the page). Read: Lith. in India or Tashkand.
 397 (p. 172, ll. 16 and 32). Read: *Siddiq* for *Ṣadiq*.
 398 (p. 172). The last word in the title to be read: *Siddiq*.

- 403 (p. 177). In the last quotation instead of *دلفرا* read *ولغزو*. The (*sic*) may be omitted.
- 407 (p. 179, l. 6). Insert: Ff. 68v-end.
- 410 (p. 179, l. 2 fr. b.). Insert a bracket after the word *dots*.
- 412 (p. 180, the title). Read: *Ruq'āt-i-* for *Ruq'āt*.
- 415 (p. 181, the title). Read: *دارالخلد* for *دارالخلد*.
- 430 (p. 192, l. 21). Read: *عزیز* for *عزیز*.
- 446 (p. 198, l. 17). Read at the end of the quotation. *سکبانرا* for *سکبانرا*.
- 448 (p. 199, l. 3). The name *عالمو صاحب* (apparently for *نابلو*) probably stands for that of Boileau (cf. above, remarks to No. 368).
- 451 (p. 200, l. 14). Read, the end of the quotation: *مرعزار عقی را*.
- 462 (p. 204, l. 3). Add: copied towards the end of the XIIIc. AH.
- 463 (p. 204, l. 18). Read: Ff. 306-316 instead of Ff. 330-340.
- 464 (p. 204). The folios are badly misplaced. Their proper order is as follows: 280-286, 244-253, 239-243, 230, 237, 231-236, 238, 222-229, 213-221, 207-212, 198-206, 190-197, 182-189, 151-158, 166-165, 159, 167-181, 287, 288 (end)
- 466 (p. 206, l. 9). Read *Mu'ayyad* for *Muayyad*.
- 467 (p. 207, l. 7 fr. b.). Instead of 1085 read: 1083
- 475 (p. 209, l. 3 fr. b.). Read: *Isā* for *Isā*.
- 524 (p. 229, l. 6 fr. b.). Read: *here with* for *herewith*.
- 543 (p. 235, last line on the page). Insert: Ff. 30v-39v.
- 544 (p. 236, l. 5). Instead of ff. 231-235v read: ff. 210-213v.
- 545 (p. 236). Read the title: *Rasū' il i-Sa'di*.
- 548 (p. 238, l. 9). Insert: Ff. 34v-44.
- 583 (p. 252, l. 16 fr. b.). Read: *بنام آنک* in the beg. of the quotation: (l. 12 fr. b.) in the first half of the quotation read: *کلمی* for *کلم*: (p. 253, l. 7) read: *حکمت* for *حکمت*: (l. 14) cancel the comma after EB 803 (3); (l. 26) in the second half of the quotation read: *خان* for *خان*.
- 592 (p. 257, l. 18). The beginning of the line read like this: ..who in this particular copy (not in the other two) is called *Aud'hi*, and may be...etc.: (l. 19) instead of 'present copy' read: following copies: (l. 20) after the date insert: (in the present one, probably by mistake, the date is given as 709 1309): (l. 27) instead of 785 read 775.
- 596 (p. 259, l. 8). After the word 'Fleischer' add: *Dresden C*.
- 598 (p. 260, l. 11). Instead of 33v read 30v.
- 605 (p. 263, l. 11). Instead of Ff. 63v-100, read: Ff. 60v-97.
- 612 (p. 271, l. 19). Read the end of the quotation: *خامه را عدد*: (p. 272, l. 19) read: *Diwānu'r-rasā'il*.
- 630 (p. 277, last line on the page). Insert: Ff. 123v-169
- 634 (p. 278, l. 6 fr. b.). Insert: Ff. 62v-84.
- 647 (p. 282, l. 12 fr. b.). Add: Mehren 41.
- 648 (p. 283, l. 4). Read: XVe. instead of XIVc.: (p. 284, l. 21 and p. 285, ll. 17, 20, 38) read: *Mahbūbū's-siddiqin*.
- 671 (p. 298, l. 2). Instead of *خفا* read: *جفا*.
- 672 (p. 298, l. 24). Instead of 173v read: 149v.
- 676 (p. 300, l. 24). Instead of Ff. 268-278v read: Ff. 246-255v.
- 690 (p. 308, l. 1). Instead of *فرای* at the end of the line read: *فرای*.
- 691 (p. 309, ll. 5 and 12 fr. b.) Read: *Khūshdīl* for *Khushdīl*.
- 700 (p. 314, l. 5 fr. b.). Instead of Ff. 295v-302v read: Ff. 271v-278v.
- 708 (p. 318, l. 20). Read the beginning of the second half of the quotation: *ما بچه* (*sic*?).
- 713 (p. 321, l. 16). Instead of Ff. 237-269 read: Ff. 217-246.
- 734 (p. 332, l. 11). Instead of *نورین* read: *نورین*.
- 736 (p. 334, l. 2). Instead of *فروع* read: *فروع*.
- 757 (p. 343, the title). Read the first word: *Āsās* and *آساس*.
- 760 (p. 345, ll. 1-2). 'Ādil-Shāh Muḥammad b. Ibrāhīm reigned 1035-1070 1626-1660.
- 769 (p. 348, l. 6). Read: *ربنا آتنا*.
- 818 (p. 370). The folios have been numbered in the MS. after it was originally

- described, and therefore references may now be given: the name of the author is given as Ghulām 'Alī on ff. 407v, 416v, etc.; his father's name appears on f. 396. The title of the work is found on f. 3v. Several dates of composition are given on f. 530v (they vary from 1107 to 1110 A.H.); the *دعاء عبد الله* begins on f. 533v. On p. 371, l. 16, insert: Ff. 538.
- 828 (p. 377, l. 11 fr. b.). Instead of 127v read: 77v.
- 832 (p. 379, l. 20). Instead of 'the fourth' read: 'the fifth.'
- 850 (p. 386, l. 13 fr. b.). Read: 1149/1736-1737.
- 859 (p. 390, l. 17). Read: f. 64 for 67; (l. 23) read: f. 84v for 86v; (last but one l.) read: Ff. 64-101v for Ff. 67-110v.
- 863 (p. 393, ll. 8-9 and 7 fr. b.). Instead of 'of which the authorship is ascribed to' read: 'in praise of.' Instead of 'this commentary' (l. 7), read: 'the *qaṣīda* and the commentary.'
- 893 (p. 407, l. 12 fr. b.). Read the first word as 'Poems.'
- 896 (p. 408, l. 7 fr. b.). Read the first word in the second half of the quotation as *بروی* instead of *بروی*.
- 897 (p. 409). A better provisory title may be suggested as *Manzūma-i-chihil ḥadīth*, or *Chihil ḥadīth-i-manzūm*.
- 910 (p. 414, l. 10). Read the last word in the first half of the quotation as *پروشی*.
- 912 (p. 415, l. 11). Second half of the quotation. Read: *شبهه* for *شبهه*.
- 923 (p. 422). No. 47. Read: 'Irāqī for Irāqī.
- 924 (p. 427). No. 20. The poem in question is by the well known Ḥusaynī Sādāt (see above. Nos. 556-557 and 1188-1190). For another copy of it see R 774: (p. 429). No. 43. Cancel 'the.'
- 929 (p. 440). No. 8. The author may be identical, as far as chronology is concerned, with S. Muḥammad Wāliḥ b. Mīr Muḥammad Bāqir Mūsawī, the author of a work on prosody, composed in 1140/1728, described here under No. 1482.
- 934 (p. 442, l. 7 fr. b.). Insert a comma after 'Walī'; (l. 5 fr. b.) read: *Qābil* for *Qābul*.
- 941 (p. 447). The original library mark of the MS. has fallen out in printing. It must be M 19.
- 943 (p. 453, last line). Read: *أَزْز* for *أَزْز*; (p. 454, l. 8). Insert a comma after 'Rāqim'.
- 944 (p. 454, l. 6 fr. b.). Read the last word of the line: *Mūsawī*
- 945 (p. 455, l. 7 fr. b.). Read: *Khūshḥāl* for *Khushḥāl*.
- 952 (p. 460, l. 26). Read: *Āsafi* for *Asafi*.
- 959 (p. 468, l. 1). After 'Fleischer' add *Leipzig O*.
- 989 (p. 480 l. 5). In the reference to C. Brockelmann's book read: vol. I instead of vol. II.
- 1008 (p. 487, last l. on the page). Read: traditions are ascribed to 'Abdu'l-lah.
- 1013 (p. 489, l. 11 fr. b.). Read: *as-Siddiqī* for *as-Ṣadiqī*.
- 1024 (p. 495, l. 16). Insert: Bh 108.
- 1037 (p. 502, l. 7 fr. b.). Insert a comma after 'ad-Dabūsī'; (p. 503, l. 11) read: 'Abdī'l-lah; (l. 13) cancel the comma after *Ruknu'd-Din* and insert one after *Abū Sa'īd*.
- 1046 (p. 508, l. 2 fr. b.). Read: Ff. 1v-70.
- 1053 (p. 511, l. 14). Read: *Siddiqī* for *Ṣadiqī*.
- 1071 (p. 518, l. 15 fr. b.). Read: *anecdotes* for *anecdotes*; (l. 4 fr. b.) read the beg. of the quotation: *ربنا آتنا*.
- 1072 (p. 519, l. 8). Read the quotation: *ربنا آتنا*.
- 1073 (p. 519, l. 23). Read the beg. of the quotation: *ربنا آتنا*.
- 1082 (p. 522, the title). Read: *باری تعالی* and *Bārī Ta'ālā* respectively.
- 1093 (p. 527, the title). Read: *f* for *f*.
- 1094 (p. 527, l. 11 fr. b.). Read: *ثنائی* for *ثنائی*.
- 1096 (p. 528, l. 7). Read: XIIIc. for XIIc.
- 1103 (p. 531, l. 22). Add: Bh 158.
- 1113 (p. 535, l. 20). Read: 1089 instead of 1189.
- 1129 (p. 542, the title). Read: *Qāṭi'a*.
- 1141 (p. 547, ll. 16 and 19). Read: *فضیلت* for *فضیلت*.
- 1145 (p. 549, the title). Read: *فضیلت* and *Faḍīlat* instead of *فضیلت* and *Fāḍ liyyat*.

- 1149 (p. 552, l. 10 fr. b.). Read the beg. of the quotation : ... رَبَّنَا آتِنَا .
- 1158 (p. 553, l. 2 fr. b. and p. 556, ll. 6-8). Read everywhere : فضيلت for فضليت ; (p. 556, l. 6) read at the end of the line : (f. 295) instead of (f. 297).
- 1182 (p. 566, l. 11) After 'Fleischer' read: *Dresden C.*
- 1183 (p. 566). Hamidu'd-Dīn Nāgūrī, the author of the work, died in 643/1244 according to *Gulzār-i-abrār* (see No. 259, ff. 14v-15), where the present treatise is referred to. His name was Muhammad b. 'Atā'i'l lah. Little is known concerning his real biography. The work is based on early Sufic literature, referred to rather abundantly. The latest historical reference seems to be to 'Alāu'd-Dīn Ḥusayn Ghūrī (d. 556/1161) (f. 119). Fakhrū'd-Dīn Rāzī, the famous divine (d. 606/1209), mentioned on f. 262, was probably already dead at the time of composition (قدس الله روحه) is added after his name).
- 1191 (p. 569, l. 12). Read: XIc. instead of XVc.
- 1193 (p. 569). The work is obviously spurious, because Mas'ūd-i-Bak (see above No. 595), who d. 800/1398, is referred to in it (f. 135v)
- 1214 (p. 578, l. 21). Add: the work itself has not been completed till after 825/1422 because this date is referred to on f. 268v, where the death of Gīsūdirāz is discussed.
- 1216 (p. 582, l. 13) Read: فضيلت for فضليت .
- 1219 (p. 583). Add: The commentary on the *Tamhīdāt* is one of the earlier works of Gīsūdirāz, and was composed in Gujrāt: so is the *Istiqāmātū'sh-sharī at*, which was written at Kahanbayt (Cambayt), probably before the preceding one. The *Asmāru'l-asrār* is generally regarded as the most important work of Gīsūdirāz. It was composed at Gulbarga ca. 810/1405 (Cf. *Ta'rikh-i-Ḥabībī*, No. 216 in this Catalogue, ff. 45-47).
- 1222 (p. 584). *Khātima* is chiefly based on Qushayrī's well known *Risāla*, and was originally intended as an epitome of the translation of and commentary on that work by Gīsūdirāz but has been frequently regarded as an independent composition (see the *Ta'rikh-i-Ḥabībī*, f. 46). It was composed at a comparatively early period, but has only been finally edited not long before the author's death
- 1223 (p. 585, l. 9). Add: This work is not mentioned in the *Ta'rikh-i-Ḥabībī*. Perhaps it is referred to under a different title.
- 1228 (p. 586, l. 11). Add: It is also referred to in the *Ta'rikh-i-Ḥabībī* (f. 46).
- 1229 (p. 586). This work is apparently referred to on f. 45 of the *Ta'rikh-i-Ḥabībī*, and it is stated there that it had also the title خطائر القدس . It was written at Cambay t.
- 1237 (p. 589, l. 9). Read: *Tirrupātūr* for *Tarpātūr*.
- 1253 (p. 601). The work is chiefly based on the teachings of Shaykh Mīnān of Lucknow.
- 1255 (p. 602, l. 17). Read: 39v for 34v.
- 1299 (p. 624, l. 15). After 'Fleischer' add: *Dresden C.*
- 1303 and 1304 (p. 625). According to the *Gulzār-i-abrār*, see No. 259, f. 73, the author was living in Gujrāt in the beginning of the Xc./XVIc.
- 1305 (p. 625, last line on the page). Add: The latest shaykh who can be identified mentioned here is Muhammad Pārsā (f. 142, his *Risāla-i-Qudsiyya* is here referred to). The work could therefore not have been composed before the IXc./XVc.
- 1346 (p. 643, l. 11 from the bottom). Read: *Bārī Ta'ālā* instead of *Bār-i-Ta'ālā*.
- 1370 (p. 655). This work has been analysed by W. Ivanow, see JASB, vol. XIX (new series), pp. 295-298
- 1374 (p. 658, l. 10). Read: Beg. as in No. 1372 (and cancel the quotation in the next line).
- 1388 (p. 662, l. 9 fr. b.). Read the last words in the quotation : باری تعالی .
- 1407 (p. 670, l. 10 fr. b.) Read: 1213 for 1203.
- 1419 (p. 675, l. 11 fr. b.) Read: *isfīlāhāt*.
- 1467 (p. 690, ll. 6 and 7 fr. b.). Read: *Khāṣṣiyyatū'l-abwāb*.
- 1515 (p. 708, l. 13 fr. b.). Read: *Khāṣṣiyyat* for *khāṣṣiyyat*.
- 1612 (p. 746, l. 14). Cancel: (sic).
- 1615 (p. 747, l. 19). Read: *Ilkhāns* instead of *Ilkhānis* (i.e. most probably a Persian Mongol ruler, not a prince of the dynasty of Ḥasan Buzurg, 736-814/1336-1411).
- 1635 (p. 755, l. 11 fr. b.). Add: Cf. EB 364, R 3. Gotha C. 57, Dorn C. 243-246.

See also a note by H. Blochmann in the Proceedings of the A.S.B., 1870, pp. 138-147. This work usually bears the title *Mir'ātu'l-Quds*; this MS. does not coincide in its wording with other known copies and probably contains a slightly different version.

1636 (p. 755, l. 1 fr. b.). Insert: See EB 365, Cf R 3; (p. 756, l. 2). After 1871 add: pp. 138-139.

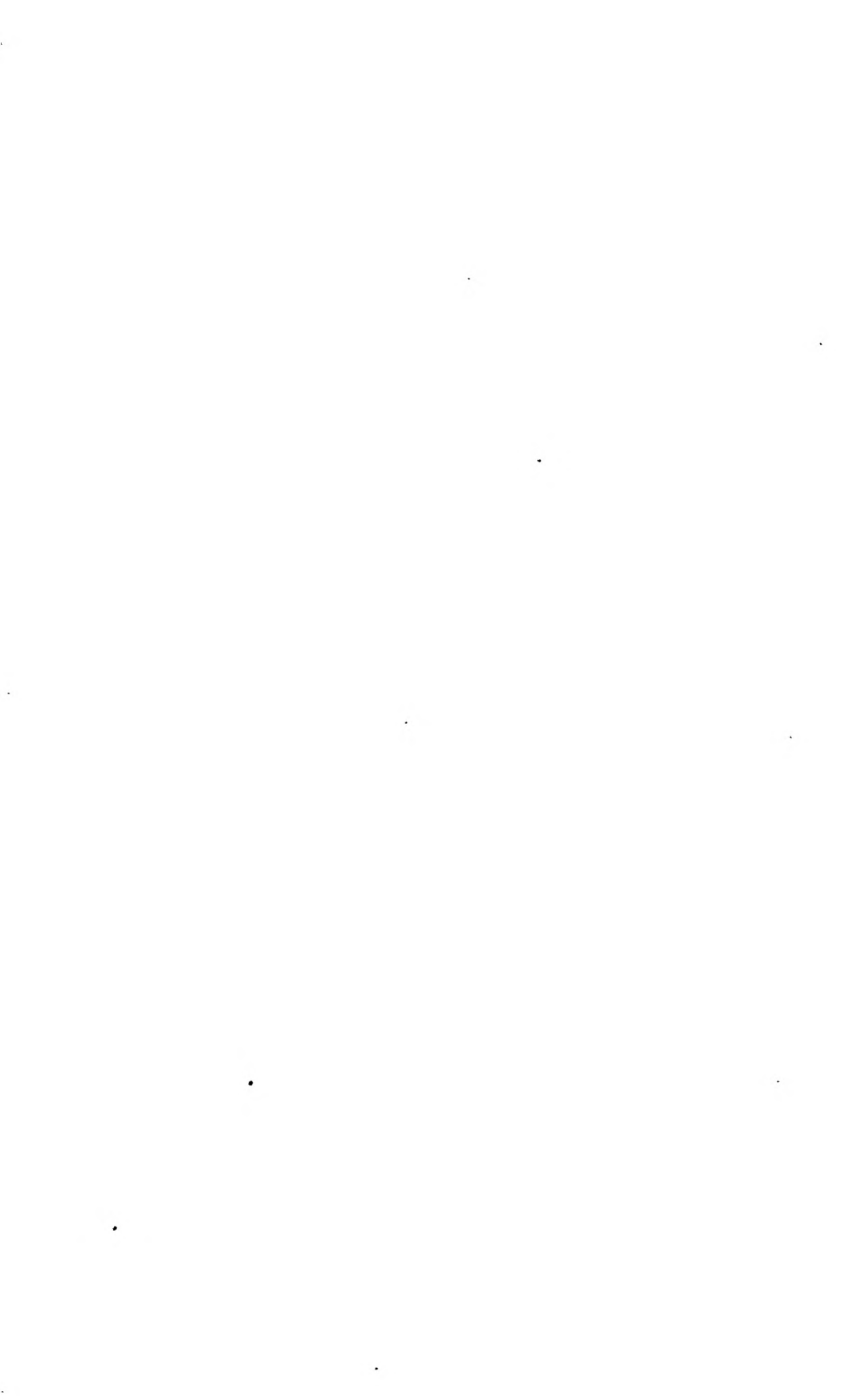
1711 (p. 776, l. 7 fr. b.). After the word برات insert: (برأت).

1724 (p. 785, l. 7). Read: *Hārūn ar-Rashīd*.

1743 (p. 793, l. 4 fr. b.). Add: This work is very popular in India at present, and has been lithographed many times.

1764 (p. 803, the title). Read: انتخاب for انتخاب.





5/17

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